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Traces of Feminist Memory

Succession of Digital Rights

Highlights

Arts and Creative Tourism

Syed Manzoorul Islam's Novel

Discovering Thoughts, Inventing Future

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Succession of Digital Rights in Brazil: In Search of Appropriate Legal Treatment

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Abstract- The digital age steadily expands its horizons, requiring constant adaptations in the social, political, economic, and legal spheres. At present, one acquires goods and services over the internet; works remotely; stores documents in the cloud; invests in cryptocurrencies; interacts through social networks; publishes photos, videos and messages. All these digital assets challenge the law in several aspects, including their fate after the user's death. Focusing on the issue of digital inheritance, this article aims to analyze the succession of digital assets. In the absence of a specific law, traditional legal categories of civil law and inheritance theory are revisited in order to accommodate these assets, and to present solutions proposed by foreign law - legislation and judicial decisions - in order to seek guidelines for the adequate treatment of the subject in Brazil. Given the complexity of the matter in question, we conclude that there is an urgent need to regulate digital inheritance taking into consideration its specific features, such as the mixed nature of the assets that compose it.

Keywords: digital heritage. legal nature. legitimate succession. testamentary succession. last will and testamentary dispositions.

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Succession of Digital Rights in Brazil: In Search of Appropriate Legal Treatment

Dóris Ghilardi [α] & Jorge Nunes da Rosa Filho [σ]

Abstract- The digital age steadily expands its horizons, requiring constant adaptations in the social, political, economic, and legal spheres. At present, one acquires goods and services over the internet; works remotely; stores documents in the cloud; invests in cryptocurrencies; interacts through social networks; publishes photos, videos and messages. All these digital assets challenge the law in several aspects, including their fate after the user's death. Focusing on the issue of digital inheritance, this article aims to analyze the succession of digital assets. In the absence of a specific law, traditional legal categories of civil law and inheritance theory are revisited in order to accommodate these assets, and to present solutions proposed by foreign law - legislation and judicial decisions - in order to seek guidelines for the adequate treatment of the subject in Brazil. Given the complexity of the matter in question, we conclude that there is an urgent need to regulate digital inheritance taking into consideration its specific features, such as the mixed nature of the assets that compose it.

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Introduction

Since the 1940s, with the beginning of the cybernetic revolution and the subsequent, gradual and inexorable change in the global social order by means of network communicability - *internet*, *e-mails*, discussion forums, social networks, search engines, free, open, and collective contribution *sites* - the logic of human relations has been irremediably changed.

An environment marked by disruption and the intangible, with no strict separation between reality and the symbolic. A space of constant interactions, in which a large amount of data and information is created and inserted, transformed into a digital assets. The fate of these assets, in case of the death of its owner, is one of the delicate questions that have challenged jurists worldwide, justifying the present research.

As such, this article focuses on the succession of digital assets - digital inheritance, and aims to address some of its intricate issues, such as the legal nature of digital assets (whether of personal, patrimonial or mixed content) and, based on that, investigate the possibility of transmission in case of death of the rightholder, either by last will disposition or by law.

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In this regard, it is clearly relevant to study to what extent the rights directly linked to the new network economy and the digital information society can be subject to the civil norms in force, applicable to analog data, or to what extent they deserve specific regulations, requiring the issue of new laws.

To this end, the article begins with the presentation of the new scenario, inaugurated with the information society and new technologies, in order to introduce some of the legal challenges contemplated by the theme.

In the sequence, it analyzes existing bills in Brazil on digital inheritance and laws on regulation of internet use and protection of personal data with the intention of demonstrating the inexistence of specific legal provision on succession of this type of heritage.

It then looks at technical issues such as the verification of the possibility of legal classification of digital data in traditional legal categories such as property, as well as the study of the classification and legal nature of these digital assets, and then addresses the terms of use and services of digital platforms and tries to find harmony between the interests of users and those of online service providers.

Finally, based on the presentation of Spanish law and German paradigm decision, the aim is to find guidelines and solutions to guide the appropriate treatment of the issue in Brazilian territory. In addition to these two foreign analyses, the text also analyzes some legal provisions on the subject in Argentina, the United States and France.

The research, of utmost relevance to the current context, is based on technical data, national and foreign doctrine, Brazilian legislation, as well as international legislation and judicial decisions, in order to foster debate and seek plausible alternatives, given the complexity of the issue under discussion.

I. Information Society and Digital Data: A Change of Scenery

With the advent of the information society and new technologies, a new virtual environment has opened up, identified by some authors as the Fourth Industrial Revolution, the 4.0 Revolution, also seen by others as a passage from the Industrial Revolution to the Post-Industrial Society.

A new context has emerged, in which the production of goods would have given way to the

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provision of services, leveraging the digital world of new technologies and data exchange, creating, consequently, new forms of social and economic representation.

In this scenario, computers are referred to as the main mechanism of possibility for the realization of this new world, especially with the advent of the Internet, seen as a new political and revolutionary dimension.

According to Loveluck (2018, p. 77-78) interactions by networked computers represent unprecedented forms of sociality, a vision of chosen community, in which one can free oneself from the constraints of one's immediate environment to establish bonds, from a purely voluntary basis, independent of the ordinary structuring constraints of individuals, such as neighborhood, family, religion, and tradition.

In this context, unequivocally, it was the installation of computer networks, in a *human-machine symbiosis* model, that allowed the computer to go beyond the initial state of a mere calculator, to become an *information system* capable of communication, thus raising the relevance of information - or, more properly, data - to a privileged position in the context of commercial and non-commercial exchanges. (TRICLOT, 2008).

Such reflections are affiliated to the notion that the advent of technologies has subverted the order hitherto established in the most varied fields of human knowledge. The logic of scarcity has been replaced by the logic of abundance.

There is no longer any doubt: cybernetics, personal computing (microcomputing) and network communication have established new and unsurpassable social, political, cultural, economic and, consequently, also legal paradigms. One need only consult public statistics to have an exact notion of the vertiginous increase in the number of Internet users and social networks over time.

According to a report released in January 2022 by digital marketing firms We Are Social, UK, and Hootsuite, USA, on internet consumption and social networking (DIGITAL 2022), the number of users has more than doubled in the last 10 years from 2.18 billion in early 2012 to 4.95 billion in early 2022.

This same report (DIGITAL 2022) shows that the number of social media users has grown even faster over the last decade than Internet users. While in 2012 there were 1.48 billion users, that number is now 3.1 times higher, totaling 4.62 billion social media users.

A fact that draws attention and deserves to be highlighted is the time spent online. The report points out that the average Internet user spends more than 40% of his or her life in the digital world, considering that a person sleeps on average 7 to 8 hours a day.

It is estimated that only in 2022 the world will spend more than 12.5 trillion hours online. In this scenario, Brazilians appear together with South Africans, Filipinos and Colombians as the people who spend more than 10 hours a day online.

Speaking specifically about Brazil, according to the 2022 report (DIGITAL 2022), the total number of Internet users is 165.3 million, and the total number of social media users is 171.5 million, which is 79.9% of the total population.

Also according to the Digital report the platforms most used by Brazilians are Youtube (138 million), Instagram (119.5 million) and Facebook (116 million).

These surveys show the large number of digital traces left by each user, challenging the legal world to deal with this new scenario in an attempt to define the fate of the content available on the network after the user's death, especially in social media, paying attention to the fact that the information available there may have a mixed legal nature.

In other words, in the sphere of the information society, the *data* circulating on network systems may or may not refer to very personal rights, some are of a strictly patrimonial nature, others not. Even so, such content is often clearly relevant to the aspects of intimacy and privacy, and has no intrinsic economic value; however, when inserted into the context of *big* data collection, it constitutes an important element of the political economy, and is considered an economically measurable asset (LOVELUCK, 2018).

This in itself denotes the complexity of the subject in question and its nuances, which cannot and should not be ignored when thinking about an adequate legal treatment to be given to the succession issue of digital assets.

Therefore, in an attempt to frame digital data in the existing legal structure, it is essential to revisit some traditional concepts and classifications of civil law, in order to accommodate them adequately, given the specific legislative gap on the subject, which will be seen in the next topic.

II. Digital Data and Internet Regulation

Regarding digital data regulation, it is worth noting that in Brazil the first bills dealing with the transmissibility of the digital contents and files of the author of the inheritance dated back to 2012. Bill no. 4.847/2012 proposed the addition of articles 1.797-A, 1.797-B and 1.797-C to the Civil Code, bringing as guidelines the concept of digital inheritance and the possibility of transmitting this inheritance to legitimate heirs, if the deceased had not left a will.

This text also allowed heirs to define the fate of the deceased's social networking accounts.

Bill no. 4.099/12, drafted by Representative Jorginho Melo, suggested the addition of a single paragraph to article 1.788 of the Brazilian Civil Code,

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expressly providing for the transmission of all digital content in the event of death.

Both bills were criticized, mainly for authorizing the indiscriminate transmission of all the contents of the holder of the accounts to his or her successors, without any concern for the rights of personality, especially privacy and intimacy. However, neither of them was ever approved, being shelved. The same text of project 4.847 was re-edited by project 8.562/17.

In turn, Law no. 12.965/14, known as "Marco Civil da Internet" (Internet Civil Framework), created to regulate the use of the network and ensure the rights and duties of users and companies providing access and online services - although a recent diploma, does not provide specifically about digital assets, being silent about the succession of these assets in case of death. The Bill no. 1.331, of 2015, suggested the amendment of item X, of Article 7 of the Marco Civil da Internet to provide for the legitimacy of the spouse, ascendants and descendants to claim the deletion of the deceased's personal data. And the project no. 7.742, of 2017 provided for the inclusion of art. 10-A of Law no. 12.965/14, providing for the exclusion of the accounts of deceased users by internet providers. All these projects have been shelved.

Currently in progress is Bill no. 5.820, of 2019, which proposes to amend article 1.881 of the Brazilian Civil Code, to include paragraph 4, to address codicil formalities to contemplate digital inheritance. Also from 2019 is Bill no. 6.468, which suggests a single paragraph to article 1.788, establishing the transmissibility of all digital content to heirs.

Finally, the General Data Protection Law - no. 13.709/2018 -, the "LGPD", created to protect the violation of privacy in relation to personal data, does not expressly provide for the protection of user personal data after their death.

In Europe, the General Data Protection Regulation 2016/679 (GDPR), the document that inspired the Brazilian law, in its recital 27, expressly provides for the inapplicability of the law for the protection of deceased person's data, leaving it to the member states to establish the rules regarding their treatment.

In Brazil, Article 1 of the LGPD refers to the processing of personal data, including by digital means, with the aim of protecting the fundamental rights of freedom, privacy and personality of the natural person. From the literal reading of the referred article, one cannot understand the applicability of LGPD to the data of deceased users, but also no prohibition is extracted. In this sense it is important to mention the considerations made by Honorato and Leal (2021) in the sense of the importance of this applicability, although they also understand that the question is left open, citing the express consent of the holder provided for in Article 7 as an example. And they question: "would the operating agent or responsible party be authorized to maintain the processing of personal data even after death or would there be a need for prior manifestation of the holder or authorization to relatives in this regard?"

In this sense, it is not too much to mention Argentine law, which also does not contain any provisions about the destination of digital assets after the user's death, but ensures the right of access to the data of deceased persons by the universal successors, as can be extracted from the reading of art. 14.4 of Law no. 25.326/2000 – "Ley de Protección de los Datos Personales".

It is noted that, despite this, Argentine law does not establish parameters of how this access will be allowed and what the limit will be, which is why a new draft law was introduced in 2018, providing in its article 34 that universal successors will have, in addition to the right of access, the right to rectification, deletion and portability of the deceased's personal data, as well as the right to oppose the processing of such data.

While these issues are being discussed in the neighboring country, in Brazil, in the absence of a specific law dealing with the projection of personal data after death, there are more questions than answers, which is why we will now address some of these questions.

To do so, it is imperative to dialogue to the law of succession, which brings rules of patrimonial transmission from the deceased owner to his heirs.

III. In the Quest for a Legal Framework for Digital Data

According to article 1.784 of the Brazilian Civil Code, "when the succession is opened, the inheritance is immediately transmitted to the lawful and testamentary heirs", and the right of inheritance is assured as a fundamental right by article 5, item XXX, of the 1988 Constitution of the Federative Republic of Brazil (CRFB/88).

When dealing with the content of the succession, the need arises to identify its object, i.e., that which is admitted as susceptible to transmission. Beviláqua (1932, p. 19) treats inheritance as equivalent to patrimony, defining it as "the universality of property that someone leaves behind on the occasion of his death, and that the heirs acquire. It is the set of goods, the patrimony, that someone leaves at death".

In fact, the character of succession is linked to the idea of heritage, which can be translated into economic expression (goods, rights and obligations) and which must be succeeded by the application of its own legal instruments (the law and the last will disposition).

Wald (2015, p.16) recalls that, at one time, inheritance law was linked to an extrapatrimonial sense, case of the Roman family, in a continuation of the domestic religion. Today, however, not anymore.

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When dealing with legitimate succession - arising from law - the Brazilian Civil Code's provision is restricted only to the transmission of property, and it is not possible to speak of succession of very personal rights; at most, the law grants the respective heirs the right of defense - of honor, name, intimacy and privacy *post mortem*.

However, when dealing with testamentary succession, paragraph 2 of art. 1.857 of the Civil Code expressly admits the possibility of making testamentary dispositions without patrimonial content.

These normative guidelines are important to analyze the transferability or not of digital data. First, however, it is imperative to verify if it is possible to talk about ownership of this content. The answer to this question is linked to the analysis of its legal nature: are digital data very personal rights, are they assets of economic content or are they of mixed nature?

There seems to be an inclination in the doctrine for the mixed nature of digital data, since it may include data of an exclusively patrimonial nature, data of a non-property nature, and other hybrids, containing both characteristics.

To exemplify this possibility, among the assets with patrimonial content are virtual currencies/ cryptocurrencies, such as bitcoins, airline miles or loyalty programs, and even personal data that are susceptible to economic valuation, such as accounts in profitable social networks.

As examples of data of mixed or hybrid nature can be related the confidential information about a certain industrial process, the results of a journalistic investigation or encrypted documents with economic value. (FONT; BOFF, 2019, p. 32)

Among digital data of a non-property nature, according to Font and Boff (2019, p. 32), are those related to digital identity, non-property assets that may be protected within these accounts, such as photographs, electronic signatures, backups of communication tools, and personal digital information.

However, records of human interaction in the virtual environment, such as conversations, posts, and *likes,* with content linked to the spectrums of intimacy and privacy (and therefore approaching the condition of most personal rights), notably arising from the dynamics of social networks, can also arouse economic interests, becoming goods with potential or economically assessable assets (LOVELUCK, 2018).

In fact, in view of the above, it becomes unfeasible to treat digital data as uniform, and they deserve to be classified according to their content, which may or may not have a patrimonial nature.

Based on this, there are contradictory understandings regarding the possibility of treating digital data as property. According to Prieto and Cabezudo (2017, p.33), there is no reason not to talk about digital property, despite the evident lack of correspondence between the concept of traditional property and the concept of digital property, recognizing that there is a wide variety of digital property and distinct classifications, according to the type of service or nature.

Therefore, they argue that, although colloquially one can speak of digital asset ownership, encompassing all types of assets, strictly speaking, only those relationships that have a determined or determinable economic value can be considered as such (PRIETO; CABEZUDO, p. 34).

Other authors, such as Mendes (2014), expressly disagree with treating them as property, which does not come to preclude them from being worked as legal goods, as highlighted by Frazão (2019, p. 104).

In this line of thinking, we begin to treat them as legal goods, as soon as they can be presented as the object of a subjective right, of a patrimonial or affective nature, while digital goods can be understood as any information, record, or file of a digital nature stored on the net.

The concept of digital property includes accounts or content on the network, hosted on a computer, on a server or in the cloud. Such digital goods can be e-mail accounts, bank accounts, games, writings or opinions in blogs, photos, comments on social networks, music, books, etc., as long as they are digital in nature. (MORÓN, 2018, p. 416). Therefore, it is necessary to analyze whether it is possible to include digital goods in the traditional classification of goods. In this regard, several authors fit digital goods into the classification proposed by the legal literature, which distinguishes between tangible and intangible goods.

Tangible goods are those that are palpable, that exist materially, while intangible goods are those that have abstract existence, but with economic value. So, would digital goods be a kind of intangible goods?

There seems to be some consensus on this, which does not make things any simpler. This is because digital intangible assets do not always have a monetary value, so some argue that in the virtual environment, the classification should be made according to the analysis of economic and non-economic assets.

Maia (2019, p. 153) points out that the most important distinction for civil law today, in the face of the new category of legal property, is no longer the separation into rights in rem and obligations, but the distinction of relationships into property and non-property, denoting the difficulty of maintaining or framing digital data in watertight categories.

While there is no legal provision for this, nothing prevents us from classifying digital goods as, on the one hand, economic content goods, and on the other hand, digital goods with non-economic content, and we can also add, as mentioned above, mixed content goods.

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There are those who differentiate digital goods from digital assets, whose concept is broader; while digital goods would be online accounts and content, digital assets would encompass any type of electronic record, such as the so-called cryptocurrencies.

In view of the above, there are no conditions to consider the legal nature of either digital goods or digital assets (which for this article will be treated as synonyms) as uniform. In other words, the nature of digital assets must consider the distinction of their contents, therefore, non-analog assets may have a patrimonial, non-patrimonial or mixed nature. This understanding will help in the appropriate legal treatment regarding the study of the *causa mortis* transmissibility of the so-called digital inheritance.

IV. Service Providers and the Contractual Provisions of Digital Goods

Every time a user decides to join an *online* service*, it* is a *sine qua non* condition for access that the user agrees to the terms of use and services, which are not negotiable. These are general conditions, without any control mechanism, especially with regard to the power exercised by service providers to freely access these accounts and data.

Regarding this aspect there are extensive discussions in the search for harmonization between the interests of the user and the interests of the digital platforms. Doubts about the ownership of the digital assets, which is present in the digital platforms, are among them.

The central issue of this and other questions resides in the reconciliation between the deficiency of hetero-regulation (state regulation) and contracts, since personal data transformed into digital goods are protected, in the absence of state rules, by the terms contained in these contracts.

Moreover, as Loveluck (2019, p. 176) reminds us, the services provided in the virtual environment, also called cyberspace, are sophisticated, covering several territories and jurisdictions, in a complex interaction with multiple actors (individuals, states, economic interests, etc.), and the source codes constitute rules of fact (code is law), which must be carefully articulated with the rules of law, under penalty of having serious violations of fundamental rights.

Aware of this, some countries have started to regulate and protect personal data in the digital sphere, among them Brazil, through the General Law of Data Protection (LGPD), although most legislations have not contemplated an important aspect: the protection of data after the user's death.

While legislative limbo remains, Rodotá (2008, p. 76) draws attention to the intimate relationship between consent and informational self-determination, highlighting consent as an important alternative existing between regulation and deregulation, further highlighting the difficulty of establishing a sufficient system of prohibition and legislative authorization in order to protect all users' interests.

France, for example, seems to have bet on this model of valuing informed consent, by providing, in article 63 of Law no. 2016-1321 - Law "for a Digital Republic" - which also inserted article 40-1, in Law no. 78-17, that any person can exercise the rights of conservation, deletion or communication of their personal data, in addition to appointing a responsible person to carry out their instructions, on their death. And, if no one has been appointed, it confers this legitimacy on the heirs.

The French regulation also provides for the possibility of leaving general instructions about the user's personal data or specific instructions. In this case, specific consent is required, which cannot result from the broad approval inserted in the general conditions contained in the terms of use of digital services. Although rather timid, with no provision for digital inheritance in the absence of a last will disposition, the importance attributed in the French regulation to specific and informed consent and to the free exercise of the holder's autonomy regarding the destination of his/her data is noteworthy.

It can be seen that, in general, users agree with the terms of services and use, without even reading them. Therefore, the scope and validity of these consents are questioned, increasing the importance of regulation and/or state position in order to establish some limits and dictate important guidelines on this issue.

Ensuring this self-determination and informed consent is no simple task; on the contrary, so much so that the text of the Brazilian LGPD states the need for qualified consent for the processing of personal data, establishing for the validity of this agreement the "free, informed and unequivocal manifestation of its holder. Although these guidelines are valid for the user's personal data in life, and there are doubts about their applicability or not after death, they demonstrate that the problem of the succession of digital rights is real and calls attention to the urgent need to be addressed by the law, confirming the questioning already raised above, involving this issue.

This is because the lower the state regulation, the greater the power concentrated in the hands of digital service providers, also increasing the complexity of the answer about the ownership of assets. Now, if the content of the terms and conditions of use prevails, there will be several regulations, and the contracts *themselves* must be observed.

In Facebook's terms of use, for example, there is the following provision about the user: "you own the content you create and share on Facebook, and nothing

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in these Terms removes the rights you have to the content itself." A similar provision appears in YouTube's terms of service: "You retain ownership rights to your Content. However, you are required to grant certain rights to YouTube and other users of the Service."

During life, the ownership is recognized in this term as belonging to the user; however, when it comes to the same verification of ownership after the user's death, one often finds clauses providing for the automatic termination of the account or its transformation into a memorial account.

Instagram transforms the user's account into a memorial account when informed of the account holder's death. Facebook, on the other hand, has expanded the regulation of this issue, giving account holders the right to choose the fate of their account after their death.

Google, the owner of YouTube, has created a so-called account manager, which allows the user to define what will be done with the data in case of death, allowing the deletion of the account or the sharing of some data with someone trusted.

In general, what is noticeable is that the terms of use and conditions of *online* service providers have changed to allow users to define the fate of their data in case of death. However, when this is not done, the accounts will be deleted or turned into memorials, making it impossible to transfer their content, which characterizes a broad power of digital platforms over these assets.

Given the above, the question is: is the already existing civil regulation sufficient to invalidate the prohibitive clauses contained in these terms of use or should specific laws arise to account for these contradictions between the user's need for protection and the interests of digital service providers? The second answer seems to be the correct one. In this sense, some countries have already advanced, feeling this need, which may guide the discussions in Brazil.

V. The Delicate Question of the Transmission of Digital Assets: In Search of Guidelines, based on Foreign Experiences

As seen above, under the current Brazilian legislation, only patrimonial assets are transmitted by hereditary succession, while non-property rights may be transmitted/disciplined *post-mortem* by means of a last will disposition. The testamentary succession gains, in the meantime, important relevance, since it allows the prediction of transmission of any digital asset, in addition to ensuring the desire of the holder of these assets, who may choose, even, for the non-transferability of accounts and contents or goods without economic nature.

Wills, although not rooted in Brazilian culture, are an important mechanism to enforce the holder's will regarding the destination of his or her assets. Succession planning, so much discussed at the moment, can and must include virtual assets.

It is necessary to make people and legal professionals aware of the importance of expressing the will about the destination of e-mail accounts, Whatsapp conversations, social or professional network accounts in general, and any other digital assets.

The lack of custom regarding the will or even the difficulties and costs related to the formalities required to make it in the form of a public instrument can be supplanted by other valid forms of last will disposition.

One of these mechanisms is the codicil, an old institute provided in the Brazilian Civil Code, in art. 1.881, which ensures the possibility of establishing provisions of the funeral act and donations of small value. An expansion of its content is part of Bill no. 5.820/19, which is in progress in the House of Representatives, proposing the modification of this article, so that the destination of digital assets through codicil is also contemplated.

A curious fact is that the text allows, in addition to the will expressed in writing, that the will can also be recorded in a digital sound and image system, as long as some requirements are met, such as the declaration of the date of the act and the presence of two witnesses, if there is a declaration with patrimonial content.

Specifically regarding digital assets, the legal literature also speaks of a digital will. Despite the name, it is a digital document, without the formalities required for a will, for provisions about intangible, non-analog assets. (LARA, 2016).

Therefore, the user has several means to express his will regarding the digital assets, such as making a will or codicil, appointing someone he trusts to execute his recommendations upon his death; using the service provider's own terms of use to leave someone appointed; or electing digital account managers, made available by the platforms. These are companies created for the management of the digital collection.

Regarding this last possibility, it should be noted that there is no specific legal protection in the Brazilian legal system to ensure the compliance and effectiveness of the provisions made through these digital contracts - digital will - especially if these companies cease to exist, according to Font and Boff (2019, p. 36).

Authors such as Herrera (2018, p. 7) also challenge the use and validity of instruments not provided by law, warning of the possibility of conflicts about the temporal or functional prevalence of the various regulations, in addition to the fractionation of succession.

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This concern is not irrelevant, so much so that in the United States of America, for example, there is an appreciation of the holder's will about the fate of digital assets, similar to that provided in France. However, they go beyond simple permissibility of will disposition, to include an order of observance of the type of instrument handled.

In the proposed uniform legal regulation - RUFADAA, *Revised Uniform Fiduciary Access to Digital Assets Act* - a non-legally binding but nonetheless highly relevant standardizing document, it provides for the establishment of a priority regime for carrying out the disposition of these assets, according to the type of instrument used.

The order of priority foreseen there is staggered in three levels: the first is the will expressed by the holder through the tools made available by the digital service providers; secondly, if this instrument has not been used, the will contained in testaments or other authorized forms is fulfilled, and only lastly, the terms of service of the digital service providers apply, followed by any legal guidelines that may exist.

Given the above, the best path for the adequate treatment of the destination of digital assets revolves around the appreciation of private autonomy, through last will provisions, ensuring that the holder's will can be fulfilled. Within this idea, the proposal of priority scheduling is able to solve questions regarding functional or temporal prevalence among the various possibilities of regulation, revealing itself as an important alternative for the solution of the issue.

In the USA regulation, given its contractual culture, the possibility of digital contracts - digital will, through specialized companies - stands out as a priority.

In Brazil, allocating the will and/or codicil as a priority - as already occurs by force of law -, a specific law would come, in sequence, to regulate the limits of the terms of use and digital contracts.

For Honorato and Leal (2021, p. 401), if there is both a will and the registration of certain choices made by the user on the digital platform, there would be no need to establish the staggering, since they suggest seeking "the solution that allows the maximum use of the two wills, especially when both do not conflict".

In this specific situation, the solution pointed out is interesting, and the wording of article 1.899 of Brazilina Civil Code, which provides for the observance of the testator's will as interpretative criterion, may also be applied, by analogy. However, when the manifestations are conflicting and the deceased person's will cannot be clearly extracted, the escalation seems important. Of course, the user's autonomy cannot violate legal precepts, under penalty of inapplicability.

But what if there is no last will? Are the general rules of succession law sufficient to solve all questions or, on the other hand, would legislating specifically on the subject be the best solution? Believing that the last option is the most viable one, in the search for a legal basis, the analysis of some alternatives found in foreign law can serve as a guide for Brazilian law.

Spain, for example, enacted the Ley Orgánica no. 3/2018, de Protección de Datos y Garantía de Derechos Digitales (LOPDGDD), expressly providing for the right to digital inheritance, with respect to accounts and digital content available on social networks, considered an important milestone on the subject in the Ibero-American legal space, as stated in its preamble.

We can see from the wording of Article 96 of the aforementioned law that the heirs, spouses, or companions have the legitimacy to decide the fate of the digital content on the web belonging to the deceased, such as deletion of accounts, modification, or its use, if there is no testamentary provision to the contrary or prohibitive state law.

In fact, the holder can forbid access to his heirs, as well as allow them to follow his instructions, to request the digital service platforms to delete the account, to delete certain content or to stop its use. All this, provided there is no express local law forbidding such possibilities. Spanish law is organized by states, each of which must regulate in its own way.

Although very succinct in what concerns *post-mortem* digital assets, the Spanish law valued private autonomy, expressly assuring the holder of digital assets the priority to test his will, to be mandatorily fulfilled by the service providers. It was silent, however, about the transmission in the case of *intestate* succession.

Germany, still without specific rules on the succession of digital assets, has judged an important case, applying the transmissibility of digital assets in accordance with the succession rules, without mentioning any legislative gap.

On July 12, 2018, the *Bundesgerichtshof* (BGH III ZR 183/17), a court equivalent to the Brazilian Superior Court of Justice, judged one of the paradigm cases, setting the tone for the solution of several subsequent cases.

The *leading case* involved a dispute fought by the parents of a 15-year-old girl killed in an underground subway station in 2012 against Facebook, whose main claim was the right to access their daughter's virtual account. The justification of the claim was based on two main arguments: one was to understand the cause of the daughter's death, since there were doubts whether it was an accident or a suicide; the other was based on the fact that access to the content could help in the defense of a compensation lawsuit, filed by the public transportation operator, who claimed to feel psychologically shaken because he was involved in the supposed suicide.

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In the first instance, the judge in Berlin (*Landesgericht Berlin*) granted the request. Facebook, on appeal, obtained a reversal of the sentence. The *Kammergericht* (German Court) made it clear that access to the daughter's account would represent a violation of the expectation of privacy and the confidentiality of communications of the interlocutors. Nevertheless, it recognized that the "rights and obligations related to a contract, such as Facebook, are in principle transferable via inheritance" (MENDES; FRITZ, 2019), although there was still no *legal clarity* on the topic.

However, the BGH, in analysis of the new appeal filed by the parents of the deceased young woman, granted the appellants the right to have access to the account under dispute. To reach such a conclusion, they faced several controversial aspects regarding the discussion of the transmissibility or not of digital content stored on social networks, in a firm and detailed decision.

The central point of the decision was the understanding for the transmissibility of the Facebook account to the heirs, with the *Karlsruhe Court* stating that the digital inheritance is subject to the general regime of successions, by force of the principle of universal succession, therefore, with immediate transmission from the death of the holder (principle of *saisine*), except those that are extinguished by the express will of the party or by force of law (MENDES; FRITZ, 2019).

The claim that the digital inheritance conflicts with the personality rights of the deceased or third parties, the secrecy of communication, or the protection of personal data was strongly refuted, due to the definition of the nature of the contracts between the platforms and the user.

According to the German Court, these are contractual relationships and not personal rights, making an important distinction between the contract signed between the user and the platform and the content itself of the digital account, which is of a very personal nature, as highlighted by Mendes and Fritz (2019).

To this end, the contract is related to duties of performance, in which the networks are obligated to make available the communication platform, the publication of content and permission to access such content, a service provided indistinctly to all users and not in a personalized manner. The personal nature would be only in the sense that the account holder can send and publish the contents of his account, which does not prevent the transmission of this content.

This construction made it possible to rule out the argument of the non-transmissibility of the digital inheritance, based on the protection of the deceased's privacy sphere, since the obligatory relationships are transmitted with the death, and the prohibitive clauses contained in the terms of use are considered abusive and, therefore, null and void, due to the confrontation and emptying of the rules of universal succession. The German Court also pointed out that such understanding allows the control of legality of the terms of use, according to objective good faith and pre-existing legal norms (MENDES; FRITZ, 2019).

It is also important to mention that the decision departed from the understanding that only economic contents should be transmitted, because German law, according to the German court, makes no distinction between off-balance sheet inheritance and patrimonial inheritance.

This important decision, which is serving as a parameter for European law, may also guide the discussion in Brazil. Brazilian law is very similar to German law, except that here only property is automatically transferred upon death, and the transfer of non-economic assets is only possible by last will disposition - and, therefore, the principle of *saisine*, as set forth in art. 1.784 of the Brazilian Civil Code, is inapplicable.

Understanding the legal nature of the contracts signed between users and digital platform as obligatory relationships, in fact, seems the most correct. With submission to the rules of the Brazilian Consumer Protection Code (Law no. 8.078/90), such contracts should have restrictive clauses of right highlighted and, depending on the content, be considered abusive.

However, since the account itself is economically assessable and its contents may contain data of a financial nature, it cannot be ignored that much of this data concerns intimate aspects. In this case, the transmission of the entire account may infringe on most personal rights.

On the other hand, the distinction of content may bring practical challenges, such as the difficulty of identifying and correctly classifying digital assets, as well as the legitimacy of who should do it - a named third party or the executor? It would be interesting if the user himself would indicate who will take care of the account after his death, should he choose to do so. But when this is not done, the future law cannot fail to provide who will have this legitimacy.

Therefore, it is necessary to define in Brazil, in case it is understood by the transmissibility of the digital content and, in the absence of last will disposition, if it will be considered as a universality of goods or if there will be a division of its content, under penalty of violation of the general rule of legitimate succession, permissive only of the transmission of patrimonial property and of serious violations to personal property.

Therefore, it's believed that the constant dialog between the protection of property and the protection of very personal rights is salutary, remembering the tripartite existence of property in: property, mixed property, and very personal property, giving the appropriate treatment to each of them, without forgetting

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the possibility of violation of third party rights, which must be safeguarded.

In this sense, one should be very careful with regard to non-economic digital content - so much so that the German paradigm case and the Spanish law deal only with personal data contained in digital platforms - since assets that are strictly property in nature may, in principle, be considered part of the digital inheritance. Therefore, personal rights, as a rule, cannot be subject to transferability, except in exceptional cases in which there is the express will of the deceased user and it does not affect the rights of third parties.

Also in relation to property, it is important to note the need for the holder to have a property right and not only a right of an obligatory nature over the digital content in order to be able to talk about transmissibility, which is the case of a license of use, as usually happens in cases of acquisition of music, books and videos (Kindle, Amazon, etc.) which, in principle, are not transmissible.

This point also deserves further reflection, but there is no space to be worked on in this essay. This is also the case with some assets, such as virtual currencies (cryptocurrencies), which are requiring more specific solutions due to the great difficulty of global definition of their legal nature.

Cryptocurrencies were the subject of sentence 326, 2019, of the Spanish Court, from which a relevant analysis about the impossibility of considering cryptocurrency as money can be extracted, given its peculiarities. It can be observed, from the sentence, that virtual currency is an immaterial asset, of consideration or exchange, and cannot be legally treated as money, for lack of legal provision and because it is not a material object, but rather a unit defined by means of technology and cryptography, whose value is determined by each unit of account or variation in supply and demand transactions, performed on specific *trading* platforms. That is, cryptocurrency would be, at most, financial assets, subject to transactions on a global scale, generated by algorithms, with enormous volatility and without any kind of state control. (LONGHI; FALEIROS JUNIOR 2019).

This makes it extremely difficult to assign a specific value, since virtual currencies have no fixed nominal value, just like money, imposing huge challenges for the State to contain and discipline the risks involved in this type of market, even if the validation model through blockchain proposes to ensure greater protection to these virtual operations. It can be seen, therefore, that even purely economic digital assets may challenge the latency of specific state regulation regarding the *causa mortis* transmissibility, due to their intrinsic peculiarities.

The subject will certainly still be the subject of much debate and controversy, and should be treated with the care it deserves.

VI. Conclusion

From all of the above, we conclude that it is urgent to apply an adequate legal treatment to digital assets after the death of their owner. The existing regulations on the subject in other countries are still very timid and divergent, as can be observed, but a trend towards the transferability of these assets is emerging, especially those resulting from an express provision left by the owner.

In the USA, the disposition of last wills regarding digital assets is strongly encouraged, and there are attempts to standardize it, in order to cover any type of digital asset. Spain, in turn, has also legislated for the digital will as a way to dispose of digital assets, but it has been restricted to data contained in social accounts, just like the German *leading case.*

In this sense, the absence of legal provision or the insufficient legal provision forces the application of the established norms of civil law and, especially, of succession law, which may even be able to solve such issues, but leave room for diverging interpretations.

The specific discipline of *post-mortem* dispositions of digital assets appears, then, as the path to be followed, in order to standardize and regulate the specificities that the matter requires, mainly due to the distinctions between digital assets of personal or patrimonial nature, taking into consideration digital assets in a broad sense and not only the assets contained in social networks. The different treatment of content depending on its nature (whether property, mixed or personal) is one of the most important aspects for a more coherent direction of the matter.

In this sense, not only because of the law currently in force, but also because of the need to preserve the most personal rights and all its implications, the digital assets of a strictly personal nature should not be subject to transferability, unless as a result of the will manifested by the holder during his or her lifetime and insofar as it does not violate the rights of third parties.

The legal provision of other simpler *causa mortis* disposition instruments in digital format also deserves regulation, preferably with express provision about its priority over the terms of use and services, or its compatibility and maximum use of the deceased user's will, when not conflicting. Issues such as the legitimacy of management of these assets and digital accounts should also deserve special attention from the legislator.

As for hybrid digital assets, such as some profiles on social networks, the analysis must be made on a case-by-case basis, verifying the preponderance of the interests at stake: whether economic or existential.

Patrimonial assets, on the other hand, can be the object of transmission according to the general rules of succession law, in case there is no testamentary

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prediction about them, as long as they are considered proprietary rights and not merely rights of use.

These are just a few contributions to the question posed.

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Interactive Arts and Creative Tourism

By Joaquim Sousa

Introduction- The topic “creative tourism” has begun to provoke a wide debate in society, segmented in the development of new technology and digital art products and services, within the scope of the creative economy and in particular the economy of experiencing.

The author Leslie-Ann Jordan (2012) designates the strengthening of the intrinsic interconnection between the universe of arts, culture and creative industries as essential, aiming to develop new offers of tourist differentiation. From the outset, we can raise the question of what the role and/or impact of the arts of technological, artistic and interactive phenomenology could be in the potentiation of creative genre industries, leveraging new explicit paradigms of human-computer interactivity and contributing to the aesthetic, interpretive development and education of the sectors attached to the cultural heritage, and in this quality, to unequivocally promote new tourism models of creative innovation, based on the interactive arts that exponentiate new and unprecedented aesthetic cultures of emotional experience of products and services, enabling new tourist "branding" based on in its differentiating imagery offer.

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Interactive Arts and Creative Tourism

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Introduction

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Salerno (2009) reinforces the decisive role of the creative tourism industries in the exponentiation of models of active participation and user involvement in creative activities, which can meet an experiential learning of positive emotions, making "pleasure the engine of experiencing" (Salerno, 2009).

This scientific evidence reinforces the need to invest in the development of new innovative products and services that categorically stimulate the experiential creativity of cultural users/tourists, in particular starting from their spontaneous agency power to actively and constructively engage in experiences of co-creation of knowledge, namely in heritage spaces. The interactive arts/new media offer decisively unprecedented opportunities for cultural users/tourists to engage with cultural artefacts, insofar as they enhance interactivity, active participation, cognitive perception and affective involvement in favor of the discovery of knowledge and learning.

Now it can be seen that the interactive arts/new media contribute decisively to the self-realization of the cultural tourist, based on the offer of experiences that enable their inventive and imaginary power, in favor of the artistic construction of new cultural and aesthetic signs. The incremental experience that enhances the creative verve of the user/cultural tourist constitutes a foundation for the promotion of their motivational spirit (formulated in the intrinsic desire to participate actively in the creative focus) also associated with the aspect of self-regulation in the prism of cognitive learning.

In the 2004 UNCTAD report, the mix of arts, entrepreneurship and technology is highlighted as unquestionable structures in the development of creative industries. Evans (2009) emphasizes the value and/or contribution of the arts to the development of creative economies.

In turn, Tung & Richie (2011) highlight the basic foundations of creative experiential tourism, focused on the feeling of positive emotions of pleasure and satisfaction, self-discovery activities and intellectual development, involvement, learning and, consequently, the acquisition of knowledge. In addition, the author Szarycz (2008) reinforces the idea that memorable experiences of creative tourism are evidenced in actions of self-discovery/personal development, reflection and construction of meanings and also essentially based on the development of mechanisms of social interaction, leading to purposes of learning, namely in immersive contexts of use. The authors Staiff (2014) and Smith and Robinson (2006) particularly highlight the desire of the creative tourist to actively participate in actions that request their emotional involvement. These evidences support the idea that there is fertile ground for the creative industries of aesthetic computational interactivity, aiming at the structuring development of innovation in technology and digital art and addressing the design of new products and services that can effectively empower the user/cultural tourist intellectually in the cognitive and co-creative elaboration of new challenges structured around the intelligible construction of new narratives of an aesthetic nature, which can cognitively and affectively absorb the user/cultural tourist in agency actions of random discovery of new and unprecedented meanings, which flow into their creative, experiential and educational eclectic function, with the ultimate aim of learning.

Hosany and Gilbert (2010), Currie (1997) and Goossens (2000) emphasize the positive emotions of joy, pleasure and satisfaction as a fundamental axis of the creative tourist's emotional experience. Carr (2002) in this regard highlights the motivational factors of the "pleasure-seeking" of the creative tourist. The domain of "funology", i.e. the science of entertainment associated with experiencing positive emotions such as pleasure

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and satisfaction are still at the dawn of scientific knowledge. So what is the role of interactive arts/new media in promoting emotions/feelings of well-being in the user/creative tourist? The answer inevitably lies in the constancy of actively involving the user in identity experiences of discovery and creative self-realization of unprecedented narratives of aesthetic support that realize the power of their creativity.

Gretzel et al. (2006) emphasize that the new models of tourism offer and differentiation must focus on the added-value components of symbolism and experience, key elements for the design of more competitive international tourism markets. This leads to the concept of the experience economy by Pine & Gilmore (1998), who emphasize the indisputable relevance of creative tourism to invest in the empowerment of new offers, embodying new products and services, which channel unique, authentic and memorable experiences to the viewer, which, from the point of view of the authors Andereck & Caldwell (1993), Woodside, MacDonald & Burford, (2004) can boost the competitiveness of tourist destinations and, in particular, decisively influence the desire and memory of the cultural tourist to revisit the tourist destination/site. According to Kim, Ritchie & Tung (2010), this again constitutes a vital challenge for the creative industries, aiming at the development of new innovative and differentiating products and services that promote the sphere of "pleasure-seeking" of the cultural tourist.

Tung & Ritchie (2011) consider that this unpublished compendium of creative and aesthetic experimentation should still be constituted as a design of scientific research with regard to the understanding of factorial elements that can contribute to the exponentiation of memorable experiences in the user/cultural tourist.

Csikszentmihalyi (1990) in this regard elaborates the "flow" concept, which resides in the balance between the desires aroused by the interaction in the task and the degree of difficulty in acquiring skills attached to the task itself, considering an optimal level of "flow" will contribute to the development of emotions of pleasure and satisfaction.

The authors Holbrook and Hirschman (1982) add to the concept of "flow" the perspective of experience. From their point of view, it is in the experience that the component of pleasure and user satisfaction resides, and this experience should be noted as hedonic, symbolic and aesthetic. Again, it seems to us indisputable that this scientific evidence is echoed in the creation of interactive art/new media products and services, conceptualizing an aesthetic and co-creative representation for the formulation of positive emotions of pleasure and satisfaction in the user/cultural tourist, in projecting immersive audiovisual experiences, enabling their active participation and involvement in favor of the experiential task, desirably of a playful, educational and aesthetic-creative nature, elements that, according to the authors Pine & Gilmore (1999) constitute the referential axes of the creative experiential economy.

The experiential component in creative tourism has aroused high interest in the scientific community, namely the assessment of the weight of the cognitive and affective sphere in the user's experiential-emotional domain, as highlighted by the authors Pearce & Foster (2007) and Noy (2004).

In particular, it seems relevant to us to emphasize the unprecedented ability of the interactive arts/new media to request the construction of unprecedented narratives impregnated with subjectivity (Cutler and Carmichael, 2009; Ryan, 2002) and aesthetic ambiguity that results in the random elaboration of audiovisual meanings, preferably leveraged in an immersive nature, which promote intrinsic motivation and user involvement in actively building and interpreting aesthetic-creative events, bearing symbolic meanings and contributing to the user's/cultural tourist's self-expression and learning. As designated by authors Csikszentmihalyi (1990) and Mossberg (2007), the final "output" of creative realization inevitably results in a random construction that is updated in real time through human-computer interaction.

The authors Kim, Ritchie & Tung (2010) again diagnose that the absorbing component of unique, authentic and memorable experiences constitute a new emerging paradigm of the tourist industry, and there are few studies capable of clearly substantiating the dialectical relationship between experience and experience, emotional embodiment of memorable pleasure and satisfaction.

The authors Chandralal & Valenzuela (2013) list as factors that contribute to the effervescence of memorable experiences, surprise, novelty, stimulation of social relationships, intellectual development and self-discovery, based on the experience of positive emotions. The interactive arts/new media bring together the offer of these same characteristics, insofar as they elicit an interactive encounter with the unexpected, impregnated with unprecedented symbolic and aesthetic narrative representations that stimulate the user's agency power to engage cognitively in matrix discovery actions, a reflection in favor of decoding new artistic signs of audiovisual cognition. The interactive/ new media arts offer random narratives that are cumulatively constructed in real time, thus bringing together the effect of "novelty". Another challenge for the interactive arts/new media is their involvement in enhancing social interaction between users, a key element for strengthening group cohesion/sense of social affiliation and above all for the collectively co-constructive design of new buildings. narratives combining aesthetic beauty with audiovisual immersion.

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The empirical studies by Chandralal & Valenzuela (2013) allow us to collect the following data: the cultural tourist emits a predisposition to engage in experiences that are of personal significance, in this memorable sense, which intellectually stimulate the discovery of self-expression and the promotion of co-social interaction, inevitably resulting in the development of new skills, ultimately offering unprecedented learning opportunities.

Here again, emotion plays a key role, as highlighted by the authors Howard & Gengler (2001), according to which the range of emotions experienced by the user decisively influence the evaluation of the experience, and it is those positive emotions that are normally associated with the experience. incorporation of memorable experiences (Tung & Ritchie, 2011).

According to Aho (2011), the role of emotion is highlighted in the prism of tourism research. Bengtsson (2002) points out that research largely neglects the importance of the subjective significant construction of experience. In this regard, Filep (2012) recognizes the dialectical gap between the coordinates of pleasure and satisfaction and the coordinates of attribution of new experiences, bringing together the construction of new meanings. This constitutes a challenge for creative tourism in particular and for the emergence of new interactive art/new media products and services that promote the user/cultural tourist in expressive aesthetic actions of involvement and active participation in the co-constructive exploratory design of unprecedented subjective personal narratives, fostering new immersive audiovisual representations, and boosting the power of creativity to imbue the spectator cognitively and affectively in the construction of new aesthetic figurations.

The focus of creative tourism should be conceptually based on the psychological benefits that new experiences of a memorable nature bring to the user/cultural tourist (Corvo, 2010). The authors Yuan & Wu (2008) emphasize this same focus in current academic research around the variable of experiencing memorable moments/events.

According to Huta & Ryan (2010), research in positive psychology reinforced the importance of experiencing experiences, bringing together the factor of discovering pleasure with the construction of new representations embedded in meaning (aesthetic-creative). This brings us to the foundations of the psychology of hedonism applied to creative tourism, according to which the cultural user/tourist seeks pleasure and satisfaction in relational simultaneity with intellectual discovery. In this light, the aspects of hedonia and eudaimonia merge, contemplating the self-reflexive discovery of new knowledge with the pleasure of emotional experiencing, resulting in the development of the user's/cultural tourist's sense of competence/ "mastery" in absorbing new learning (Huta , 2013).

According to Waterman (1993) and regarding the theories of hedonism and eudaimonia, activities that offer “affordances” for the development of users’ personal skills maximize their creative and intellectual potential in immersion and stimulate their power of self-expression, discovery and consequent personal fulfillment. The same author focuses on the new opportunities that can be offered to the user to actively, from an immersive point of view, discover new forms of aesthetic representation, operating simultaneously with the sharing of spiritually enriching social experiences. This points to the emergence of a commitment to develop innovative products and services that enable the immersion of the user/cultural tourist's senses, based on the theoretical framework of "flow", promoting the power of self-expression and self-regulation of the cognitive and affective agency of the experience itself, which necessarily incorporates the discovery and overcoming of challenges in eclectic harmony with the gradual construction of new skills and learning. The author Csikszentmihalyi (1975) linked the concept of “flow” to the development of the sphere of intrinsic motivation of the user, and the incorporation of eudaimonia emotions emerges in the synchronous duality that is established between the offer of challenging discovery goals and the reception of new skills/learning, meeting the user's emotional expectations of expressive self-fulfillment.

According to Deci & Ryan (1985), the power of discovering self-expression lies in the gear of user involvement and active participation in incorporating memorable experiences into themselves, elements that contribute to the development of the dialectical sense of intrinsic motivation and flow.

Eudaimonia appears associated in the scientific literature that analyzes the motivations for tourism to the perspectives of personal growth (Ryan, 2002), personal enrichment (Prubensen, 2012) and also to the component of self-development (Pearce, 2005).

According to Huta & Ryan (2010), the current tourism sector is ineffective in stimulating the cultural tourist's power of creative self-expression, incorporating the dimensions that merge emotional experiencing and the intelligible construction of meanings, thus aiming on the one hand at the construction of an “engineering of positive emotions to create empathic and memorable experiences” (Hosany & Gilbert, 2010) and, on the other hand, to enhance the construction of new meanings brought to the experience of the tourist experience itself (Tussyadiah, 2014).

Studies postulate that users can develop an affective connection with places and tourist destinations (Hidalgo & Hernandez, 2011). The authors Williams & Vaske (2003) emphasize that the sense of connection to the place appropriates two basic dimensions: the very dependence of the place (functional connection) and the identity of the place (emotional connection). Place

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dependence resides in its empowerment to create "affordances" that self-fulfill the goals, desires, interests and needs of the creative user (Stokols & Shumaker, 1981). The identity of the place, in turn, impregnates the power of symbolic representation of the place as a determining axis for the experience of positive emotions, meeting personal self-fulfillment (Guiliani & Feldman, 1983). According to Chen & Tsai (2007), the image of the place built by the (creative) tourist will decisively influence their motivations for choosing a given tourist destination. The construction of a positive image of the tourist location/destination is associated with the experience of positive emotions of pleasure and satisfaction, which establish a synchronous interdependence with the user's self-fulfillment, considering the prisms of their cognitive and affective perception, both of the place and of the experience itself (Pike & Ryan, 2004).

According to Beerli & Martin (2004), the image of the tourist destination is an important aspect for the tourist decision-making process. The positive perceptions of the tourist place/destination influence again the psychological variables of selection of that same place. This idea is reinforced by the authors Fakeye & Crompton (1991), according to which the image of the tourist destination is created from a mental picture of the user, feeding from his power of cognitive and affective perception (Pike & Ryan, 2004), indispensable for the development of a sense of connection to the tourist place/destination (Hulin & Morais, 2005).

The basic motivations of the tourist reside in the satisfaction of new needs for relaxation, knowledge, escape from reality and the development of social relationships (Charters & Ali-Knight, 2002), in particular it becomes desirable to develop new tourist offers that enable (cognitive and affective involvement) of the user (Gursoy & Gavcar, 2002), opening new opportunities for the design of new tourism products and services (Park et al. 2002), making use of new computer art technologies. According to the same authors Park et al. (2002), the tourist involvement component with the tourist place/destination has aroused limited attention and interest. However, the referential axis of involvement referring to the tourist's active participation in the symbolic construction of new meanings and aesthetic representations increases the feeling of hedonic self-satisfaction with the tourist place/destination.

Alvos et al. (2014) emphasize that the new creative tourist is eager to participate in new and unprecedented experiences that configure a power of seduction and attractiveness of new tourist destinations, contributing to the increase of competitiveness as well as the "branding" of the tourist destination's image, ensured by the innovation of new products and services.

Sundbo (2009) focuses on the development of innovation applied to new paradigms of experiencing tourism, which constitutes a new and emerging field of investigation. This also constitutes a challenge for the creative tourism industries to continually embrace the principles and values of innovation, aiming to respond to new niche markets that embody the experience economy (Hall, Hall & Williams, 2008).

According to Cooper (2006), the scientific community linked to creative tourism claims the need to generate and enhance new knowledge as critical factors for the design of new innovative products and services. This idea is based on a wide variety of empirical studies (Bertella, 2011).

According to Newell et al. (2009), innovation presupposes the convergence of multiple fields of knowledge. The interactive arts/new media correspond to this same proposition, insofar as its symbiosis incorporate the creative computational R&D of artists, designers and computer engineers with the humanities and the social and human sciences.

The reference work by Pine & Gilmore (1999) attests to the centrality of the new paradigms of creative experimentation as driving elements of new models of creative innovation, intersecting tourism, art, culture, entertainment, education and branding.

According to Hjalajer (2002), knowledge is a prerequisite for innovation in creative tourism, constituting a critical factor for the development of both the creative industries (interactive digital arts) and the competitiveness of tourist destinations. The same author points out that the tourist industry has a mediocre reputation in terms of implementing innovative processes and the authors Carlisle et al. (2013) emphasize that innovation lies in new opportunities for the construction of differentiating products and services from the tourist point of view. Hjalajer (2002) infers the potential horizon of opening up to innovation in new tourism niche segments (read enabling the user's cognitive and affective experiential involvement) that is characterized by the resurgence of new and radical technological innovations (Carlisle et al., 2013). Thus, innovation must focus on the offer of new products and services that enable the participation and active involvement of users in favor of building new experiences, appealing to the sense of capturing memorable events, enhancing learning, emotional involvement and also the social interaction (Prebensen et al., 2013). Pine & Gilmore (1999) increase the aesthetic component, entertainment, the feeling of escape and learning/education to the universe of involvement.

According to authors Chapain & Comunian (2009), the scientific community has shown little interest and attention for the dialectical relationship that can be established between cultural production and the promotion of the tourist image of places, which according to Echtner & Ritchie (1991) the convergence of these two dimensions can help to leverage the

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economic value potential of so-called creative economies. In this case, and according to Chapain & Comunian (2009), culture can be an engine of dynamism, contributing to the improvement of the image of a city and at the same time providing added economic and scientific value. The development of creative arts industries can enhance the creative capacity building/empowerment of cities and potentiate new models of creative-aesthetic intervention in cultural heritage facilities and thereby generate new economic dividends. Florida (2002) contemplates the emergence of a new creative class with the capacity to generate economic growth in cities by opening horizons to new frontiers of knowledge, ideas and innovation. This new cultural and scientific capital generated feeds the innovation circuits in new products and services.

Montgomery (2005) emphasizes that there is a fertile field for the resurgence of new products/services and technological innovations/inventions, particularly in the field of visual and performing arts, meeting the creative city of the future that contains within itself the cross congregation, knowledge and skills in the field of arts, design and computational aesthetic technology. In this regard, we return to the work of Florida (2002), which points to the emergence of a new "creative class", capable of regenerating the production and cultural diversification of creative cities, in particular referring, according to the author's point of view, to the high technology provision.

Garnham (2005) points out that the new economy resides in the convergence of the knowledge economy, the competitiveness economy and the creative economy.

The focus on the interactive arts/new media industry is of paramount importance, insofar as it is self-referential in offering creative experiences, constituting, according to Mehmetoglu & Engen (2011), a new paradigm that ends a rupture with business models based on unique offer of interactive products and services, devoid of the capacity to involve the user agency in the intellectual, self-reflective and creative discovery of new and unprecedented narratives of an aesthetic computational nature.

Prahalad & Ramaswamy (2003) call for the emergence of a new paradigm of interactivity that contemplates the user as an active agent co-builder of knowledge, through the participation in fertile experiences of personalized sensorial immersion. The development of the capacity of the user's creative imagination is also of paramount importance for the design of unique, authentic and memorable experiences, containing in themselves the impulse of creativity (Richards & Wilson, 2006). In addition to creativity, other critical factors contribute to the increase in experiential added value such as the intrinsic satisfaction of being involved in the task, the desire and escape from reality/sense of escape, the visual aesthetic appeal and the perception of meaning by novelty (Okazaki, 2008).

The interactive arts can decisively contribute to the development of new models of production and cultural enjoyment, enhancing the experiential creativity of users (Pantzar & Shove, 2005).

Richards & Wilson (2006) highlight the new trends in cultural enjoyment based on the emerging role of creativity in forging new enriching sensory experiences, based in particular on the following factors: manifestation of displeasure for contemporary models of cultural consumption/enjoyment; increased desire to engage in actions that promote self-development and the acquisition of skills/learning; participation in unprecedented constructive manifestations of narratives; attraction to new forms of self-expression fostering creativity.

Numerous studies have laid the theoretical foundations that establish a new symbiotic relationship between creativity and tourism, based on the development of business models pointing to the differentiation of tourist locations/destinations from the perspective of creative tourism (Richards & Wilson, 2006), based on the development of the creative empowerment of the user to co-create new audiovisual forms of knowledge (Binkhorst & den Dekker, 2009). The paradigm shift no longer erupts at the heart of cultural tourism, but rather at the heart of the new tourism of a creative nature (Jelincic, 2009), meeting new postmodern consumerist styles of cultural enjoyment (D'Auria, 2009). Fernandez (2010) points out that the new creative tourism contains in itself an evolution in relation to cultural tourism and, to that extent, constitutes a niche market. However, according to Miles (2010), the development of creative tourism is currently even more an aspiration/expectation than a palpable and concrete reality (Miles, 2010). The UNESCO reference document (2006) defines creative tourism as "travels aimed at enabling user involvement in authentic experiences, including the educational aspect of arts and heritage". Runco (2004) defines the new contemporary creative tourist as someone who seeks cultural refinement, self-expressive creativity, interpersonal creativity and the sophistication of cultural enjoyment through "new media". Selstad (2007) defines the main motivations that assist the development of new tourism models based on creative experimentation: escape; education; relaxation; strengthening of social relationships and social interaction; exploration of the I/"self" and novelty.

It is particularly important to emphasize that the knowledge and experientially-based education segments are basic elements of the experiential creative economy, although there is currently little evidence that explores the interconnection between these two dimensions: knowledge and education (Li, 2000). This same author elucidates us again on the priority of

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experiential learning to broaden our horizons of understanding and interpretation of tourist places.

Finally, we are inspired by the reference work by Pine & Gilmore (1999) which attests that the economic sectors of the global economy that exert greater growth directly involve the consumption of experiences. However, there is limited empirical evidence focusing on the study of the creative experience of the cultural user/ tourist.

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Portugal and Mexico: An Analysis of Fake News in Times of Covid-19 Pandemic

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Abstract- This article aims to identify the use, and the frequency of use of social networks in Portugal and Mexico, in times of pandemic, and in two regions of each country, respectively: Guarda and Chiapas, trying to understand if their citizens consider them a valid and reliable source of information. The study demonstrates the erratic behavior of social network users when they have been questioned about how they have obtained and validated certain information, in this case about false news about COVID-19, leading to the importance of establishing a global strategy for countries to achieve digital literacy and minimize the impact of Fake News.

Keywords: *social networks, fake news, covid-19 pandemic.*

GJHSS-A Classification: *DDC Code: 001.95 LCC Code: BJ1421*



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Portugal and Mexico: An Analysis of Fake News in Times of Covid-19 Pandemic

Natália Gomes [α] & Rebeca Garzón-Clemente [σ]

Abstract- This article aims to identify the use, and the frequency of use of social networks in Portugal and Mexico, in times of pandemic, and in two regions of each country, respectively: Guarda and Chiapas, trying to understand if their citizens consider them a valid and reliable source of information. The study demonstrates the erratic behavior of social network users when they have been questioned about how they have obtained and validated certain information, in this case about false news about COVID-19, leading to the importance of establishing a global strategy for countries to achieve digital literacy and minimize the impact of Fake News.

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I. Introduction

The information society has made it possible to reinforce the creation and distribution of information, generating new opportunities for human beings to more accurately and consciously understand the world around them. Information and combined data are now the most precious asset for human beings, even though this combination and understanding are increasingly complex and machine-oriented due to its exponential growth.

In Portugal, ever since the 1990s, and in conjunction with the European Union, several initiatives have taken place that has made it possible for this country to be at the forefront in implementing initiatives that foster the Information Society. Among many objectives and initiatives, we highlight the modernization and digitization of services, generalized access to the Internet, broadband, and even, fundamentally, the offer of various training processes regarding the use of Information and Communication Technologies. These training processes make it possible to improve inclusion, digital literacy, and safe Internet browsing by the Portuguese population. Fundamental training processes aim to reduce the digital illiteracy that still exists.

In Mexico, throughout the years, various actions have been implemented which have facilitated aspects related to the availability and flow of information in different sectors of society: the creation of a library and information infrastructure at a national level; the development of new information policies; the development of legislation and documentary standardization; as well as the strengthening of technological infrastructure, and telecommunications networks.

Of the various initiatives related to establishing an Information Society in Mexico, the National Information Policy stands out, including the creation of the National Information Infrastructure, the development of digital information services and policies related to technological infrastructure, fostering the development of data networks infrastructure, the stimulus of scientific and technological research in computer science, among others.

According to data from 2020, 78.26% of the Portuguese, out of a total population of 10.31 million inhabitants, used in 2020 the Internet (Marktest, Bareme Internet 2020; ITU, 2021). In the first half of 2021, 74.9% of the Portuguese population accessed the Internet through smartphones (Marktest, Utilização de Internet por plataformas, 2021), and 88.0% of Portuguese families had access to fixed broadband services at their residence, during the same period (ANACOM, 2021).

Regarding Mexico, it is estimated that around 90 million people use the Internet. The most common device for Internet access is the smartphone, with over 100 million active profiles on social networks. In 2021, relative to 2020, Mexico showed a loss of 407 thousand connections, representing a decrease of 0.4% in mobile device connections. However, the percentage of Internet users rose by 4%, adding 3.5 million new users (Alvino, 2021).

According to OECD data, between June 2019 and June 2020, Mexico was the third member country with the highest annual growth in fixed broadband penetration, increasing 7.4%. For the reference period, fixed broadband access through fiber optics in Mexico grew 23.6% (OCDE, 2021).

It should also be noted, as part of the set of measures adopted by the Portuguese and Mexican Governments to address the COVID-19 pandemic, it was the schools, from the different study cycles, which migrated to a process of online learning intending to minimize the impact of the health contingency on the teaching-learning process. It has been verified that the most frequent Internet users in 2020 and 2021 have been students. This sudden change to distance learning caused an increase in Internet traffic compared to the same semester of the previous year.

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Thus, we can say that the Information Society, the Internet, and other networks have driven, over the years, access to information, primarily through mobile devices. Given the unstoppable growth in the volume of data and its rapid circulation, it is crucial to take measures to ensure and guarantee widespread, accurate, verifiable, and trustworthy access to information.

This article aims to identify the use, and the frequency of use of social networks in Portugal and Mexico, in times of pandemic, and in two regions of each country, respectively: Guarda and Chiapas, trying to understand if their citizens consider them a valid and reliable sources of information. In this way, we address the issue of *Fake News,* trying to understand the profile of these users.

II. Fake News, a Company Throughout History

If it is true that the Information Society, on the one hand, has stimulated the creation, development, and distribution of information, it is no less accurate that the massive creation and distribution of data in social networks has given rise to a considerable amount of false information, the so-called *Fake News*. Questions of how, when, for what purpose, and who created them are increasingly challenging to answer due to their rapid replication across networks and between users.

In recent years, the frequency of false news in the media has notably increased, negatively interfering in various sectors of society, e.g., politics, health, and security. Popular terms such as Fake News, post-truth, and disinformation have brought to light a huge problem: how can human beings verify the veracity and reliability of the information disseminated on the Internet (Sintra, 2019)?

Fake News can be considered a form of publication that consists of deliberately distributing false news to promote disinformation and deceive people (Fallis, 2015; Kaplan, 2020; Merriam-Webster, 2021). Having critical and independent thinking is critical when making decisions freely. Due to its nature, content, and objective, Fake News prevents the construction of rational and well-informed judgment (Comunicación, 2018). The term Fake News can also be defined as news presented as factual, objective, and credible when, in fact, it is fictitious (Love, 2007).

It is essential to mention that the term Fake News was only enhanced by the growth of technologies and access to platforms associated with the Internet, verifying documented records of its existence from the Roman Empire (Social, 2021). Thus, it allows us to say that the dissemination of false information, farce, or half-truths has always been part of humanity and can occur due to political or financial conspiracies or a lack of information or ignorance part of the population. Fake news has alarmed the scientific community, which is beginning to question to what extent it is possible to recognize the truth in the information universe (Ochando, 2018).

a) Fake News: Internet and Social Networks

The use of new technologies and massive access to the Internet, new habits of information consumption, and its easy exchange, provided by different platforms, allows users to distribute any type of information or news using a simple "click". This type of news does not require rigor in its production and enables the participation of different actors (Fallis, 2015).

The ease with which Fake News spreads on social networks is because it is possible to disseminate misleading news merely, given that these platforms use algorithms that distribute the most relevant content for each user, ensuring that the information shown is conditioned and filtered for specific users. On the other hand, the different political interests, partisans, or simply attempt to create confusion become reasons for misleading content to go viral more frequently (IFJ, sd). The previous paradigm, in which the media had the primacy of information, has changed radically (Comunicación, 2018).

Another fact related to the use of social networks and the dissemination of Fake News says that these networks provide a perfect space for the free and rapid dissemination of news according to patterns that cause different and appealing emotions to their users (Lerman, K., & Ghosh, R. 2010) (Vosoughi, S.; Roy, D.; Aral, S. 2018). According to specialists, this appeal to the most immediate emotions is one of the main characteristics of false content.

In 2018, a study conducted by researchers from the Massachusetts Institute of Technology (MIT) (Vosoughi, Roy, & Aral, 2018) has verified that false news receives 70% more *retweets* than truthful news on the social network Twitter.

The 2020 edition of the Reuters Digital News Report mentions that 28% of Portuguese respondents and 37% of Mexicans trust the news circulating on social networks (Nielsen et al., 2020).

In 2021, this same organization, together with OberCom (Observatório da Comunicação), presented a new report that identified that television and the Internet (including social networks) continue to be the primary sources of information for the Portuguese population, with a percentage of 17.4% for the Internet and 13.4% for social networks. 47.7% of the Portuguese use Facebook to access news, and 19.9% use YouTube (Journalism & OberCom, 2021).

The study carried out by INEGI provides proof that 91% of Mexicans say that they access the Internet to obtain information, while 89% mention that they access social networks (INEGI, 2021). The most often

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used social network to access news (60%) is Facebook, followed by YouTube with 37% (Gutiérrez-Renteria, 2021).

The exchange of news on social networks is one of the most frequent practices in consuming information online (Journalism & OberCom, 2021). Although Facebook and YouTube continue to be the most used social networks, both have registered a loss of users and news consumption compared to the year 2020 in both Portugal and Mexico (Gutiérrez-Renteria, 2021)(Journalism & OberCom, 2021).

Finally, it is worth noting that the growing concern of journalism companies and others that manage social networks is the increasing number of false news circulating in these media. From the pandemic's start to April 2021, Facebook and Instagram have removed more than 20 million pieces of content for violating their counterinformation policies and damages related to COVID-19 (LUSA, 2021; AVAAZ, 2021).

The different studies analyzed, within the scope of this study, allow us to conclude that social networks have not, up to now, take sufficient measures to verify the veracity of the information, and there is still a long way to go in this field.

III. Method

The study presented is exploratory-descriptive, framed in a research design of a quantitative approach methodology employing questionnaires to gather information. The questionnaire consisted of 16 items and was designed ad hoc to collect data about how Internet and social network users perceive the information as true. In order to carry out the effective execution of this study, the following methodological phases have been developed:

- *Exploratory and design phase*: preparation of the instrument following the objectives.
- *Validation and administration phase:* For the questionnaire's validation, it was taken into consideration if the questionnaire adequately measures the variable to be measured from the perspective of the subjects. The instrument was evaluated considering the opinion of 3 doctorate-level experts. Subsequently, a pilot test of the questionnaire was carried out with ten students and five teachers from the Polytechnic Institute of Guarda-Portugal.
- *Results analysis and conclusions phase:* the data obtained in the investigation were analyzed using the SPSS 23 program with which descriptive statistics (*e.g.,* frequencies, percentages, measures of central tendency and dispersion) and inferential statistics (test of Chi-Square of independence between two variables) were calculated. Data privacy and confidentiality were guaranteed at all times.

General information was requested regarding the demographic profile of the participants and their level of education and information according to the study's objective. *Google Forms* was used to prepare the questionnaire.

IV. Results

The data collection method regarding the information that supports this study was based on quantitative research. Data was collected by applying a questionnaire to Internet users in Portugal and Mexico through the Facebook social employing two accounts: professors from the Polytechnic Institute of Guarda, Portugal, and professors from the Autonomous University of Chiapas, Mexico, between May to June. Although the questionnaire was addressed only to the population of Internet users and, in particular, employing the Facebook social network, an attempt was made to incorporate three levels of representativeness of the population (taking into consideration age, gender and schooling).

The main objective of the questionnaire was to understand:

1. How news consumption is carried out and spread in Portugal and Mexico;
2. What trust does the user place in the content that circulates on social networks, and,
3. What opinion do individuals have about the disinformation that exists in the context of Covid-19.

a) Sample

The sample used in this research study comprises 444 participants, 303 of whom are from the district of Guarda, Portugal, and 141 from the state of Chiapas, Mexico, corresponding to 60.81% (270) female respondents. Regarding the distribution of ages, the groups that have provided the most responses are the groups between the age range of 45-49 years old, followed by those between 40-44 years old, and, subsequently, ages between 50 and 54 years old and 20-24 years. These groups represent 59.37% of the sample (See Figure 1).

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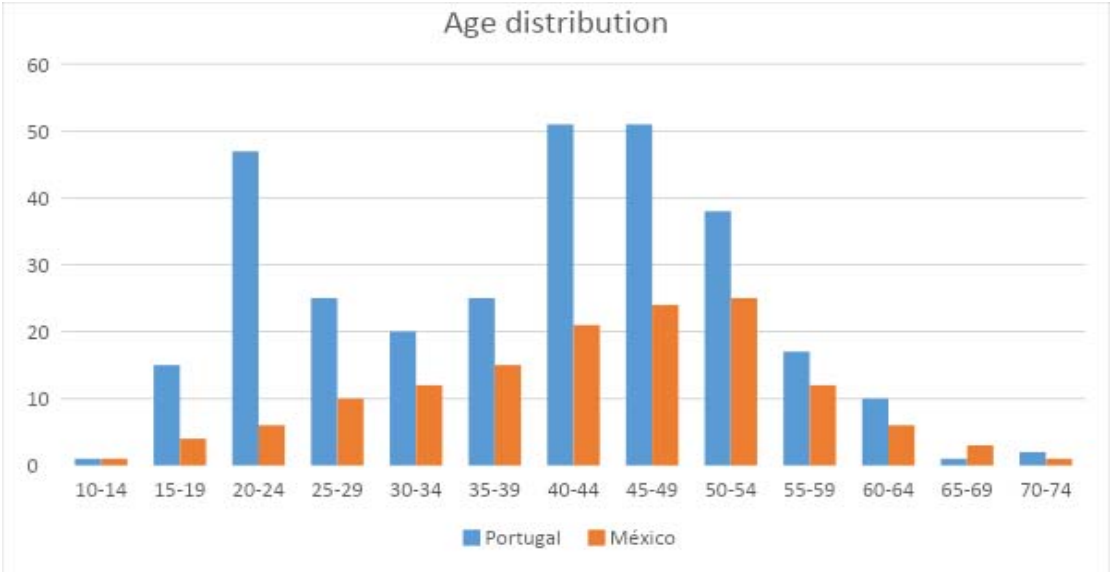

Figure 1: Age distribution

If the level of education is taken into account, the data illustrates that 444 respondents have a higher level of education. This data concurs with how and by whom the questionnaire was applied (by a Facebook profile of higher education teachers).

Table 1 allows us to affirm that there is a significant dependency between gender and the frequency of use of social networks since it has been verified that women use social networks more frequently (See Table 1).

Table 1: Distribution of the frequency of use according to gender

Gender	Mexico N	Mexico %	Portugal N	Portugal %	Sample %
Man					
1-2 times a week	0	0.0%	7	2.3%	2%
3-5 times a week	3	2.1%	12	4.0%	4%
Every day	50	35.5%	99	32.7%	37%
Woman					
1-2 times per week	2	1.4%	5	1.7%	2%
3-5 times a week	9	6.4%	10	3.3%	5%
Every day	75	53.2%	169	55.8%	60%
Chose not to answer					
3-5 times a week	0	0.0%	1	0.3%	0%
Every day	2	1.4%	0	0.0%	0%

χ =7.586; ρ =0.022; the frequency of use of social networks is statistically associated with gender

Women are more active than men on social networks. As can be seen, they use them more and are more participative than men, and spend a more significant number of hours using social media (See Table 2). The average connection time on a social network, for 58.0 % of respondents, is between 1 to 4 hours per day. Connected users between 4 to 6 hours per day, 75% correspond to female.

Table 2: Distribution of the number of daily hours according to gender

Gender	Mexico	Portugal	Male/Female N	Sample
Male	**53**	**118**	**171**	**444**
less than 1 hour	6	35	24.0%	9.2%
Between 1 to 2 hours	18	Four. Five	36.8%	14.2%
Between 2 to 4 hours	18	26	25.7%	9.9%
Between 4 to 6 hours	9	9	10.5%	4.1%
More than 6 hours	two	3	2.9%	1.1%

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Female	**86**	**184**	**270**	**444**
less than 1 hour	10	34	16.3%	9.9%
Between 1 to 2 hours	31	66	35.9%	21.8%
Between 2 to 4 hours	28	57	31.5%	19.1%
Between 4 to 6 hours	14	20	12.6%	7.7%
More than 6 hours	3	7	3.7%	2.3%
Choose not to answer	**2**	**1**	**3**	**444**
Between 2 to 4 hours	2	1	1%	0.7%

χ =35.063; ρ =0.000; the time of use of social networks is statistically associated with gender

According to respondents, regarding the type of social network most often used, the results illustrate that Facebook, WhatsApp, and YouTube are the most popular social networks (See Table 3).

Table 3: Use of social networks

Social Network	n	%	% of respondents (n=444)
Facebook	333	39.5%	75.0%
Instagram	24	2.8%	5.4%
Pinterest	30	3.6%	6.8%
Snapchat	5	0.6%	1.1%
TikTok	10	1.2%	2.3%
WhatsApp	295	35.0%	66.4%
YouTube	147	17.4%	33.1%
	844	100.0%	

Participants were asked their opinion about social networks and their content. The results reflect that 51% consider that *content is unreliable*, 36% believe that the *Content is Reliable,* while only 1% feel that the *Content is Very Reliable* and 12% of those who inquired have no opinion (See Figure 3).

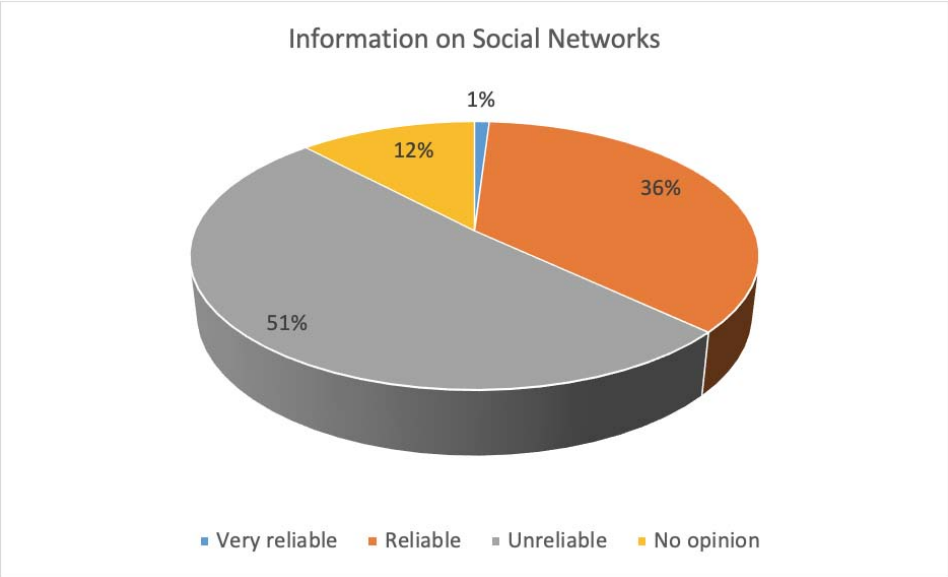

Figure 3: Opinion regarding social networks and the truthfulness of information

Regarding the veracity of the information provided on social networks, a very high number of users, 46.6%, responded *Yes,* that is, that social networks are a good source of information; 37.6% answered *No,* and 15.8% had no opinion (See Figure 4).

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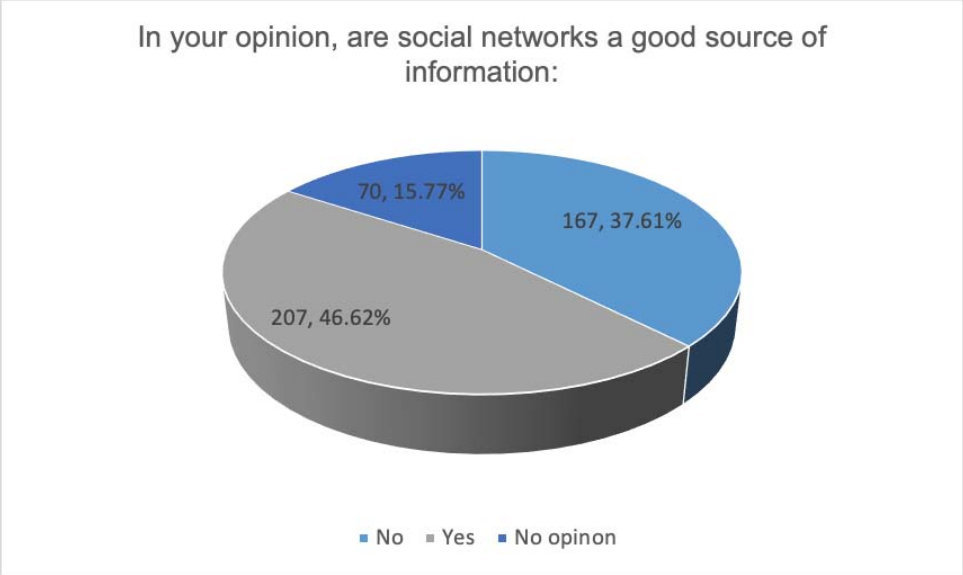

Figure 4: Social networks are a good source of information.

According to our findings, we can conclude that there is an evident concern among the people regarding the existence of fake news. A very high percentage of users (87.61%) have stated that they are concerned about the presence of Fake News/False Data circulating in the networks. (See Figure 5).

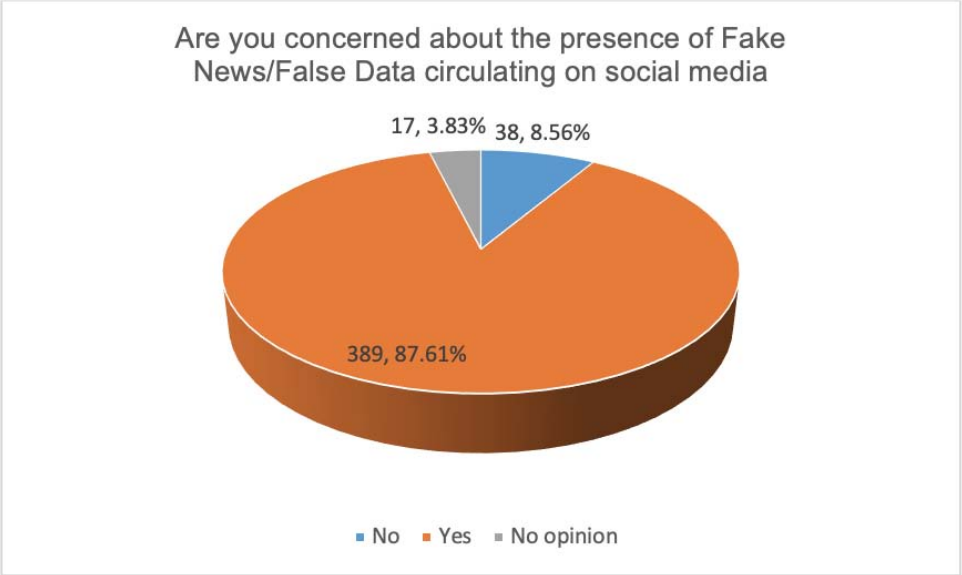

Figure 5: Concern about the existence of fake news

Finally, participants were questioned if they had ever received from their social networks any information about Covid-19, in particular news that the virus is less severe than the flu virus. The results illustrate that 30.6% claim to have read and watched this news, 15.8% of respondents have indicated that they *did not have access to this type of publication*, 22.5% have *verified the veracity of this information in other sources of information,* and, in an also significant percentage, 22.3% stated that they had *verified the veracity of this information through official sources* (See Table 4).

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Table 4: Social networks and the news of COVID-19

The first publications that emerged on social networks about the Coronavirus (COVID 19) refer that the virus is less severe than the flu virus I...:	n	%	% of total inquired (n=444)
I have just read/viewed the post	136	26.5%	30.6%
I have placed an *emotion icon* (e.g., like)	6	1.2%	1.4%
I have commented on this type of post	16	3.1%	3.6%
I have shared this information on my social network	22	4.3%	5.0%
I have verified the veracity of this information in other sources of information (e.g., Internet sites)	100	19.5%	22.5%
I have verified if from official sources	99	19.3%	22.3%
I have not had access to this type of publication	70	13.6%	15.8%
I have ignored the post	64	12.5%	14.4%
	513		

V. Conclusions

According to the analysis of the results, with the expansion of technologies, the Internet, and social networks, as well as its massive use and false news, misinformation spreads faster and to a more significant number of people, interfering in a negative intentional way in various sectors of society.

This situation has caused great concern in all sectors, and there is currently a much greater tendency to validate the veracity of the information provided on the Internet. However, it is still impossible to validate all of the content circulating through these networks.

It is verified that there is a significant difference in using social networks among the female population in both countries. Statistically, they are the ones that spend the most time on social networks.

According to the participants in this research study, YouTube, Facebook, and WhatsApp are the most popular social networks.

When they were questioned about the veracity of the content circulating on social networks, we verified a clear division amongst those inquired, between those who believe that the published content is credible and those who have doubts about its veracity. However, a significant number of users state that networks are a reasonable means of obtaining information.

A large number of respondents expressed concern about the veracity of the information circulating on social networks.

When explicitly asked about COVID-19 and how they obtained information about the pandemic, we observed that a significant majority did not access official sources to verify the content disseminated on their social networks.

This study allows us to state a clear division between users who consider social networks to be a good source of information and those who have any doubts about the veracity of the information that circulates on these platforms. It should be noted that a large majority of those surveyed consider that there is a real problem in the veracity of the information circulating on social networks.

In addition, the study demonstrates erratic behavior on social network users when they have been questioned about how they have obtained and validated certain information, in this case, about false news about COVID-19.

As a result, it is vital to educate Internet users to be critical of the information they receive and distinguish between what is relevant and insignificant. Schools should develop a curriculum to teach students to discern between true and false information. Faced with this situation is an essential global strategy for countries to achieve digital literacy to combat Fake News.

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Rebellion of the Girls: Traces of Feminist Memory in Argentina

By Paula Andrea Lenguita

Abstract- Following the people's outcry of the Not One Less movement in Argentina, the question has arisen of how to construct a history of Argentine feminism that contains the antecedents of this manifestation. In this sense, this paper has adopted a combination of theoretical approaches to the militant heritage of the political movement in the last half century, re-establishing the contributions of the Argentine Feminist Union (1970-1976) and the National Encounters of Women (1986-2019). The hypothesis is that in these legacies lie the organisational keys to the women's movement and the antecedents of the so-called Rebellion of the Girls in the Not One Less movement. This is a brand new political phenomenon for national feminism, which has had international repercussions due to its narrative power through social networks. Different testimonies of leading participants have been considered, with the aim of contributing to a remembrance of the deliberative and narrative modes of the recent feminist experience in Argentina, associated with horizontal participation and heterogeneity in ideological positions providing people' support for the political scope of these manifestations.

Keywords: *feminism, argentina, girls movement, rebellion.*

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REBELLIONOFTHEGIRLSTRACESOFFEMINISTMEMORYINARGENTINA

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I. Introduction

For the last six years, feminist protests in Argentina have been definitively integrated into the map of national popular movements with the emergence of the *Not one less* movement *(*hereinafter NUM for the acronym of Ni Una Menos in Spanish). The scope of this demonstration was so broad that it has even been replicated in other places more or less immediately, becoming an indisputable reference for the international feminist movement. This notoriety was achieved through the potential for communicating its demands, but also through the renewal of organizational and participatory practices carried out by the movement. This irruption raised the question about feminist memories being the political background of this Rebellion of the Girls.

Our study has reconstructed some traces of these past experiences, fundamentally linked to the activism of the *Argentine Feminist Union (hereinafter* UFA for *Unión Feminista Argentina*) between 1970 and 1976, and the organizational modality that has been deployed for more than three decades in the *National Encounters of Women (Encuentros Nacionales de Mujeres*, hereinafter ENM), between 1986 and 2019. We have worked under the assumption that these experiences have constituted a large part of the modalities of participation of today's feminism, materialized in the NUM movement. With this in mind, we have considered some of the testimonies provided by the militant press in these years, which stand out for their ability to distinguish feminist activism from other expressions of national political practices. In short, all the organizational structures -UFA, ENM and NUM- are the expression of a continuity in Argentine feminism and, at the same time, a particular example of how the demands and the ways of expressing them in the politics of the women's and feminist movement have changed.

II. Feminist Memories in Times of Political Radicalization in Argentina

In Karen Offen's contribution (1991), dedicated to defining feminism from a relational point of view, the polysemic key of a political expression with so many centuries of existence have been pointed out (Mitchell, 1966). In the same sense, the stakes of feminism in times of political radicalization (Chaperon, 1995; Pedro, 2006), between the sixties and seventies, have been an inalienable legacy for activists in democracy and even today in times when the NUM is broadly disseminated. In particular, the combination of militant polyphonies and democratic styles of political organization have strongly marked the activism of Argentinean feminists. However, from the most embryonic structures in the seventies through the enormous social engineering of women's encounters, recruitment methods and deliberative practices have been a constituent part of feminist activism for years, even as they have now reached a widespread that makes it more notorious.

With State Terrorism, these experiences of the seventies have lost appropriate recognition (Chejter, 1996; Nari, 1996; Barrancos, 2014). For this reason, it has been necessary to retrace their steps to understand how from the initial "entryism" of the left (Bellucci, 2014) and the "double militancy" (Grammático, 2005) in that "myth of origin" (Vassallo, 2005), Argentine feminism has brought novelty to national politics in the years of democracy (Trebisacce, 2010; 2014; Rodríguez Agüero and Ciriza, 2012). With the transition to democracy in the eighties, these horizontal and deliberative practices prior to State Terrorism were taken up again, in order to shift the underground construction to the training and recruitment of ENM activists.

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III. The Argentine Feminist Union and its Legacy (1970-1976)

UFA's memoirs have traced the birth of the organisation back to the repercussions of a statement made by filmmaker María Luisa Bemberg, at the time of the 1971 premiere of her film *Crónica de una señora* (Barracchini and Bemberg, 1973). The filmmaker's public statement, related to her contacts with American feminists, appealed to other women in Argentina who have quickly contacted her by mail. These first gatherings were aimed at developing a reading group, held at the *Café Tortoni* in downtown Buenos Aires. Then, thanks to the feminist Gabriella Roncoroni Christeller, an Italian aristocrat, the group's meetings were held at a venue in the Chacarita neighborhood, owned by her family.[1] Although both figures have had some significance in Argentine intellectual circles, the organisation's decision at the time was to pursue a horizontal activism, without personal traits or hierarchies.[2]

In this sense, those who studied the organization (Grammático, 2005; Trebisacce, 2010; 2014; Trebisacce and Torelli, 2011; Bellucci, 2014) have shown how left-wing *entryism* in the embryonic experiences of feminism was a kick-start for the constitution of other types of structures, based on mechanisms that, although minority, were deliberative and horizontal.[3] Following the narrative of Mabel Bellucci (2014), the development of the UFA has come hand in hand with the "double militancy" in the period and the penetration made by left-wing parties (Nari, 1996). Of course, that articulation has not been free of tensions, not only because of the differences in the logic of participation in feminism and on political left, but also because of the disparity between the discipline of the parties and the horizontal formation of these feminist nuclei. This articulation has led to mistrust between the two political spaces.

However, this horizontality in feminist activism has also been an attraction for militants who questioned the misogynistic modalities prevailing in other political structures. For example, there is the case of a group called *New Woman* (*Nueva Mujer*) that joined the UFA after an internal split in 1973 and brought to it much of its ideological polysemy. According to Mirta Henault, one of *Nueva Mujer* activists who joined the UFA militancy, the group has had the following modality:

> At the beginning, the activities were mainly about studying and deepening theories. We had the plan to make a series of publications which, to a certain extent, succeeded: for example, the book *Las mujeres dicen basta* ("Women say: enough!"). The group was small: it was made up of friends, and no outside work was done. I understand that UFA is a more radical movement; it could be compared to the radical feminists of the United States. We have a more social openness, an approach more related to the class struggle. I believe that there are no priorities: you cannot talk about women's liberation without social liberation, and vice versa. Today I dare say that feminism — as it was understood in the United States — makes no sense in Argentina, which is a dependent country. There is a risk that the groups will become sects far removed from reality. *Nueva Mujer* was disbanded due to the impact that political and social issues had on us. In one way or another, we all continue to fight for women's liberation (Stories by Gisella Casares and Alicia Creus in the magazine *Revista Panorama*, October 1973).

Catalina Trebisacce's approach has added to this complexity. She notes that the recruitment of feminists has provoked a threatening contrast for other left-wing expressions. Admissions to the UFA organization has been less rigid, clandestine, and more comparable to a call for readers (Trebisacce, 2010, p.39; Delmonte Allasia, 2012).

A further innovation of the feminist experience in the seventies was the method used for training political cadres, which also emulated the methodology of international, American and European feminism: *awareness* (Aránguez Sánchez, 2019), and had the following particularities:

> That's how I entered an awareness group and suddenly I found myself sitting among strangers who had to tell personal things, about private life. It was a shock. A topic was proposed, and then all the women began to speak using the same sentence: "Well…, mine is very particular". And after listening to each other, we found the points in common, something very shocking. For me, the experience of these groups was important. I understood firsthand that personal matters are political. There was always a coordinator who marked the time, you could not overdo it. You had to learn to listen to other people who were not your best friends: they were other women. And then, you had no choice but to get out of the shock, because it was impossible not to get emotionally involved. It became necessary to go out to think, to draw conclusions and write them down. (Soto, 2010).

As a result of its lack of hierarchies and personalist politics, there have been few bursts of this founding event. The memory goes back to several stories in the newspaper *La Opinión*, between 1972 and 1975, referring to the protests Mother's Day (Trebisacce and Torelli, 2011) associated with the following slogan: "This day is the candy to make us accept 80 hours of unpaid weekly work. Congratulation's mum! Have a rest

[1] In 1986, María Luisa Bemberg and Gabriella Roncoroni created the first school of education for peace in South America, called Escuela del Siglo Nuevo, which has operated on feminist premises in the Buenos Aires neighborhood of Chacarita.

[2] The newborn group has been made up of women who would later occupy prominent places in later feminist organizations: Nelly Bugallo, Leonor Calvera (1990), Alicia D'Amico, Marta Miguelez, Hilda Rais, Sara Torres, among others (Trebisacce and Torelli, 2011; Cano, 1982).

[3] Entryism has been understood as the political tactics of some left-wing parties to broaden their social base and recruit militancy beyond their immediate circle, mainly due the process of political radicalization of the left between the 1960s and 1970s.

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today, tomorrow everything starts all over again" (Bellucci, 2014, p. 104).

From its inception, the distance from the left-wing parties was made clear in the following terms: "an inclusive women's movement, without economic-social, political-ideological or cultural or generational discrimination". Moreover, in a story of the newspaper *La Opinión* (1973) the objectives of the organisation were clearly stated: it was aimed to be of a federal scope, with a horizontal and non-hierarchical dynamics, for training political cadres, based on spaces dedicated to the theoretical debate on women's oppression and the raising of awareness for their liberation. According to the testimony of its own activists, external questioning have been related to the lack of public protest made by this embryonic experience. According to Mirta Henault, "other groups questioned us for not having carried out many street actions. It's true, that's how it was. We thought more in terms of the inside of the group, the public exhibition was not wanted. Moreover, we refused it" (Bellucci, 2014, p. 111). Undoubtedly, this position also marked a clear difference with the feminist liberation movement called Movimiento de Liberación Feminista (MLF, 1972-1976), a parallel organization that has emerged in the years prior to State Terrorism.

Finally, the distinctive mark of this feminist group has remained in the memory of those years as a singular experience that introduced tensions regarding the organizational modalities of the left-wing parties and that founded a specific way of training *cadres* in Argentina, linked to the awareness that had been tested by feminists abroad. [4] The repression of State Terrorism had forced many of these organisational developments in feminism into the catacombs. Through various women's networks that served as guardians of the process, awareness groups re-emerged in the experience of the ENMs when democracy returned to Argentina, in the mid-eighties.

IV. The Feminist Agora: The National Encounters of Women (1986-2019)

The self-awareness groups of American and European feminists spread around the world between the 1960s and 1970s, to build a specific way of gathering. In these groups, women have participated on equal terms, suppressing internal hierarchies to strengthen the exchange of personal experiences in the telling of everyday forms of oppression. Basically, their legacy has been oriented towards horizontal and first-person encounters, whose short-term objective has strengthened self-esteem, the reappropriation of decisions related to their autonomy and the sharing of political space, which is personal (Aránguez Sánchez, 2019).

The ENMs have become the feminist agora insofar that they are a democratic space for participation, linking women's movements with feminism (Alma and Lorenzo, 2009; Di Marco, 2011; Viano, 2014). This strength has undoubtedly led them to become a contribution to national and international politics (Maffia, Peker, Moreno and Morroni, 2013).[5] That is why it is claimed that their antecedents can be found in the self-awareness groups, such as the aforementioned UFA, the MLF, and the Association for the Liberation of Argentinean Women (Asociación para la Liberación de las Mujeres Argentinas) until the coming of State Terrorism. The continuity of this process has been assumed by the Women's Political Nuclei (Nucleo de Mujeres Políticas)[6] and the Women's Multi-sector Organisation (Multisectorial de la Mujer)[7] (Delmonte Allasia, 2012).

In the international context, there have been two references generally pointed out by the driving forces behind the ENMs. On the one hand, the first World Conference on Women held in Mexico in 1975, which led to a strong national interest in discussing shared parental authority and the legislation on divorce (Giordano, 2012). Seven years later, in 1981, the First Latin American and Caribbean Feminist Encuentro was

[4] t was a three-step method: first, to establish a theme of debate and horizontal discussion -through personal testimonies-; second, to relate these testimonies to each other to reach a common root and to make a synthesis on the internalization of gender oppression; and finally, to agree on a slogan to advocate for the necessary transformations.

[5] Testimonial sources pointed out how they had been an original and consolidated political phenomenon after the return to democracy, where women from all over the country gather in a town designated in the previous Encounter and are received by the local collectives in charge of the organization (providing accommodation, workshop spaces, food, communication, and logistics) It is a political event neither partisan nor dependent on any governmental body. Finally, after the closing of that gathering where the choice of topics to be discussed is free, without imposed leadership to strengthen self-management, and without censorship on the conclusions of the workshops, there is a rally of the participating women, who march carrying their own collective signs -like the green scarves– (Maffia, Peker, Moreno, and Morroni, 2013).

[6] This organizational nucleus was made up of women from different political parties who met every fortnight, during the dictatorship and then after the return to democracy, to exchange experiences of militancy and build consensus between supporters of different political parties.

[7] The multi sector organisation began to function in parallel with the resumption of democracy in Argentina. Activists from trade unions, politicians, feminists, housewives and independent women came together to exchange experiences and coordinate joint actions to carry out gender-based protests. They created a way of functioning that allowed for attentive listening between different political sectors and a lack of prejudice regarding their notorious differences, as it was a matter of building bridges to achieve consensus that would lead to joint actions. They were key players in the process of reforming the parental authority regime, but they were also the advocates of the ENMs.

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held in Bogotá, Colombia.[8] And then, in July 1983, the Second Latin American and Caribbean Feminist Encuentro was held in Lima, Peru, where some six hundred participants came together to discuss about patriarchy. They gave meaning to a feminist agora that has begun to combine self-convened dynamics with the participation of women from feminism, trade unions, political parties, working class neighborhoods, the academia, etc. The determining factor for the emergence of the ENMs in 1986 was the preparatory meeting for the session of the International Women's Confederation held in Havana, Cuba. However, beyond the political objective of holding such gatherings locally, their popular character came from the valuable experience of a previous meeting: "In Bertioga we were 1200 of us in workshops of all kinds, self-examination, health, political organization. I came back with my head upside down. The possibility of an Encounter seemed wonderful to us. And so, we brought it up to the Women's Multi-sector Organisation" (Alma and Lorenzo, 2009).

Specifically, the First ENM in Argentina was held at the San Martín Cultural Center from 23 to 25 May 1986, 1986. The activity gathered more than 1000 participants. Although it was self-financed and proclaimed its independence from any other political organization, some unions collaborated in the accommodation of participants coming from the provinces. As one testimony points out, the importance of this original enterprise was clear from the beginning:

> The Women's Encounters are a revolution in the way to discuss politics, experiences, to go from public to private and from private to public, to share a journey together, and at the same time to bring the voices of women from all over the country and from all social classes. A great journey in which the fact of leaving home is already a great step for many retired women, teachers, employees, housewives. A journey in which those who usually travel is surrounded by other women coming from streets, lands, and bricks they do not know. A circle in which exchange is a priority. That is already a change. It is a transformation that deserves to be noticed and told. (Maffia, Peker, Moreno, and Morroni, 2013, p. 11).

In this key were set up both a ritual that has already made history and the manifestation of a political movement that has expressed itself in a persistent way through 34 consecutive encounters based on self-management, democratic participation, political autonomy, and deliberative horizontality (Alma and Lorenzo, 2009). Throughout the encounters a ritual has been installed, which involves a welcoming ceremony, workshops discussions, dancing, and a big final march.

In addition, these events have been shaping a feminist agora where not only internal debates are processed, but also new generations of militants are formed in the course of the events that are organized.

As Bellucci (2014) did, we must consider how the debate on the sexual and reproductive agenda has developed. The issue was timidly present in the first ENM of 1986, gained greater prominence the following year in a health committee and beginning to be treated from there as a right to legislate. In the third ENM it was definitively integrated through a specific worksh on the subject, from where a slogan was shaped: "contraceptives to not abort, legal abortion to not die". Sometime later, at the 2003 ENM held in the city of Rosario, the Assembly for the Right to Abortion and the specific organizations that derived from it were created (Bellucci, 2014).

Finally, as Graciela Di Marco (2011) has argued, the *feminist people* display an unprecedented political identity resulting from the articulation of various struggles for the expansion of rights and the consolidation of a participatory and plural democracy. In this sense, the ENMs are a demonstration of both women's activism and feminist activism in Argentina, an agora for the formation of political cadres and the recruitment of new militant generations. This last point has been related to the recent upsurge of mass demonstrations since the *Rebellion of the Girls* (Lenguita, 2020c), where the women bodies become canvases on which to write their demands and the street protest is transformed into a colorful demonstration, an attractive ritual for the youngest.

V. Recruitment for the Rebellion of the Girls

Five years ago, Argentina was the scene of a heartbreaking outcry driven by the slogan *Ni una menos (Not one less)*. The origins of the expression have date back to 1995, when Susana Chávez wrote a poem that gives meaning to the phrase. That first call unfortunately reappeared as a result of the femicides in Ciudad Juárez, of which she herself was the target in 2011 (Segato, 2013). A group of women writers started a reading marathon in her name on 26 March 2015, following the outcry over a new femicide in Argentina at the time.[9] The organization led to a mobilization on June 3 of that year triggering a rebellion that rose up across Argentina and was replicated in other countries.

[8] An event that has led to the declaration of 25 November as the International Day for Non-Violence against Women (in commemoration of the Mirabal sisters, murdered by the Trujillo dictatorship in 1960 in the Dominican Republic)

[9] The femicide of Daiana García was the limit that this initial group of feminists could not overcome, and which led them to express their indignation and repudiation. Also compelled by the media's treatment of the case, which held the victim responsible, their objective was to show and denaturalize male violence by organizing a gathering in a square located next to the Museum of Language and Books. A series of readings extended the day for several hours, which in fact represented the starting point of a movement that was decisive for the life of Argentinean feminism.

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It arose again with the International Women's Strike on 8 March 2017, which marked a new heartbeat for the international feminist movement when it stated, "We are on strike", because "if our lives are not worth it, let's produce without us" (Lenguita, 2019). In addition to the struggle against femicidal violence -and the reproductive crisis which has been exacerbated by the pandemic- the most urgent battle for this feminist movement is the right to abortion, a chapter that has been rewritten in 2020 with the achievement of Law N. 27610 on Access to Voluntary Interruption of Pregnancy.

In these years, a mass feminism has been consolidated in Argentina from the diversification of organizations that have been converging in the agora of the ENMs for thirty years, introducing a remarkable strength to the agenda of reproductive and sexual rights, femicide violence and the reproductive crisis (Lenguita, 2020a). This agenda is autonomous from political parties and governments, diverse in ideological expressions and extremely active in street actions, unlike the experience of the UFA in its origins. This is because the green scarves of the National Campaign for the Right to Legal, Safe and Free Abortion, the new generations of militants who have definitively adopted that badge and the politicization of bodies as colourful canvases demonstrations have given them a new repertoire of collective action, increasingly vibrant and contagious. They have gained in organization, in political training and in protest resources (Lenguita, 2020c). In that sense, social networks have played a key role in this agitation, bringing together women, feminists and LGBTQ collectives who face patriarchal oppression in all its forms (Accossatto and Sendra, 2018). From the methodology of UFA of training *cadres* in the *awareness* to the organizational agora of the ENM, the current Rebellion of the Girls has given rise to other ways of communicating demands on the street, by using an appealing liturgy that is not detached from the drama of femicide violence, deaths from illegal abortion and the lives of so many victims of patriarchy in each locality.

Through its powerful presence in the streets, this militancy of young feminists has become an unavoidable player on the political map of the country as never before. That strength results of a long-standing activism, which for decades has been treasuring debates and methodologies of intervention which are being recreated today in a broader way. Undoubtedly, however, the great synthesis of this scope is in the integration of young people into the feminist campaigns that have taken the streets of several cities of Argentina in a decisive way. Therefore, it is necessary to recognize in the *Rebellion of the Girls* an endless source of political learning for other movements which still resist to equal rights and the interpretation of the familicidal scourge.

Finally, the feminist demonstrations of the last 8th of March in Argentina have been a milestone in the history of contemporary feminism and have been projected internationally. In Argentina, the two million people who have gathered in the last International Women's Strike and in each call for legal abortion and for an end to sexist violence, have amalgamated meanings for the new generation of Argentine activists. It is in this sense that the so called "green tide" has recovered the scarf that is the insignia of the Mothers of Plaza de Mayo, a key political movement in the democratic transition in our country and has combined it with the green colour -the distinctive colour of the National Campaign for the Right to Abortion in Argentina. Now, that color is interwoven with the violet badge of the movement at the international level. Since 2015, different manifestations of the NUM movement have taken place in Argentina and around the world against the femicides that have been happening in a chilling way.

In conclusion, the *Rebellion of the Girls* has been the product of the long feminist struggle, giving rise to an amalgam of anti-patriarchal positions, with inclusive, diverse, and plural ideologies.

VI. Final Words

In the history of Western feminism there is a political tradition closely linked to the European Enlightenment. The conquest of the women's suffrage, after the interwar period, has determined other agendas and ways of manifesting for a women's movement that has had an international character even though it was a minority in that period. In that time of political radicalism, Latin America has endured a series of coups that set back the processes and the conquests of rights. The transition to democracy in our countries has meant a strong impulse for the participation of women and their feminist organizations, which have led to a form of awareness for new generations of activists.

The *Rebellion of the Girls* is taken up much of the lessons learned from the struggle against State repression, from the domestic discipline of the household (Lenguita, 2020a) and from the mistakes of other political experiences that tended to limit women's participation in their structures. The colorful and defiant manifestations of contemporary feminism express a sharp opposition to femicide genocide, using the international strike as a tool, even though syndicalism has resisted its influence for more than a century. That is why it is an underground revolution, which has taken on dimensions that were unimaginable in the past. Today, its lessons have become widespread in the Western world, giving its interpellations an insurrectional character when confronted with present-day misogyny.

The paper has explored the continuities of this emergence in relation to the recovered feminist tradition, and the mass expression of that politics around the world. The intergenerational, intersectional, and international character of these ongoing feminisms,

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the agenda that intersects between women's movements and LGBTQ movements, must be addressed in the face of a patriarchal reaction that puts on new forms and embodies new subjectivities. In this brief review we aimed to make clear how the waves of Argentine feminism have been closely tied to the most general cycles of political confrontation. Perhaps, it will be necessary to write another article that covers the same times and periodization that we have discussed here, but in the regional scenario also affected by coups that have been even more vicious towards women (Lenguita, 2020b).

We can conclude by saying that as happened in other parts of the world, in the last few years the underground women's revolution has rapidly gained political ground in the streets and in the multitudinous encounters that are taking place. The way in which this feminist politics is constructed is a milestone as it does so without personalist traits and organisational hierarchies, a characteristic which -as this study has considered- come from the pioneering manifestations of the feminists of the UFA and were recreated for decades in the ENMs. Both processes are presumed to be the corollary of a type of horizontal, deliberative organisation, which initially had difficulties because it did not publicly manifest its protests. However, over time, it has managed to reach an importance that is unimaginable in other countries. It is this popularity of the women's and feminist movement that has brought the NUM to the height of intensity in confrontation, barely five years ago. Therefore, recovering the genealogy of women's militancy in Argentina makes it possible to understand the ongoing continuities in terms of horizontality in organisational construction and heterogeneity in ideological debates, as well as the regional instrument of its achievements over time.

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La Traduction Scientifique – Perspective Historique et le Dévelopment de Langage

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Résumé- Partant de l'histoire de la traduction, de nombreux théoriciens ont développé et donné leurs différents points de vue historiques sur la traduction et ses diversités. Dès lors, la traduction scientifique comme une grande branche de la traduction dans l'aspect spècialisé devient une preuve de sapropre diversité.Alors, chaque étude est composée dans une certaine mesure, d'une base historique quilui est propre. Cependant, la traduction scienctifique n'est pas une exception suivant son rôle dans les faits scienctifiques au fil du temps. Elle a facilité de nombreuses activités scienctifiques qui deviennent une partie intégrale de l'étude de traduction et de la science elle-même. Cette communication veut examiner la traduction scientifique dans une perspective historique dans le domaine d'étude de traduction. Faisant ceci, nous entamons de revoir des divers activités scientifiques en traduction disponibles au divers centres de recherche à notre accès. À travers une analyse historique de la traduction scientifique au fil du temps, nous reconstruirons une historie appropriée de la traduction scentifique comme domaine d'étude en linguistique surtout la linguistique comparative.

Motsclés: traduction scientifique, perspective historique, activités scientifiques, développement de langage.

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Motsclés: traduction scientifique, perspective historique, activités scientifiques, développement de langage.

I. Introduction

Partant de l'histoire de la traduction, de nombreux théoriciens ont développé et donné leurs points de vue sur la traduction et ses diversités. On peut faire référence à la traduction comme un sujet héroïque grâce aux nombreux problèmes que la traduction a résolus depuis des siècles, allant de barrière linguistique pour réconcilier l'homme et ses religions, ses cultures, ses activités commerciaux et économiques, et la transmission de ses pensées philosophiques et psychologiques. Tout cela donne de la valeur héroïque à la traduction comme domaine d'étude.

En plus, on note aussi des autres différentes perspectives ou perceptions historiques proposés par les théoriciens. Grâce à l'histtorie de la tour de Babel selon la version religieuse.

Dans l'époque moderne et pendant la premiére guerre mondiale chez Richard Brooks, une activité traduisante du t*raité* de Waitangi. La traduction des principes de ce *traité* était en deux versions: une version en anglais d'une part, d'autre coté, était en langue Maori en Nouvelle Zélande.

En deuxième lieu, l'histoire de la traduction est dans une autre hypothèse, centré dans le poéme appelé; l'*épopée* de Gilgamesh qui a été écrit dans la version originale en langue sumérien et puis, traduit en d'autres langues Asiatiques.

Juan Bravo note une autre hypothèse qui croit que l'histoire de la traduction a commencé avec l'écriture qui reflétait sur une *Roche* de *Rosseta*; une ancienne pièrre de l'Egypte dans laquelle on a écrit le décret de L'Egypte à Memphis dans l'époque AC. Juan Bravo nous explique que celle-ci représente la premiére activité traduisant dans l'histoire de la traduction. Maintenant que nous avons présenté certains des approaches historiques de la traduction en générale, il est nécessaire de réfléchir brièvement sur l'histoire et la définition de la traduction scientifique et ses activités au fil du temps.

II. La Traduction Scientifique: Cadre Historique, Activités Scientifiques

Il existe des activités scientifiques qui ont été traduites et transplantées et diffusées d'une langue à une autre dans les temps anciens et de la traduction scientifique qui servent également de modèle à suivre dans ce domaine. Nous allons voir certains de ces activités dans les pages qui suivent. Nous entendons faire une description de l'histoire de la traduction scientifique.

Quand on parle de la traduction scientifique, on se réfère à l'une des plus grandes branches de la traduction spécialisée. Le sujet de la traduction scientifique donne lieu à un argument. On se pose la question de savoir si la traduction est une science ou un art. Cet argument propose une école de pensée pour l'étude de la traduction. Dans le cas, certains des chercheurs pensent que la traduction est un art comparatif. D'autres pensent que la traduction est une science linguistique comparative de langage. En plus, certains proposent que la traduction est le résultat de ce que l'on en pense. Alors que d'autres proposent que la traduction est un domaine interdisplinaire, donc elle peut être une science ou un art. A notre avue, la traduction scientifique implique l'ensemble de documents spécifiques liés à la science. En d'autres mots, la traduction scientifique comprend la transmission de manuels et de revues scientifiques, et résultats d'événements survenus scientifiques dans les sociétés différentes. La traduction scientifique a été pratiquée il y a plusieurs siècles. Rukpe citant Sabra, note l'intérêt de Sabra sur le processus d'appropriation des activités scientifiques qui a à voir avec l'assimilation

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des contextes scientifiques, des textes scientifiques des idées scientifiques, des concepts scientifiques et en plus, la considération du public cible ou de la culture d'accueil pendant cette période. L'une de ces activités scientifiques que Sabra a notées dans cette époque était alors; la traduction des publications les plus récentes sur la *minéralogie* et sur la *chimie* de Patrice Bret au milieu du 18^{e}siècle dans certains des langues, nationales européennes. L'exemple de l'allemand, suédois en français.

De plus, on note ainsi une autre activité scientifique qui a eu lieu en traduction dans cette période. C'était la traduction d'articles publiés dans les périodiques. Même dans les sciences académiques autour d'Europe.

A ce stade, nous avons également souligné la grande transformation linguistique effectuée à travers la traduction scientifique. C'était le développement de dialectes. Dans cette période, la langue traditionnelle européenne qui était le Latin a connue une grande dévaluation linguistique à travers la multiple activité scientifique traduit aux dialectes européens. Ces dialects à leurs tours, se sont transformés en langues nationales européennes. De nos jours, ces langues surtout le français, l'allemagne, le suédois et les autres sont connues comme langues internationales partout dans le monde. En deuxième lieu, Bret note également que certaines des premiers traducteurs scientifiques de cette époque ont utilisé des matériels scientifiques et des textes scientifiques déjà traduits et conservés dans les laboratoires pour rendre un affichage public. L'un de ces laboratoires est le *laboratoire* de *Dijon* qui a été mis en place par *l'académie de Dijon* connue comme le *Bureau* de *traduction* de *Dijon*. En outre, Bret nous explique que ces anciens traducteurs scientifiques avaient utilisé ces documents pour faire un exposé public pour montre des expériences scientifiques qui ont été traduites. Ils ont fait ceci pour vérifier leurs traductions en science et pour les corriger si nécessaires.

D'autre part, Bettina Dietz (117-121) dans son discours présente aussi les traductions scientifiques qui ont été fait par Carl Linnaeus. Linnaeus a traduit le document appelé le *systema naturae.* La pratique de la traduction scientifique de l'ancien n'a pas seulement fait de *systema* un registre central pour des informations *botaniques*, mais elle a également permis aux traducteurs scientifiques de faciliter le projet à long terme de compléter et de corriger un document botanique complet. En plus, il permet aux traducteurs d'envisager avec précision, les groupes cibles, puis, d'apporter leurs propres contributions, en produisant ainsi de nouvelles versions du *systema* pour une utilisation pratique de *l'étude botanique*. Ce document appelé *systema* portait des informations spéciales répondant aux besoins spécifiques de l'humanité parmi les groupes ciblés par les traducteurs à l'époque.

Un peu plus loins, Iyalla-Amadi (47-57) a proposé très récemment dans son article intitulée *écriture scientifique en langues africaines* cite Ludwig en disant que, « la signification du mot est son usage dans le langage ». Donc le mot science et la traduction ont des rapports communs à travers des activités scientifiques dans plusieurs sociétés humaines et la traduction facilite l'usage des mots scientifiques d'une langue à une autre.

En guise de synthèse, la traduction scientifique est très vieille comme l'a noté encore Nicolaas Rukpe (209). Dans son travail, il a noté certains des contributeurs anciens de traductions scientifiques autour de la période médiévale et des premiers temps modernes où le Latin était la langue et un moyen actif de transfert d'idées et de discours savants et scientifique. L'exemple de Yoshitoki un astronaute japonais qui a traduit les éléments non-verbaux dans le *système.*

En d'autres mots, la plupart des traductions faites par les praticiens portent sur les œuvres littéraires et la traduction scientifique est presque totalement negligée. En effet, ce travail est organisé dans une modèle historique pour combler ce vide.

III. Conclusion

Nous nous éfforçons de recomposer en traduction une modèle historique de la traduction dans l'aspect scientifique. Il devient nécessaire d'organiser une historie de la traduction Scientifigue car la diversité de la traduction reflète dans une grande variété sur les activités scientifiques quotidiennes. Et ces activités, influencent le développement de langage au fil du temps dans la société humaine.

Nous avons fait ceci, car chaque domaine d'étude est composé d'un système théorique composant d'abord d'une analyse historique.

D'autre part, le domaine de la traduction elle-même est devenu une étude universaire dans laquelle l'étude langagière est proprement Scientifisée par rapport à l'étude linguistique et en relation avec l'étude informatique dans le champ scientifique. À travers cette relation, plusieurs langues ont été scientifisées artificiellent dans le cadre informatique. En deuxième lieu, il devient nécessaire de bien encadrer le système historique dans l'aspect Scientifique en traduction. On a noté dans cette étude que toute activité scientifique inflençant positivement le développement de diaclectes, et celle qui pose de défis à l'être humaine dans sa société est faite dans un système de langage. Cela inplique une relation naturelle entre la science, ses activités et la traduction et ses activités de transfert du message scientifique dans une langue à une autre. Alors, cette relation permet l'activité traduisant vers une communication scientifique appropriée dans chaque langue. En fait le mot science et ses activitées deviennent un synonyme idéologique avec le mot

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traduction et son aspect de spécialisation et interdisciplinaire.

Un peu plus loins, il existera, toujours une espace vide dans l'histoire du développement scientifique dans une langue à une autre sans la traduction surtout dans son aspect de spécialisé. La même chose s'applique aussi à la traduction dans le développement linquistique surtout, dans le développement des dialectes différents que nous avons vu chez Sabra dans les premières pages. On note encore cette perspective chez Priye Iyalla-Amadi (2-9) qui propose que «l'écriture scientifique peut être installée dans n'importe quelle langue du monde est possible et tout à fait réalisable».

Eng guise de synthése, l'activité traduisant et l'activité de la science devient une force motrice dans le développement des langues, développement, économique, religieuse, politique et social. Et en particulier, de nombreuses langues répondues que nous avons dans le monde aujourd'hui, l'exemple de français, anglais, allemagne ont été développé à travers l'activité de la traduction qui s'est intègrée à l'activité scientifique. Si tel est le cas, il devient important de remettre clairement l'histoire de la traduction scientifique cela peut guider et renforcer le processus du transfert du développement scientifique–linguistique dans une langue à une autre. Même, dans des langues qui sont faibles en recherches scientifiques. De même façon, il devient nécessaire d'enseigner la traduction scientifique dans son propre contexte distinctivement des autres contextes de la traduction spécialisée.

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From Local Fabulation to Worldwide Celebration: Foregrounding Indigeneity in Chinua Achebe's *Things Fall Apart*

By Dr. Ndeye Ba
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Abstract- This article studies the use of Igbo language and cosmology in Chinua Achebe's Things Fall Apart. It analyses how, by making the Igbo language and culture share the literary space with the narratorial English, Achebe un-silences and centers indigenous voices in his novel. It shows how Achebe challenges a Western-centered hermeneutic of life as he captures and realizes, on the page, the world as it is for the Igbo. Looking at the plurilingual capabilities of both the narrator and the characters, this paper analyzes how a local Igbo fabulation leads to a worldwide celebration.

Keywords: *igbo cosmology, indigeneity, language, plurilingualism, identity, colonialism.*

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FROMLOCALFABULATIONTOWORLDWIDECELEBRATIONFOREGROUNDINGINDIGENEITYINCHINUAACHEBESTHINGSFALLAPART

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Abstract- This article studies the use of Igbo language and cosmology in Chinua Achebe's *Things Fall Apart*. It analyses how, by making the Igbo language and culture share the literary space with the narratorial English, Achebe un-silences and centers indigenous voices in his novel. It shows how Achebe challenges a Western-centered hermeneutic of life as he captures and realizes, on the page, the world as it is for the Igbo. Looking at the plurilingual capabilities of both the narrator and the characters, this paper analyzes how a local Igbo fabulation leads to a worldwide celebration.

Keywords: igbo cosmology, indigeneity, language, plurilingualism, identity, colonialism.

I. Introduction

In response to skewed representations of Africa and Africans in narratives by Western missionaries and colonialists (Loti, 1881/1992; de Nerval, 1851/1998; Defoe, 1719/1994 or Conrad, 1899/1999), Chinua Achebe resolved to write a novel, on the continent, from an insider's point of view. Achebe undertook to deconstruct views of the colonized subject as barbaric; a rationale that justified the imperial ideology of the British civilizing mission. *Things Fall Apart* (1958), Achebe's first novel, chronicles the early encounter between people from Umuofia and the British colonizers as they settle in present-day Nigeria around the turn of the 19th century. Following the lives of Okonkwo and his fellow Igbo community members as they navigate their ways through the advent of a new language, a new religion, and new ways of life, *Things Fall Apart* constitutes a landmark piece in African literature. The novel received praises on the ways it un-silenced and centered indigenous voices as well as the original language of the narration as worth objects of study. Achebe challenges a Western-centered hermeneutic of life as he captures and foregrounds Igbo cosmology and worldview in the novel.

More often than not, when discussing the form of *Things Fall Apart*, it is the different methods by which Achebe indigenizes the English language that are studied (Hyde, 2016; Kunal and Bhabani, 2020). A closer look however at the linguistic cartography of the novel reveals that Achebe's fiction, though written in a recognizable English language with a strong presence of Igbo lexicon, is actually better understood as an original Igbo production where the author realizes, on the page, the world as it is for the Igbo. The different languages as well as the various registers used by Achebe's characters mirror the way actual people in the author's environment, at the time the narrative took place, spoke.

In *Things Fall Apart*, Achebe moves past the controversial debate on language choice in African literature (The Makerere Writers' Conference, 1962; wa Thiong'o, 1986). In accordance with his belief that "language is a weapon […] and there is no point in fighting it" (qtd in Gallagher, 1997, p. 260), he took a stance in favour of the English language and against advocates of native vernaculars in African literature. Indeed, contrary to Ngũgi wa Thiong'o (1986) or even his fellow Nigerian Obi Wali (1997), Achebe had faith in the ability of the English language to carry his narrative, the themes of which are deeply rooted in his African experience. By writing a novel about his native culture, in English, yet an English filled with Igbo xenims, proverbs as well as attributes of his native oral culture, Achebe uses language in a way that enables him to successfully engage his Western "outside" audience at the same time not alienating his primary local readership. Achebe writes to his fellow Africans, but he chose English as his authorial medium so as to export his subject matter beyond the Igbo community and allow the world to take part in the indigenous narrative. This paper analyzes how a local Igbo fabulation leads to a worldwide celebration.

Achebe writes *Things Fall Apart* with deliberate linguistic intents. A multi-faceted scholar, his command of the English language suffered from no doubts. His incorporation of a non-English lexicon and obvious markers of orality participate in an overt wish to produce a work of fiction that is representative of his African culture (Watts, 2010; Chakravorty, 2012). On the content, he manages to capture the experiences of the Igbo both before and after the implantation of the British in Nigeria. In a writing style that captures the rhythm of his people, Achebe depicts the unique ways in which the Igbo view their world. By making the Igbo vernacular and its associated culture the focal points of his narrative, he rehabilitates and validates the African man as an intelligent human being. Achebe saw himself as

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an African writer who used the English language for the enhancement of African art hence his painstaking efforts to represent, right alongside the English of the narration, his native local Igbo language, highly oral in nature and the cultural spaces that language points to. With an unsentimental omniscient narrator, the reader is provided with an inside look into the linguistic, social, judicial and religious changes that Okonkwo and his peers go through as a result of imperialism.

a) References to Nigeria's Colonial Past

Things Fall Apart, as John Povey rightly summarizes, "describes the effect of British missionaries and administrators on a typical village tribal society; the dislocation that change, religious and educational, brings to historic certainties" (1989, p. 258). Imperialism and the advent of missionaries constitute a focal point for Achebe; and references to Nigeria's colonial past are plentiful in the novel.

In *Things Fall Apart*, it is through the voice of the District Commissioner that the colonial status of the nine Igbo villages is conveyed. Emphasizing the new law in effect in Umuofia to the group of men who destroyed the Church, the local British administrator argues: "That must not happen in the dominion of our queen, the most powerful ruler in the world" (Achebe, 1958, p. 167). Nigeria, we know, was a colony of Britain; the dominion status alluded to in this quote refers to the political structure in effect in the northern part of the country preceding the official birth of Nigeria in 1914 (Temple, 2012). This seemingly straightforward statement, beyond the historical piece of information it carries, speaks to Achebe's deeper political concerns. In setting his fiction in a "dominion," not the "colony" Nigeria is known to have been, Achebe locates his narrative at a time preceding the formal birth of the federation of Nigeria as it is known today. The name Nigeria is actually never mentioned by either the narrator or any other characters; the novel is set in the nine villages surrounding Umuofia. By entertaining an intentional factual blurring over the actual colonial status of Nigeria, Achebe challenges the historical legacy of colonization.

One thing however that suffers from no doubt in the District Commissioner's statement is the position of Britain as the leading world power of the time. Indeed, in the nineteenth century, the British Empire ruled and administered, at its height, about one fifth of the world's population (Johnston, 1969; Christopher, 1988); and Nigeria (whether a colony or a dominion) was just a small part of that large Empire. In *Things Fall Apart*, more than the alienating effects of the English language, it is the introduction of a new religion, and a new overall social order among his fellow Igbo that Chinua Achebe deals with.

b) Umuofia: A Traditional Igbo Community

To a Western eye, life in Umuofia appears problematic in many respects. Nothing in how the village operates is reminiscent of typical Western order. From an economic, social, judicial or even religious point of view, the various modus operandi of Umuofia find their relevance in Igbo's traditions and culture. What the British in *Things Fall Apart* perceive as unorthodox and chaotic, is in fact a well-thought-out organization that suits the Igbo on many levels. The stories of Okonkwo and his fellow countrymen are told from an insider's point of view with an omniscient narrator able to fill the reader in on every aspect of the Igbo culture.

Umuofia is a rural village where people live mainly on agriculture and hunting. Achebe repeatedly writes about the importance of yams, something that is only understood in reference to the Igbo culture. Considered the "the king of crops" (1958, p. 21), yams indeed constitute for the Igbo not only a source of income, but a measure of a person's manhood and respectability to a large extent. For the Igbo's youth, the art of preparing yams is considered a rite of passage (Korieh, 2007); Nwoye and Ikemefuna learn it the hard way when they failed to accomplish the task according to Okonkwo's high expectations (p. 28). The ability to plant and harvest extended amounts of crops, of yams principally, loudly speaks to a man's worth. Okonkwo, we remember, lacked respect for his father Unoka, not just because he had no titles, but because of his laziness and his inability to grow a good crop of yams and properly feed his family. In the novel, the narrator affirms: "Yam stood for manliness, and he who could feed his family on yams from one harvest to another was a very great man indeed" (p. 28). With Okonkwo and his peers, the "king of crops" is not only a measure of greatness; it represents the very symbol of life. Recounting Ikemefuna's smooth integration into Okonkwo's family, the narrator compares him to a piece of yam. He writes, "Ikemefuna grew rapidly like a yam tendril in the rainy season and was full of the sap of life" (p. 32).

The importance of agriculture in *Things Fall Apart,* beyond its informative value about the rural nature of the Igbo, is a way for Achebe to highlight strong work ethics in his community. The Igbo indeed are a society which values hard work. The greatness of a person is measured in direct ratio with how hard he/she is willing to work. Greatness among the Igbo is not a matter of class and is not passed down from one generation to another; rather it is a personal achievement. By allowing his protagonist to be judged solely on the basis of his own deeds and merits, Achebe deconstructs slanted stereotypical representations of Africans as lazy. Speaking to the differences between Okonkwo and his father, the narrator argues that among the Igbo, "a man was judged according to his worth and not according to the worth of his father" (p. 7).

On a different register, but still emphasizing the all-important role of farming within the Igbo, the narrator talks about how people in Umuofia resort to agriculture

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for purposes they do not have proper tools for. Important events in *Things Fall Apart* are never accurately dated. The narrator, regardless of his omniscience and his strong grasp of all events past and present, only provides approximate dates, even for the most important events in the novel. For example, Ikemefuna, we read, "came to Umuofia at the end of the care-free season between harvest and planting" (p. 24). The reader cannot tell exactly when Ikemefuna actually joined Umuofia, but he/she gains an inside knowledge of the activities the Igbo consider of importance. This rather unorthodox way of situating important events in relation to farming seasons is very indicative of a community where orature is the norm.

All throughout the novel, Achebe provides ample evidence attesting to the oral nature of the Igbo society. In *Things Fall Apart*, Igbo imagery, onomatopoeias, songs, proverbs as well as short stories are extensively used to capture the tone and rhythm in the village of Umuofia and to give a greater sense of authenticity to Achebe's narrative. As early as the opening pages of the novel, the reader gauges the all-important role that drums play in this traditionally oral community. With the Igbo indeed, drums, just like humans, do speak and have a language of their own. Be it at wrestling contests (p. 1), to convene important meetings (p. 7), or simply to announce big events (p. 78), the Igbo people learn how to listen to the sounding of the drums in order to interpret messages and respond to calls for community meetings. While expressions like "Gome, gome, gome, gome" (p. 7), and "Diim! Diim! Diim!" (p. 106) obviously imitate the sounds of drums, phrases like "Aru oyim de de de dei!" (78), "Oji odu achu ijiji-o-o!" (p. 100) and "Umuofia obodo dike" (p. 106), for which Achebe provides no translation or definition, capture the esoteric language of the spirits English could not capture, but Igbo could.

With drums and other musical instruments like "ekwe," "udu," or "ogene" (p. 4), Achebe describes a community for whom hearing is of paramount importance. With phrases such as "the story was told," (p. 23) Achebe makes an overt nod to his African oral traditions and reaffirms the importance of storytelling in Igboland. On various instances, animal images are used not only to tell stories, but also to teach important lessons to audiences in attendance. Throughout *Things Fall Apart*, Achebe saturates his narrative voice with characteristics of spoken discourse indicative of an initial Igbo utterance in a deliberate gesture to reinforce the validity of his native culture. More than just characteristics of orature, Achebe also incorporates songs, litanies and incantations to speak to his people's religious beliefs.

The populations of Umuofia, the reader learns from Achebe's language, are deeply rooted in their traditions and culture. Throughout the novel, the narrator recounts in detail how the spirits and deities of this polytheist society influence the lives of people in Umuofia. Extensive descriptions of sacrifices and rituals to appease and please supernatural entities are provided (p. 91). Ani, the Goddess of the Earth, principally, is the object of much veneration for the land needs to be blessed, in part, because of the all-importance of agriculture mentioned earlier. The Igbo, we remember, allotted the evil forest, a haunted piece of land to the White man, to build their church on. People from Umuofia did not take any concrete action to prevent the British from settling in their village. They had faith in the spirits and left it up to the power of their gods to drive the White man out.

The Igbo are also depicted as a very superstitious community who believe in supernatural powers. The existence of the "chi" (p. 14) attests more than anything else to the "irrational" belief system in Umuofia. The "chi" is thought of as some kind of personal spirit that everyone carries about him/herself and which requires appeasement in order to avoid causing ill fortune. One among many examples provided by Achebe, and which speaks to the reality of "irrational" belief among the Igbo, is the phenomenon of the "Ogbanje" (p. 68). The narrator goes into detail to explain not only what an "Ogbanje" means, but also how to stop its vicious cycle. While these pieces of information might sound surreal or even laughable to a Western (rationale) audience, they remain nonetheless an essential aspect of the social fabric of people in Umuofia; a system of belief that cannot be understood within Western paradigms.

Another characteristic of the Igbo society that Achebe describes in detail is the traditional system of kinship and a strong emphasis on community. In Umuofia, indeed, community was the rule. The political organization in place in the village prior to the arrival of the British finds its relevance in the Igbo notions of kinship, a concept at the opposite of more typical organizations like the government the British would later import. Though lacking what is commonly considered a more traditional political system, the people in Umuofia still have structure as they obey authority and are very respectful of their traditional ruling body. Umuofia is run not by a typical Western government, but by a council of elders called "ndichie" (p. 10) who are assisted in their tasks by an eclectic number of priestesses and deities. As early as the opening scene of the novel, the narrator depicts the tight relations between the individual and the rest of the community he belongs to. By defeating Amalinze the Cat, Okonkwo does not just achieve a personal prowess; he makes the whole community proud. With a concept like the "egwewu," Achebe demonstrates the validity of the local political system in place prior to colonization. By specifically naming these structures in their original Igbo terms, Achebe uses language to further make his point about the relevance of traditional practises.

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Still in terms of the Igbo social structure, the reader also learns that Umuofians are a very patriarchal society. Not only are men allowed and expected to marry multiples wives, but everything in the village is depicted in terms of gender. The uneven relationship between men and women is communicated in the language Achebe uses. The symbolism of male domination in Umuofia is reflected in all aspects of life, from agriculture where "yams" constitute the "king of crops" to the judicial system where a female "ochu" is considered less sinful and reprehensible, and consequently less severely punished than a male "ochu." Okonkwo's father, we also remember, was described using female characteristics. Unoka was a physically able man and did not look feminine by all external standards; but he took pleasure in activities traditionally reserved of women. Unoka liked to play instruments, especially the flute, an activity that is customarily reserved to women. Still on the subject of Achebe's use of language in relation to gender problematics, the xenism "agabala" is used to address both women and weak men who hold no titles. This duality of meanings here is not random. With the Igbo, more often than not, weakness is infused with female attributes; "efulefus" (p. 124) are criticized not so much for failing to be manly enough, but mostly for embodying characteristics similar to ones expected in women.

Throughout the novel, Achebe consistently and repetitively uses local xenisms and phrases in lieu of more common and readily understandable English words in a wish to bring more exposure to his native language and have the audience garner respect for the Igbo culture as he/she becomes an active reader. Achebe's language for example, when talking about food and people's daily lives, tends to be in verbatim Igbo. The Western audience thus achieves, through the novel, a greater awareness of Igbo's customs. Achebe depicts the Igbo's reaction to the British, not just by validating their pre-colonial structures, but also by immersing non-Igbo speakers into the community's local language. Because *Things Fall Apart* is first and foremost a narrative about the Igbo traditions, Achebe did not hesitate to saturate his narrative with local lexicon, pidgin vocabularies, or even attributes of his oral culture. With his writing style, it is the whole narrative that comes alive with vivid descriptions that encapsulate the life in Africa, and of the Igbo in particular, prior to the arrival of the missionaries.

Sometime into the narrative, with the arrival of the first missionaries in Umuofia, the narrator's extensive descriptions of precolonial social structures subside in favour of a more overt linguistic parallelism. In fact, prior to the encounter between the Igbo and the British, Achebe never bothered to specify which language any of his characters spoke. While the reader might have known all along that Okonkwo and his peers did not express themselves in the English of the narration, he/she is given a confirmation only with the advent of the interpreters. It is in fact only with the interpreters, located in the "interlangue," that Achebe namely addresses the linguistic competences of his characters. The interpreters as well as the "mixed" tongue they speak, by definition, signal the presence of at least two mutually unintelligible languages. Igbo and British were foreigners to each other despite the Europeans' alleged knowledge of Africa and Africans. Achebe specifically uses the symbolism of language to address the lack of mutual understanding between the two people. The British did not just look different to the Igbo who associated the whiteness of their skin with leprosy; they spoke a different language and were unable to comprehend their culture (p. 151).

Things Fall Apart, as argued earlier, is a novel in response to stereotypical, often negative representations of Africa and Africans. To supposedly self-proclaimed European specialists of Africa, Achebe responds with a much more realistic, though fictionalized, account of Igbo life. With a very detailed narrative, he offered an insight into the different social, political, judicial and even religious structures of his people. If need still be, Achebe reinforced to his public the worth of his Igbo culture. Many years after *Things Fall Apart* came out, in light of his memoirs published in 2012 entitled, *There Was a Country: A Personal History of Biafra* (2012), one cannot help but wonder if there was not a second level of resistance to *Things Fall Apart*; a reading of the novel that presents the Igbos and Igboland as a potentially autonomous and a self-reliant entity altogether.

The relationships between the Igbo and the other tribes in Nigeria, especially the Yorubas, have historically been through some rocky times, the worst of which being the Biafran War, a war Achebe qualified in his memoirs as a "genocide" against the Igbo. Back in his 1968 interview, talking about his newly seceded Igbo state, and his life in Lagos prior to the war, Achebe confessed he had been living in a "strange place," a place he did not consider home (2012, p. 32). All through his interview, very consistently, Achebe put in direct opposition Nigeria and Nigerians with the Igbo and Biafrans, two entities he could only see as "two states living side by side" (p. 35). And looking back at *Things Fall Apart*, one notices that the name Nigeria is never specifically mentioned in the novel even when the narrator talked about the distant lands that have been visited and won over by the colonizers (1958, p.166). Without going as far as calling Achebe a tribalist or a nationalist (Kioga, 2012), *Things Fall Apart,* the reader remarks, is primarily a novel about all things Igbo. With the stories of Okonkwo and his fellow countrymen, it is the Igbo identity and culture that is presented. For these reasons, Achebe's novel could be read, not just as a narrative of resistance to Europeans' misrepresentation of Africans and Africa, but also as a reaffirmation of an

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ethnic group that has somehow always felt persecuted (Nwafor-Ejelinma, 2012).[1]

On the strictly aesthetic aspects of the novel, Achebe's understanding of the relationship between language and culture is a complex one. Contrary to linguistic purists like Ngũgi wa Thiong'o (1986) who believe in a fatal subjugation of African literature if written in English, Achebe not only recognized, but claimed a more utilitarian aspect of the language. In *Things Fall Apart*, he did more than add palm oil to the English language to help it carry his subject matter; he takes advantage of his plurilingual capability to represent, within his fiction, the cosmology of Igboland. By making the English of the narration share the literary space with both Igbo and the Pidgin of the interpreters, Achebe provides a realistic portrayal of the plurilingual nature of his society. In response to self-proclaimed, Western specialists, who were quick to label the African as savage and in need of redemption and salvation (Conrad, 1899/1999), Achebe offers valuable information on his native tribe, both at the levels of language and culture. With *Things Fall Apart,* the animal, at last, seizes the opportunity to tell his story; for, as the saying goes among the Igbo: "Until the lions produce their own historian, the story of the hunt will glorify only the hunter" (Achebe, 2000, p. 73). With the foregrounding of local languages and experiences, readers become better equipped to tell hunting stories from an animal perspective.

Achebe's foregrounding of his indigenous Igbo language and culture is not purely aesthetic; he presents a direct counter-narrative to colonial representation of Africans and Africa. With his plurilingual, mostly Igbo, text, the author of *Things Fall Apart* contests the cultural hegemony of the colonial British culture. More than just a showcasing of the Igbo language, it is a whole Igbo way of life that is represented in the novel. To an audience mostly used to Western methods of government, Achebe opposes a council of elders with the "egwewu." To a formal judiciary system, he responds by an emphasis on community rule. To an organized monotheistic religion, he opposes faith in a plurality of gods and goddesses and a belief in the supernatural. In *Things Fall Apart*, Achebe indeed provides a prime example of the new English he had, up to then, only talked about in theory (Achebe, 1997). With his linguistic detour strategies that mainly consist of incorporating his Igbo oral language into his narrative, Achebe shows one of the many ways the inherited English language can be stripped of its hegemonic undertone and made able to carry local subject matters. As Karin Barber and Paulo Fernando de Moraes Farias put it, with Achebe, "the periphery now takes on the culture and language of the center and transforms it, breaking it, infusing it with local registers, and refashioning it so that it speaks with the voice of the marginalized" (1989, p. 6). By writing a novel in English with an obvious presence of his native Igbo, Achebe deliberately challenges a Western referential model as he reinstates the validity of a pre-colonial social order. In so doing, he challenges and puts to rest the underlying rationale that justified colonization in the first place.

[1] Without clear determination of their origins, the Igbo have been referred to as the "lost tribe of Israel" (Nwafor-Ejelinma, 2012, p. 5); a comparison to Israel and the conditions of the Jews which speaks to the issue of persecution earlier mentioned.

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A Content Analysis of Newspapers' Coverage of Human Trafficking in Nigeria

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Abstract- Trafficking in human beings has become a universal problem that affects every single nation. This have become an issue of concern for many international and national organizations, government and interest groups with political, social and economic consequences. Despite the increasing body of research on the coverage of human trafficking by the media, there is paucity of study on how human trafficking stories are covered within the Nigerian context. The objectives, therefore, are to: find out the frequency of newspaper coverage given to human trafficking stories by the selected newspapers; the prominence accorded to the reports on human trafficking; the patterns of coverage used to sensitize the society about the ills of human trafficking; identify the dominant form of human trafficking. Two national newspapers and one regional newspaper (Vanguard, The Guardian, and the Nigerian Observer) are purposively selected and analyzed using content analysis. The period under study spanned September 1, 2016 to August 31, 2017, with a sample of 180 selected using composite week sampling procedure. The code sheet form the research instruments used for the study.

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ACONTENTANALYSISOFNEWSPAPERSCOVERAGEOFHUMANTRAFFICKINGINNIGERIA

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Josephine Osatohanmwen Adeyeye [α] & Chamberlain Chinsom Egbulefu [σ]

Abstract- Trafficking in human beings has become a universal problem that affects every single nation. This have become an issue of concern for many international and national organizations, government and interest groups with political, social and economic consequences. Despite the increasing body of research on the coverage of human trafficking by the media, there is paucity of study on how human trafficking stories are covered within the Nigerian context. The objectives, therefore, are to: find out the frequency of newspaper coverage given to human trafficking stories by the selected newspapers; the prominence accorded to the reports on human trafficking; the patterns of coverage used to sensitize the society about the ills of human trafficking; identify the dominant form of human trafficking. Two national newspapers and one regional newspaper (*Vanguard*, *The Guardian, and the Nigerian Observer*) are purposively selected and analyzed using content analysis. The period under study spanned September 1, 2016 to August 31, 2017, with a sample of 180 selected using composite week sampling procedure. The code sheet form the research instruments used for the study. Findings revealed that Nigerian newspapers did not give significant attention to the issue of human trafficking due to low frequency in their news coverage; prominence given to human trafficking matters on the lead pages of the newspapers is extremely low when compared to the value given to other issues reported within the same period; 88% of the genre used in the report is straight news and with child trafficking as the dominant form of human trafficking reported. Based on these findings, the study recommends, among others, that the media should draw more attention to the dangers of human trafficking by increasing the level of their reports on the issue.

I. Introduction

Trafficking in human beings has become a universal problem that affects every single nation and constitutes a grave human rights violation. Conservative estimates indicate that well over 20 million persons globally have been affected directly and indirectly (Atkinson, Curnin & Hanson, 2016). Also, Atkinson, et.al, (2016) reported that this crime births trauma that is diverse in forms to its victims and identified both immediate and long-term physical and psychological harm to its sufferers.

The United Nations (as cited in Smith, 2019) defined trafficking in persons as the recruitment, transportation, transfer, harbouring, or receipt of persons, by means of threat or use of force or other forms of coercions, of abduction, of fraud, of deception, of the abuse of power or of the position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or removal of organs. Human trafficking is also relatively portrayed or defined as the criminality of trading in human beings, human exploitation, abuse of the soul and body, violation of fundamental human rights, trade of human organs, organized crimes, and the like. The activities of human trafficking are constantly evolving and changing. At present, it is one of the wildest and rapidly advancing forms of organized criminality worldwide (Uchem, 2008).

In the view of Allais (2006) trafficking in human beings is one of the biggest revenue making avenues for planned delinquency in Africa and evidence submits that practically no nation-state of the continent is exempt from this trade in human beings as all African States are affected, involved either as nation-states of origin, transit and or destination. In some scenarios, some states are an aggregation of three dimensions of involvement. It is noteworthy to mention that this trade in humans has been given a boost by borderless developments like the internet, the globalized economy, and the global systems for mobile communication (GSM), which have internationalized human trafficking through the provision of information about sources and demand for slaves. Olube (2015) also asserted that human trafficking-related activities are either directly or indirectly conducted and span from delicate unsuspecting practices, and methods using platforms such as organized brothels, sex tour arrangements, human trading networks and syndication, involuntary marriage arrangements and cases of bonded labour (p. 20).

Nigeria with population of over 170 million was named one of the top eight countries of origin or human trafficking and is one of the leading African countries in human trafficking with substantial cross-border and internal trafficking (UNODC, 2006). The historical antecedent of human trafficking in Nigeria had been examined by scholars and researchers linking the phenomenon of human trafficking to the Structural

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Adjustment Programme, a prognosis that was conditioned by the World Bank and International Monetary Fund (WB, IMF) for debt ridden countries of Africa to bring economic restoration. However, the policy demanded for cut backs in so many social areas that can benefit the citizens such as Education, Employment, Food, Agriculture, etc (Babawale 2006; Taran and Demaret, 2006; Attoh and Okeke, 2012).

In Nigeria, human trafficking is multi-dimensional, which comprises domestic (trafficking within Nigeria from rural to urban communities) and international (trafficking overseas). Nigerian women and children are taken from Nigeria to other West and Central African countries, as well as to South Africa, where they are exploited. Nigerian women and girls are subjected to sex trafficking throughout Europe, and are also recruited and transported to destinations in North Africa, the Middle East and central Asia (Badejo, 2016). Iyanda and Nwogwugwu (2016), posited that there are two different kinds of trafficking that Nigeria is notoriously known for: internal and external trafficking. Internal trafficking is in the form of domestic servitude and street begging, while external trafficking is mostly about sex trafficking and domestic labour. It is also important to note that the dynamics of the trade sometimes differs from one zone to another. For example, Edo/Delta is majorly known for sex trafficking and accounts for 95% of incidence of trafficking in Nigeria. Lagos and Ogun are known for child labour and domestic servitude while Benue and Sokoto for street begging and domestic servitude (CNN 2012, Adepoju, 2005, 2010, TIP Reports 2000-2013). Apart from the fact that, Nigeria is said to be the main supplier of child labour into different parts of the West African sub-region or across much of Africa (Adepoju 2005). There is also evidence suggesting that human trafficking in Nigeria had taken another dimension, as it has incorporated baby selling known as 'Baby factory' (a system which promotes child trafficking by creating room for exploiting young girls with undesirable conception) and organ harvesting (UNESCO, 2006, Salihu and Chutiyami 2016).

Despite these ambiguities, the Nigerian government has not rested on its oars in combating this menace after being ranked third place in the list of human trafficking criminality after trafficking in drugs and economic fraud in the UNESCO 2006 publication. For instance, in 2012, the government collaborated with the European Union and the UNODC to promote awareness about the actuality, perils and consequences associated with irregular migration. The nationwide campaign entitled "I am Priceless", emphasized the consequences accompanying either being smuggled into other nations or being a victim of human trafficking. The slogan of the campaign "I am Priceless" was designed and aimed to communicate and reemphasize the reality of the importance, self-worth and dignity of all mankind irrespective of race, religion, ethnicity or gender, etc. It was also intended to infuse a sense of liberation and an orientation of empowerment to neutralize adverse information that the victims or potential victims of trafficking had experienced over time or as an aftermath of a trafficking experience (UNODC, 2012).

The issue of human trafficking has attracted and increased media attention and thus provides a case study for researchers because of its composite nature of many crimes that are linked to migration, labour, gender and health issues, human rights and criminal justice (Sanford, Martínez & Weitzer, 2016). According to Santas (2015), the mass media are indispensable in a democratic society and their major role involves feeding the public with accurate, timely and adequate information about trends and happenings in the society. Therefore, as major stakeholders in the Nigeria project, the mass media have a crucial role to play in reporting criminal activities. Given the critical importance of news report in shedding light on societal problem, the study examined how the media covered human trafficking.

a) The Problem

Over the last two decades, trafficking in human beings has become an issue of concern for many international and national organizations, government and interest groups with political, social and economic consequences. As succinctly put by Nkememna (2009), human trafficking constitutes a cruel deviation from societal norms; a situation where humans are abducted for forced labour, forced prostitution, exploitations and deprivation of human right; and this crime often results in both short- and long-term physical and psychological harm to its victims. In Nigeria, the issue of human trafficking is the third most common crime despite constitutional provisions outlawing slavery and forced labour in Section 34(1) of 1999 constitution. Also, Sections 223-225 of the criminal code which provide sanctions against whoever trades in prostitution or facilitates the transport of human being within or outside Nigeria for commercial purposes (Nkememena, 2009).

Due to the growing prevalence of this problem, this study seeks to explore press coverage of the issue of human trafficking in terms of their severity and complexity which could help draw the attention of both local, national and international communities to have a clear understanding of the heinous activities against humanity and therefore, create an enabling environment for sustainable development. Given the critical importance of news in shaping public attitude, this study becomes important to know the extent to which the press has reported human trafficking incidents in the news by analyzing the coverage of the three Nigerian newspapers.

b) Research Questions

For the purpose of this study, the following questions were formulated:

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1. What was the frequency of newspaper coverage given to human trafficking stories by the selected newspapers?
2. What was the prominence accorded to the reports on human trafficking?
3. What were the patterns of coverage used to sensitize the society about the ills of human trafficking?
4. What is the dominant form of human trafficking reported in the selected newspapers?

II. The Literature

a) Understanding Human Trafficking

Human trafficking depicts several different things to diverse individuals and groups. Over time this devious trade in human beings has taken varied forms. Historically (chattel servitude, debt bondage, involuntary marriage, agreement slavery, etc.), trafficking in persons has continually involved the obtaining, keeping and using free labour through the application of threat, force and compulsion (Bales, 1999; Wallinger, 2010). Gimba (2005) in Iyanda and Nwogwugwu (2016) aver that trafficking or trade-in human beings entails the act of movement of an individual or persons after having conscripted the person, from one location to a new one using the assurance of offering the individual an employment or a proposal to marriage, often through the use of deceit, falsehood, trickery, coercion or force. From whatever angle the phenomenon is considered, the consistent final outcome of human trafficking is involuntary labour and/or sexual exploitation of the victim either of which Gimba like several other scholars view considers as a major and significant violation of the person's fundamental human rights. According to Nkememena (2009), human trafficking includes all involuntary prostitution, child prostitution, home servitude, unlawful and bonded labour, subservient marriage, dishonest adoption, sex leisure industry and show business, pornography, systematized begging, bodily parts/organ harvesting, and other illegal and criminal activities.

The historic nature of human trafficking in this nation has been studied by academics and there is the belief in some quarters that the issue of human trafficking is significantly connected to the Structural Adjustment Programme. The structural adjustment programme was designed and recommended by the World Bank and the International Monetary Fund to bring economic restoration to the countries of the African continent that were neck-deep in debt. The requirements of the policy, however, necessitated cutbacks in several social areas that were of benefit to the citizenry especially in areas such as food, agriculture, education, and employment etc. (Babawale, 2006; Taran & Demaret, 2006, Attoh & Okeke, 2012). The different types of trading in human beings according to the Trafficking in Persons (TIP) Report cited in Badejo (2016, p.27) are summarized as sex trafficking, child sex trafficking, forced labour, forced child labour, bonded labour, domestic servitude, organ trafficking, child soldiers, forced marriage, servile marriage. There exists also some variants of trafficking which may consist of using victims of human trafficking for spiritual rituals (see: Fitzgibbon, 2003; U.S Department of State, 2006; Kamala, et.al, 2001) as cited in Oppong (2012, p. 40). As stated by Oppong (2012) this form of trafficking for rituals, sometimes involves the religious priests using the trafficked victims for involuntary labour while in some circumstances they may utilize their bodily organs for prescribed religious rituals (Oppong, 2012).

Gleaning from the literatures, factors forcing human trafficking are illiteracy, lack of knowledge, greediness, the absence of opportunities, inequity, gender-induced cultural biases, ignorance, growing unemployment and underemployment, poverty (a principal driving force), and large family size, absence of government support etc. Other factors include the high demand for cheap labour from overseas, the absence of a political commitment, weak porous and permeable borders, the absence of a strong political will, low access to education, sex-selective/discriminative migration policies, disruption of the supportive system, traditional community attitude, manipulation of religious rituals, HIV and AIDS, insecurity and insurgency, the loss of parents or guardians, ie. orphans, human deprivation, etc. (Moore, 1994; ILO, 2004, Osakwe & Olateru-Olagbegi, 1999a, De Dios,1999; Aghatise, 2002, Adepoju, 2000, 2005, 2010, UNESCO, 2006; UNODC, 2006; Eghafona, 2009; Attoh, 2009). Fundamentally, some identified undeniable causes of human trafficking are: biting poverty, the quest for migration for both study and work in better cities and overseas, battles, defective and weak legal system, absence of sufficient legislative regulations, the lack of a political will on the part of government etc. (Adepelumi, 2015; Okeshola & Adenuga, 2018).

b) Human Trafficking and the Media

The media is considered as the 'fourth estate because it is an authoritative tool in influencing societal opinion and uplifting awareness concerning a matter or an issue (UN.GIFT, 2008). According to Baran and Davis (2000), the world appears different to diverse person's subjects both to their own personal interest and also on the map drawn for them by the publishers of the newspapers they read. Thus, the press helps to shape the thought of the people based on their news reports, which means there is a correlation between press reports and the public view and ranking of issues in society. Habte (as cited in Olube, 2015) affirms that the media has the capacity to influence and define the perception, beliefs and attitudes of individuals and

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society. The media also has the capacity for educating individuals and society on the hazards of involving in human trafficking and other associated crimes as well as the consequences of these crimes. Njoku (1994) reiterates that the media is very well known for its surveillance function through the monitoring of events and reporting them to the appropriate audience. In the issue of human trafficking, he affirmed that, the media is making a lot of efforts in reporting news stories about the phenomenon and creating awareness about its sudden upsurge. For example, educating parents on the dangers of sending their children away to guardians and foster parents. But a lot more needs to be done by media reports on apprehended culprits of human trafficking; and that the report should not be allowed to fade into obscurity as a result of political and financial challenges. Such reports should be followed up; the trails of these cases should be followed until it gets to its logical conclusion.

Leighley (2004) remarks that apart from shaping the perspective of individuals, institutions and society, the mass media further functions as a determinant of the issue(s) to which government would attend. It is known that whenever issues/events are exposed in the public space as news, the citizenry and the government of the day becomes conscious of the problems and issues raised. Consequently, the government swings into action to address the situation in tandem with its constitutional purpose of societal good for all and the state. This response of the government is however hugely dependent on the degree of prominence accorded the issues and events at hand by the mass media. In this sense, the mass media decides and regulates what and what issues will be attended to by the government or otherwise (Leighley, 2004). It is therefore the extent of the prominence of attention the media gives to human trafficking stories, viz - a - viz other issues that would determine the public response, value and the attention that society would place on the stories.

As expected, the general public awaits the media to enlighten and update them to understand the issue of human trafficking. Thus, the media wields the power to influence public learning and to dictate the opinion of the public through the news and language expressed and shared (Borer, 2015; Wallinger, 2010). The function of the mass media is therefore important for the promotion of responsiveness and precisely notifying the community on issues of trading in human beings. The principal purpose is to battle and avert this phenomenon and sensitizing society on the potential risks as a problem threatening all citizens (Esdras, 2016).

c) Media Coverage of Human Trafficking

Media attention on the issue of trafficking in human beings has grown progressively since the setting in of the new millennium. The coverage of the subject matter by the broadcast and print industry further increased from around the year 2005 and has continued to increase continually since that time (Farrell & Fahy, 2009; Austin & Farrell, 2017). The media is a powerful force when it comes to developing our understanding of the world, and human trafficking is not exempt. While different forms of news transmittance are being utilized, newspapers are still important in shaping what we, as a society, understand about social issues. Social issues and their presentation in media matter because they influence public interests, perceptions, and positions (Smith, 2019; Curtis, 2012).

Irrespective of the problematic nature of human trafficking, scholars have assessed media coverage/ framing of human trafficking in several countries and across different news media. Studies on media coverage of human trafficking has been conducted globally and locally, which includes but not limited to the following researches (Farrell & Fahy, 2009; Nkememena, 2009; Pajnik, 2010; Gulati, 2011; Egbo, 2011; Marchionni, 2012; Johnson, Friedman & Shafer, 2014; Borer, 2015; Stanford, Martizez & Weitzer, 2016).

Researches that have explored media coverage of human trafficking, showed that newspapers gave significant attention to issues on human trafficking, even as they fail to offer adequate explanations to trafficking issues in general (Marchionni, 2012; Sobel, 2014; Borer, 2015; Stanford et. al., 2016; Gregorious & Ras, 2018). Sobel (2014) studied the English- language news coverage of human trafficking in the USA, India, and Thailand and found out that there was an increased in the volume of coverage of the issue after the treaty, was more localized. Also, Borer (2015) examined media coverage of trafficking in human beings and the study showed plenty of related messages on trafficking inside the print industry. Stanford et. al. (2016) expanded an earlier work of Gulati's 1980-2006 time period which was a content analysis of news reports on trafficking in persons published by the New York Times and the Washington Post during the period 2012-2013. Their research established that there was an increase in the number of articles published each year compared to Gulati's study. While Gregoriou and Ras (2018) study found that UK newspaper coverage of human trafficking steadily increased between the year of 2000 and 2016. These findings contrasted with that of Nkememena (2009) who studied two Nigerian newspapers (*Daily Sun and Vanguard*) over a period of twelve months. Findings from the study revealed that the selected newspapers did not give adequate consideration to the evils of trafficking. This is due to the low incidence scores ranging between 1-5 times in media reports concerning child trafficking with less magnitude accorded to news stories in the sampled newspapers. Sanders and Godoy (2002) opined that there is need to increase societal awareness concerning issues that may affect children

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and that the prevention of child trafficking comprises changing the citizenry orientation, attitude, belief and circumstances both at the individual and community levels as this is aimed to discourage human trafficking to occur.

Several studies that analyzed newspaper articles on human trafficking found straight news stories as the most used genre in reporting human trafficking issues (Nkememena, 2009; Gulati, 2011; Stanford et. al., 2016; Reichert, Houston-Kolnik, Vasquez, & Peterson, 2018). Stanford et. al. (2016) study showed that most of the 464 articles referencing human trafficking in the their study appeared as news stories (63%), followed by editorials and commentary (18%), mentions of trafficking in a list or transcript (9%), news summaries (6%), and letters to the editor (5%). These results are similar to those found by Gulati (2011) that news stories and editorials/commentary remained the two largest categories. Also, Nkememena (2009) and Reichert et. al. (2018) found out that most of the stories were straight news.

Information on issue focus of an article refers to the form/type of human trafficking referenced and/or the context in which trafficking was discussed. Stanford et. al. (2016) study found that the greatest percentage of articles referred to sex trafficking (64%), followed by articles discussing both sex and labour (13%), and labour only (11%). The remaining articles discussed trafficking in the context of immigration/human smuggling, illegal adoptions, and historical slavery (9%), or did not reference a specific trafficking issue (3%). The prominence of sex trafficking in this article is consistent with other studies, such as those by (Marchionni; 2012; Gulati, 2011; Johnston et al., 2014; Muraszkiewicz, Georgious & Constantinou, 2014; Borer, 2015; Smith, 2019). These researchers interpreted these findings as confirmation that media coverage helped legitimize the dominant view of trafficking, which at that point was characterized mostly as sex trafficking and prostitution by both the U.S. government and the UN. Muraszkiewicz, Georgious and Constantinou (2014) conducted a study to appraise the way the issue of human trafficking is framed within the media in the United Kingdom, Cyprus and Poland. In their study, they discovered that the central discourse surrounding trafficking in human beings in the press was sex exploitation, predominantly prostitution. While Borer (2015) research established that sex trafficking stood out as the most predominant form of trafficking covered by the media. The issue that sex trafficking continues to dominate in media coverage is particularly interesting given that the ILO estimates that there are nine times as many victims of labour trafficking than sex trafficking, and that current statistics from the UN show that more than 50% of trafficking victims in North America are exploited in forced labor (ILO, 2012b; United Nations Office of Drugs and Crime [UNODC], 2014).

While this review of the current literature suggests that much scholarly work has already been conducted regarding media coverage of human trafficking, there is clearly room for additional research. The review however reveals a paucity of studies that analyzed how the media covered human trafficking issues within the Nigerian context. Additionally, by focusing on a research question that is almost entirely unaddressed which has to do with the dominant forms of human trafficking in Nigeria using quantitative analysis and given the depth of such analyses, this study contributes new insight to the growing field of research.

III. Theoretical Underpinning

The study is premised on the agenda setting theory and social responsibility theory of mass communication.

a) Agenda-setting Theory

The agenda-setting theory which was first developed by Maxwell McCombs and Donald Shaw in their Chapel Hill study states that the mass media set the agenda for public opinion by highlighting certain issues. The agenda setting theory describes the ability of the news media to influence the salience of topics on the public agenda (Okoro, Ukonu, Odoemelam and Eze, 2015). Wimmer and Dominick (2005) argues that agenda setting examines the relationship between media priorities and audience priorities in the relative importance of news topic. This implies that what news is given priorities to with large prominence and frequency becomes the most important news topic on the public agenda. Folarin (1998) states that agenda setting implies that the mass media pre-determine what issues are regarded as important at a given time in a given society. The element involved in agenda setting according to him includes;

i. The quality of frequency of reporting
ii. Prominence given to the reports
iii. The degree of conflict generated in the report
iv. Cumulated media – specific effects over time (p.78).

This study is anchored on this theory because it helps in explaining how the media raised issues on what to think about. The issue of human trafficking needed to be emphasized seriously with much time and space given to the report that will help form public agenda based on the fact that human trafficking has been universally condemn as a crime against humanity and it's what the society frown at. Okoro et al (2015) affirms the relevance of the theory by stating that it quite appropriate to help us understand the pervasive role of media.

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b) Social Responsibility Theory

The study is also anchored on the social responsibility media theory being one of the four normative press theories evolved by Siebert, Peterson and Schramm and is traceable to Hutchins Commission on the freedom of the press (1947). According to Middleton (2009, p.4) as cited in Oboh (2016, p.2)

> 'The social responsibility theory was presented as the third theory… alongside Authoritarian, Libertarian and the Soviet-Communist theories. One of the pivotal characteristics of their view is an emphasis on the medias responsibility to use their powerful position to ensure appropriate delivery of information to audiences… if the media fail in carrying out this responsibility, it may be relevant to have a regulatory instance enforce it''

It would be necessary that the commitment of social responsibility be imposed on the media because journalists are expected to have the moral obligation to consider first the interest of the society when making editorial decisions on what to report about regarding the events that occurred in the society (Oboh, 2016). This theory is also relevant to the research work because it emphasizes on morality and the responsibility of the media to be accountable to the people by ensuring appropriate delivery of information to audiences that will help to preserve the dignity of life and not to infringe on it.

IV. Research Method

The method of content analysis was used to conduct an analysis of hard copies of newspaper articles from three respected sources- *Vanguard, The Guardian* and *The Nigerian Observer,* published between September 1, 2016 and August 31, 2017. The *Vanguard and The Guardian newspapers* were selected based on their national outlook and coverage on national issues while *The Nigerian Observer*; a regional paper was selected based on the high level of human trafficking activities in the state it resides. The study period was chosen basically because of its significance in the area of human trafficking: the year 2016 was selected as the start date because trafficked victims soared from 1,454 to 11,009 as reported by Pathfinder, 2018. The year 2017 is also of great significance as it was the year the Federal Government designed a five-year nationwide action strategic plan document including the first draft of a protocol for identification, safe return and rehabilitation of trafficked persons (U.S. State Department's TIRs, 2018). The content analysis involved a stepped approach. Samples were selected using composite week sampling procedure that yields constructed weeks for each month (Riffe, Aust & Lacy, 1993). A sample of one Monday (drawn at random from the four or five possible Mondays in the month), one Tuesday (drawn from the available Tuesdays), and so on, until all weekdays have been included (Wimmer and Dominick, 2011). To arrive at the editions studied within one year, the edition of the newspaper for the month under investigation were drawn at random- for example, using the month of September, 2016 by picking day 5th as one Monday from the possible four or five Mondays in a month, day 20th, as one Tuesday from the available Tuesdays and on until all weekdays were included. A total of 180 newspaper editions were selected for the content analysis. This involved an observation of six content elements in the papers, news stories, features, editorials, opinions, cartoons and photographs. These elements constitute the primary journalistic output of news media in Nigeria. Also, categorization scheme were carefully formulated, which includes categories and subcategories under five mutually exclusive dimensions.

Because of our interest to examine the extent of human trafficking coverage in the selected newspapers, we conducted an analysis to find out the number of editions of the newspapers studied that reported human trafficking stories and the total number of human trafficking stories published by the selected newspapers. Also, we compared the frequency of stories dealing with crime issues to other major topics treated in the newspaper stories. Then, we narrowed it down to human trafficking issues to other crime related topics treated in the selected newspaper. We also coded for issue focus (the type/form of trafficking), genres (pattern of coverage), placement and volume (space). The data were analyzed in number with their corresponding percentages.

V. Results and Discussion of the Research Questions

Tab. 1: Newspaper Editions Studied

Category	Frequency	Percentages
Editions of Newspaper with Human Trafficking Report	30	17%
Editions of Newspaper without Human Trafficking Report	150	83%
Total	180	100%

Source: Content Analysis 2022

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The table above gives a vivid breakdown of the total 180 editions of the newspaper studied. Out of which only 30 (17%) editions had stories on human trafficking.

Tab. 2: Total Number of Human Trafficking Stories Published by the Newspapers

Newspapers	Frequency	Percentages
Vanguard	15	47%
The Guardian	10	31%
The Nigerian Observer	7	22%
Total	32	100%

Source: Content Analysis 2022

The table above shows that a total number of 32 stories were published by the three dailies. Out of this number, *Vanguard* published 15 (47%) stories; *the Guardian* Newspaper published 10 (31%) while *the Nigerian Observer* published 7 (22%) stories. This indicates that *Vanguard* Newspaper published more stories than *Guardian* and *the Nigerian Observer* during the period reviewed.

Tab. 3: Distribution of the Selected Newspaper Reports on Major Issues

Newspapers	Contents										Total	
	Govt./Politics		Security/Law		Crime		Education/ Health		Others			
	No	%	No	%	No	%	No	%	No	%	No	%
Vanguard	688	20%	287	9%	80	2%	146	4%	548	16%	1749	52%
The Guardian	326	10%	131	4%	52	2%	152	5%	359	11%	1020	30%
The Nigerian Observer	208	6%	107	3%	22	0.6%	70	2%	194	6%	601	18%
Total	1222	36%	525	16%	154	5%	368	11%	1101	33%	3370	100%

Source: Content Analysis 2022

The table contains the data which shows the major issues carried by the newspapers which includes, government and politics, security and law, crime; education and health and others. The last variable (others) contained newspaper content such as sports, business, economy, technology, amongst others. From the table, the newspapers (*Vanguard, the Guardian and the Nigerian Observer*) content analyzed for the reported 3370 stories in the period under review. Of this figure, 1222 stories (36%) on issues relating to government and politics, 525 (16%) on security and law, 154 (5%) on crime, 368 stories (11%) on education and health while 1101 (33%) was on others. This means that government and politics stories is more reported than crime stories in the newspapers studied.

Tab. 4: Distribution of the Selected Newspaper Reports on Crime

Newspapers	Contents										Total	
	Armed Robbery/ kidnapping		Militancy/ Piracy		Boko Haram, Herdsmen/Cattle rustling		Child Abuse, Rape/ Defilement		Human Trafficking			
	No	%	No	%	No	%	No	%	No	%	No	%
Vanguard	40	26%	4	2%	6	4%	15	10%	15	10%	80	52%
The Guardian	21	14%	7	5%	9	6%	5	3%	10	6%	52	34%
The Nigerian Observer	4	2%	-	-	3	2%	8	5%	7	5%	22	14%
Total	65	42%	11	7%	18	12%	28	18%	32	21%	154	100%

Source: Content Analysis 2022

In furtherance to determine the issues the newspapers reported on crime under which human trafficking is subsumed, the study reviewed 154 stories. Of this figure, issues relating to armed robbery and kidnapping were 65 (42%), 11 stories (7%) were carried on militancy and piracy; 18 stories (12%) on boko haram, herdsmen/cattle rustling, 28 (18%) stories were on child abuse, rape and defilement while 32 (21%) were carried on human trafficking. This indicates that armed robbery and kidnapping is the highest crime stories reported by the newspapers studied.

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Tab. 5: Distribution of the Selected Newspaper Reports on Human Trafficking

Newspapers	Contents										Total	
	Labour Trafficking		Sex Trafficking		Organ Trafficking		Forced Marriage		Child Trafficking			
	No	%	No	%	No	%	No	%	No	%	No	%
Vanguard	2	6.2%	4	13%	-	-	1	3%	8	25%	15	47%
The Guardian	3	9.3%	2	6.2%	-	-	2	6.2%	3	9.3%	10	31%
The Nigerian Observer	3	9.3%	2	6.2%	-	-	-	-	2	6.2%	7	22%
Total	8	25%	8	25%	-	-	3	9%	13	41%	32	100%

Source: Content Analysis 2022

The table above, shows the forms of human trafficking stories reported by the newspapers. Stories on labour trafficking accounted for 8 (25%) stories, sex trafficking stories were also 8 (25%), 3 stories (9%) were on forced marriage and those on child trafficking were 13 (41%), while no report were carried on the menace of organ trafficking. This indicate that child trafficking is the highest form of human trafficking stories reported by the newspapers reviewed.

Tab. 6: Prominence attached to Reports on Human Trafficking

Newspapers	Placement						Human trafficking Reports		Total Issues
	Front Page		Inside Page		Back Page				
	No	%	No	%	No	%			
Vanguard	-	-	15	0.4%	-	-	15	0.4%	1749
The Guardian	1	00.3%	9	0.3%	-	-	10	0.3%	1020
The Nigerian Observer	1	00.3%	6	0.2%	-	-	7	0.2%	601
Total	2	0.1%	30	0.9%	-	-	32	1%	3370

Source: Content Analysis 2022

The data displayed in the table above shows the prominence given by the selected papers to the report on human trafficking. From the total number of 3370 stories published, only 32 stories were on human trafficking with meager (1%) prominence. With reference to their placement, stories on inside page has the highest score 30 (0.9%), followed by 2 (0.1%) stories at the front page while there is no stories on human trafficking on the back page of the Nigerian dailies. Notwithstanding, one can infer that prominence given to human trafficking matters on the lead pages of the newspapers is extremely low when compared to the value given to other issues reported within the same period.

Tab. 7: Pattern of Coverage on Human Trafficking

Newspapers	Items												Total	
	News		Features		Editorial		Opinions		Cartoons		Photo			
	No	%	No	%	No	%	No	%	No	%	No	%	No	%
Vanguard	14	44%	-	-	-	-	1	3%	-	-	-	-	15	47%
The Guardian	7	22%	-	-	-	-	2	6.2%	-	-	1	3%	10	31%
The Nigerian Observer	7	22%	-	-	-	-	-	-	-	-	-	-	7	22%
Total	28	88%	-	-	-	-	3	9%	-	-	1	3%	32	100%

Source: Content Analysis 2022

The table above reveals the analysis of the pattern of coverage on human trafficking in the newspapers studied. A total number of 32 items were distributed across the items. News items on human trafficking were 28 (88%). Comparatively, *Vanguard* newspaper had 14 (44%); *Guardian* had 7 (22%) while *the Nigerian Observer* also had 7 (22%). Opinions items on human trafficking were 3 (9%), *Vanguard* had 1(3%), while *Guardian* had 2 (6%). Photo items is just 1 (3%) reported by the *Guardian* newspaper. The following

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content matters: editorial, features and cartoon had no entry on human trafficking. This meant that none of the papers discussed the issue of human trafficking in their editorial, features and cartoons. However, the majority of the coverage on human trafficking was in the news genre (88%) which is followed by the opinion genre (9%). On a comparative analysis, *Vanguard* newspaper had the highest news item on human trafficking.

Tab. 8: Volume of Space Allocated by the Newspapers

Newspapers	Space allocated to stories						Total	
	Full Page		Half Page		Less than half Page			
	No	%	No	%	No	%	No	%
Vanguard	-	-	1	3%	14	44%	15	47%
The Guardian	-	-	-	-	10	31%	10	31%
The Nigerian Observer	-	-	-	-	7	22%	7	22%
Total	-	-	1	3%	31	97%	32	100%

Source: Content Analysis 2022

Table 8, above indicates the volume of space allocated to the coverage of human trafficking stories. The papers devoted less than half page (97%) to human trafficking stories, following by half a page (3%). The three dailies did not allocated full page to any of their stories on human trafficking. The *Vanguard* newspaper devoted most of its pages to cover the incident more than other newspapers.

VI. Discussion of Findings

Research Question One: What was the frequency of coverage given to human trafficking stories in the selected newspapers?

The result of this study from the analysis of data responding to this research question showed that the selected newspapers gave 17% of their coverage to human trafficking from the total number of 180 newspapers studied and also only 32 (1%) frequency in their reports on human trafficking from their total number of 3770 stories published (See table 1, 2 and 6). With this result therefore, we infer that the newspapers did not attach significance to stories relating to human trafficking, this is evident in their infrequent reporting of the discourse. This however is not contrary to the result of Nkememena (2009) and Egbo (2012) that found out that most of their study stories did not get adequate consideration due to the low incidence scores in media reports. Another evidence in the study findings in reference to space allotment showed that human trafficking stories in the papers reviewed is relatively low because most of the stories found were in less than half pages across all the selected newspapers. This is also an indication that human trafficking stories did not enjoy much space and the implication of this trend is that human trafficking stories did not have adequate coverage from the newspapers. This result is disturbing because frequency is one of the important indicators of agenda setting (Folarin 1998 as cited in Ikechukwu 2015). Also, a study conducted by Gever (2014) in Ikechukwu (2015, p. 182) indicate that frequency is an important indicator which influences audience understanding.

Research Question Two: What was the prominence accorded to the reports on human trafficking?

The analysis in table 6, revealed that 30 (0.9%) of the stories were placed on the inside pages while 2(0.1%) at the front page of the newspapers studied. With reference to the age-long practice in the print media, stories considered of utmost importance are given prominence through lavish display on both front and back pages where readers could easily notice them while those of less importance are situated in the inside pages of the papers. By implication, this indicates that the prominence accorded to the stories on human trafficking were extremely low when compared to the value given to other issues reported within the same period. This means that the selected newspapers did not give adequate attention to the issue of human trafficking. This result is worrying because of the severity and complexity of the problem. The result of this study corroborates with that of Egbo (2012), which reported that the three dallies studied did not attach importance to sexual violence issue based on the premise on their placement of sexual violence reports. He further states that placement of story is not only an indication of adjudged importance of the story by newspapers which invariably influence people's perception of such issue being important but also, it makes the story strategic for audience attention.

Research Question Three: What were the patterns of coverage used to sensitize the society about the ills of human trafficking?

Data analysis in table 7, shown quite a differential pattern in the distribution of entries. Findings revealed that most of the stories were news stories which is validated by 88%. This however is collaborates with the result of Nkememena, 2009; Gulati, 2011; Egbo, 2012; Stanford et. al., 2016; Reichert, Houston-Kolnik, Vasquez, & Peterson, 2018), that found out that

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the most used genre in reporting crime issues were straight news. This is followed by opinion articles with 9%. This could mean that some readers were able to send their opinions to the papers following the activities of the menace as they unfold during the period understudy. The findings, further showed that the three dailies- *Vanguard, the Guardian and the Nigerian Observer* have no entry of human trafficking stories in their editorial page. This was not expected as editorial give readers the stand of the newspaper house on the issue, given the fact that human trafficking as an issue has drawn the attention of local, national and international communities. A study by Aja (2010) cited in Okoro et al (2015) showed that factors like editorial idiosyncrasy, ownership and house style might be responsible for determining the pattern of newspaper coverage.

Research Question Four: What is the dominant form of human trafficking reported in the selected newspapers?

The analysis of the data responding to this research question showed that child trafficking with 41% is the dominant form of human trafficking stories reported by the three dailies (See table 5). With this result, it could mean that Nigerians are in the habit of trafficking children since they are defenseless and inevitably depend on their immediate human and material environment to cater for their numerous needs or that the phenomenon of baby factory might have promoted child trafficking by creating room for exploiting young girls with undesirable conception. Makinde et al (2015) in Salihu and Chutiyami (2016, p. 33) define baby factories as building, hospitals or orphanages to places for young girls and women to give birth to children for sale in the black market, often to infertile couples, or into trafficking rings". This form of abuse operates in a shadow simply because of the stigma attached to undesirable conception by teenagers, and poor economic status which poses them to offer themselves for little financial gain. Nkememena (2009) in her study, stated that the continuation of such abuses and exploitations would seriously undermine the developmental capacity of children, thereby mortgaging the future of the entire nation.

VII. Conclusion

The media are known to be socially responsible in reporting news event of national importance. They are expected to inform both the public and government, by creating a particular view in the minds of the people in terms of educating, sensitizing and mobilizing them for actions against human trafficking. Though the media have lived up to expectation in setting the agenda for public discourse by serving as a source of information but findings from this study have demonstrated that media reports to a very low extent have been able to publicize the activities of human trafficking which is evident in their infrequent reporting, placement of reports and rare use of editorial in their patterns of reporting. Furthermore, human trafficking stories were mostly presented in news format which by implication, prevents a more comprehensive human trafficking news reporting as well as drawing conclusions from more varied, nuanced sources and viewpoints (Sanford et al., 2016). This situation might hinder members of the society from having expanded knowledge and understanding on salient and more complex issues surrounding human trafficking.

VIII. Recommendations

As a result of the outcome of the present study and related issues raised it was recommended that:

1) The press should draw more attention to the dangers of human trafficking by increasing the level of their reports on the issue. This will help in creating more awareness about human trafficking related risks and also in monitoring human trafficking trends in the country.
2) The media should undertake an in-depth investigative reporting of human trafficking in order to discover more balanced, broader and nuanced perspectives that could help in the understanding of the problem. The press at all levels should also explore more of the news genres, forms and accord more prominence to human trafficking stories.
3) Greater efforts should be made by the government agencies, non-governmental organization and the media to undertake massive campaign to enlighten the populace that there are no greener pasture to collect on the streets on the developed countries. This would help dissuade them from becoming victims of trafficking as a result of false impression.
4) The government should ensure effectively implementation of all of the ratified international laws and regulations, in particular the Palemo protocol (2000), the UNCRC, the ILO Convention No. 182 and the CEDAW, in order to provide an environment conducive to the elimination of human trafficking in Nigeria and the focus must be on all forms of trafficking. Considering the fact that any law without enforcement is bound to fail.
5) The security agencies, particularly those along the borders, like the Nigerian immigration Services and the Nigerian Customs Service, should be trained in the area of tracking down syndicates involved in the heinous crime. The Nigerian Police will also have a role to play in detecting perpetrators of the crime (Olube, 2015).

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An Ecocritical Reading of Syed Manzoorul Islam's *Shakuner Dana*

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Abstract- Like other countries across the globe, Bangladesh is also experiencing an environmental turn in literature. Eco-fiction and climate fiction are the new avatars of contemporary literature with a particular focus on ecological concerns. This kind of literature is on the rise as the world grapples with 'climate emergency', a new entry in Oxford Dictionaries. The governing theme and subject-matter of such literature pertain to the environment, which has encountered severe challenges causing a massive threat to the existence of humans and non-humans alike. In addition, the eco-focused literature highlights the degradation of biodiversity at local and global levels. Similarly, environmental pollution is a common feature of almost any global discourse including literary studies. Besides, global warming is a buzzword occupying a huge space in academic discussions. As a branch of humanities, literature responds to such phenomena through evocative storytelling informed by scientific facts and suggestions. The latest theoretical school namely, ecocriticism studies the environment in all its manifestations and nuances available as an active and evocative force in literature.

Keywords: *eco-fiction; environmental degradation; environmental justice; ecocriticism; ecofeminism; Bangladeshi eco-fiction.*

GJHSS-A Classification: *DDC Code: 808.89 LCC Code: PJ7694.E1*



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Abstract- Like other countries across the globe, Bangladesh is also experiencing an environmental turn in literature. Eco-fiction and climate fiction are the new avatars of contemporary literature with a particular focus on ecological concerns. This kind of literature is on the rise as the world grapples with 'climate emergency', a new entry in Oxford Dictionaries. The governing theme and subject-matter of such literature pertain to the environment, which has encountered severe challenges causing a massive threat to the existence of humans and non-humans alike. In addition, the eco-focused literature highlights the degradation of biodiversity at local and global levels. Similarly, environmental pollution is a common feature of almost any global discourse including literary studies. Besides, global warming is a buzzword occupying a huge space in academic discussions. As a branch of humanities, literature responds to such phenomena through evocative storytelling informed by scientific facts and suggestions. The latest theoretical school namely, ecocriticism studies the environment in all its manifestations and nuances available as an active and evocative force in literature. The insights of ecocriticism will be applied in this paper to analyze a Bangla language novel titled *Shakuner Dana* (Wings of the Vulture) (2013) written by the Bangladeshi writer Syed Manzoorul Islam.

Keywords: eco-fiction; environmental degradation; environmental justice; ecocriticism; ecofeminism; Bangladeshi eco-fiction.

I. Introduction

The Bangladeshi novelist Syed Manzoorul Islam's eco-fictional novel *Shakuner Dana* (2013) has environmental concerns at its core. The novel centers around a proposed development project to be financed by a global money-lending agency and actively supported by several local and multinational stakeholders readying themselves to draw their interests out of it. This project is supposed to develop a haor (a large, landlocked water body typical of north-eastern Bangladesh) area. The undertaking is christened the CMB Project after the initials of three adjacent areas: Chandipur, Mahiganj, and Bhadartek. The local NGO, commissioned to assess the feasibility of the project through ground level surveys and case studies, deliberately hides the environmental effects the project may cause and doctors its findings. It seeks to cover up several loopholes in its research work. This money-minded organization prepares concocted reports discounting environmental issues, biodiversity, and potential dangers for local communities. Similarly, the evil elements in the political dispensation and different local interest groups, either together or in separate ways, become active to ensure the project is undertaken and they can make quick profits. However, Orin—a research team member of the NGO— primarily out of her intuitions and also under the influence of a Dutch environmental expert named Von Hoffman, who has been initially sent by the sponsoring Global Money-Lender (used as a catch-all term for all highly influential international money-lending agencies) to the area for assessing environmental aspects of the enterprise, sniffs the shortcomings, loopholes, and fraudulence underlying the whole affairs. She manages to conduct her private research by allying with a local family and discovers all of this conspiracy. The findings of her research motivate her to launch environmental activism that resonates with the local commoners themselves, already anxious about the CMB project. Orin goes on to mobilize a mass movement, with Dhaka-based media coming forward and local and environment-conscious urban people joining hands together to neutralize the evil enterprise. The political and corporate opportunists willing to make money out of the project receive a massive setback, and the whole area is safeguarded from an ensuing manufactured disaster. All of these matters are subject of study of the current article, which seeks to explore and appreciate different ecocritical aspects that underpin the storyline, themes, contents and messages of the book *Shakuner Dana* by Syed Manzoorul Islam. Since the book is originally written in Bengali/Bangla and no English translation is available as yet, all textual references/portions will appear in my translation.

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II. What is Ecocriticism?

As mentioned earlier, ecocriticism examines the environment in its diversity in a given text. This school of criticism is a relatively recent phenomenon in academic practices. There are a variety of opinions concerning its definition, scope, and effectiveness. According to Glotfelty (1996), ecocriticism 'is the study of the relationship between literature and the physical environment (xix).' She also says, 'ecocriticism takes an earth-centered approach to literary studies (ibid).' To outline its area of operations, Richard Kerridge in his book *Writing the Environment* (1998) says, 'Most of all, ecocriticism seeks to evaluate texts and ideas in terms

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of their coherence and usefulness as responses to environmental crisis (5; cited in Garrard 4).' Another prominent ecocritic Kevin Hutchings (2007) expands the definition and says,

> One of ecocriticism's basic premises is that literature both reflects and helps to shape human responses to the natural environment. By studying the representation of the physical world in literary texts and in the social contexts of their production, ecocriticism attempts to account for attitudes and practices that have contributed to modern-day ecological problems, while at the same time investigating alternative modes of thought and behavior, including sustainable practices that would respect the perceived rights or values associated with non-human creatures and ecological processes (172).

All these definitions of ecocriticism highlight the environmental issues, ecological concerns, interspecies relationships, and the earth-oriented visions and activist attitudes of environmentalists.

III. *Shakuner Dana* as an Ecocritical Text

The novel *Shakuner Dana* (Wings of the Vulture) charts the development of its protagonist Orin and other characters, such as Safia, Azam, Hanif, and Mahin vis-à-vis an increasing eco-consciousness leading to a mass upsurge. The story of the novel is primarily set in a haor area spanning the villages Chandipur, Mahiganj, Bhadartek, Sitakut, and a rural town called Dhulaura. This area is crisscrossed by three natural water bodies: the Tishna River, the Patijuri Haor, and the Mainar Bil. The area's people are almost entirely dependent on these water sources for life and livelihood. They are primarily a community of peasants and fishermen. Of them, Hanif is a farmer, Shailen is a boatman, and Manu Miah is probably a farmer. Irrespective of their profession and vocation, everyone here in the area is profoundly connected with the natural environment. This natural space, extremely crucial to the life and living of the local people, encounters an imminent threat posed in the shape of the proposed CMB project. The implementation of the project, as all textual evidence and estimates suggest, will affect the whole community, humans and non-humans alike. Considering all these issues, the ongoing paper intends to scrutinize the text *Shakuner Dana* from various ecocritical viewpoints and launch an eco-discourse highlighting fiction as a potent tool in the process. Sections below will unfold different aspects of *Shakuner Dana* (2013) as a formidable piece of eco-fiction emerging out of Bangladesh.

a) Title as Symbol

The title of the novel having "shakun" (vulture) in it bears symbolic significance. The vulture is an endangered species in Bangladesh. So, the use of the bird's name brings to our attention the destruction of biodiversity and ecological balance in Bangladesh. In the novel *Shakuner Dana*, when the Dutch environmentalist Von Hoffman comes across a vulture flying up in the sky, he gets wonder-struck. The narrator says, 'It's an endangered species numbering less than one hundred in Bangladesh, he heard. This one must be among the hundred (Islam 14).' However, it also signals the subject matter of the book. The vulture, which is a predatory bird, carries both negative and positive connotations. It symbolizes gluttony, jealousy, opportunism, and power-mongering in Bengali culture. So, when the Dutch scientist expresses his surprise at the chance sight of such a species on the verge of extinction, he receives a more surprising response from Orin, a delegation member in the scientific team. Orin claims, laughing, 'The vulture is not a dying species.' She also adds, 'Vultures are not up in the sky but available all over Bangladesh, and their number is increasing at a rate higher than the birth rate of the Bangladeshi populace (Islam 15).' Here Orin sarcastically and metaphorically refers to the burgeoning greedy section of Bangladeshi people. The vulture metaphor also foreshadows how the plot of the novel is shaping up.

Curiously, the vulture also bears positive connotations and symbolic value. In certain cultures, 'vulture symbolism is associated with purification and rebirth (Green).' The novel seems to have incorporated both meanings, however apparently contradictory, to set the eco-discourse in motion. While the negative tropes associated with the vulture lay bare the indomitable greed and destructive force of a section of Bangladeshi people, the positive ones pertaining to purification and regeneration highlight environmental resilience and revival. The positive aspects of the vulture symbolism also gesture towards the re-enactment of balanced relations between human and non-human elements of the environment.

In the novel *Shakuner Dana*, we can see an environmental disaster, ecocide to be precise, looming large under the guise of the development project, which is a nasty human intervention in nature's domain. That the project is finally discarded in the face of synergistic endeavor by different groups of people speaks of the affirmative aspects foregrounded by the vulture symbolism. The title choice involving the vulture is worth it as far as ecocriticism is concerned.

b) Sense of Place

Attachment to place plays a crucial role in the life and order of a community. In his *The Future of Environmental Criticism* (2005), Buell says, 'Ecocriticism, however, has tended to favor literary texts oriented toward comparatively local or regional levels of place-attachment (68).' He maintains that for contemporary environmental criticism 'place often seems to offer the promise of a "politics of resistance" against modernism's excesses-- its "spatial colonizations"

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(Oakes 1997: 509) (65).' Place is crucial to memory and a whole host of powerful emotions. This evocative feature of the place has a solid political appeal that can effect positive changes. For instance, the personal development of Orin, the protagonist of *Shakuner Dana*, both as a character and an environmental activist draws immensely on the agential influence of the CMB area. To quote from the novel, 'Rumi's (a male colleague in the research team) cold voice has sparked a sense of persistence in Orin. She does not know whether she's obtained it from working with the CMB project; whether Patijuri, or the Tishna River, or Chandipur has instilled it into her mind at a moonlit or dark night (Islam 24).'

However, the individual who shows the highest degree of love for land and place is Hanif Miah. Being a farmer, he nourishes himself, economically and psychologically, from his intimate engagement with soil. His land dependency also shapes his cultural identity and philosophical orientation. This dependency creates a community feeling in him for his fellows. It invokes camaraderie and an egalitarian worldview that forms his personhood. In the narrator's words:

> Soil attracts him (Hanif Miah) and so do men. He does not distinguish between a day laborer, a farmer, and a Mahajan (money-lender/businessman). Those intimate with soil are all the same at a certain point—such a belief empowers him (Islam 84).

Not just the land but also other natural entities have formative influence over people. Significantly, the river and other water sources upon which people depend for their existence sustain them. The interaction between humans and the river (and by extension, all of natural sites) is mutually beneficial if based on care, love and minimal interference. In the novel under discussion, we find that the Tishna River system is central to the bio-cultural reality of the whole area it courses through. The narrator says,

> The people of Chandipur and Mahiganj are indebted to the Tishna. Every year the Tishna opens its storage up to them. Water, fish, whatever they want, they get it from here. Whereas other rivers shrink following a low tide, the Tishna River looks full to the brim as always. This is a strange river whose heart lies in the geography of Chandipur-Mahiganj-Selimabad and the lives of the people there (Islam 26).

In other words, the novel *Shakuner Dana* evocatively demonstrates the interconnectedness of all forms of life: human and non-human.

c) Anthropocentrism

Deep ecology, which is a radical form of environmentalism, detects anthropocentric bias in many human interactions with nature. Ecocriticism in general and deep ecology in particular, finds Anthropocentrism deeply disturbing. Anthropocentrism is

> a philosophical viewpoint that argues, human beings are the central or most significant entities in the world. This is a basic belief embedded in many Western religions and philosophies. Anthropocentrism regards humans as separate from and superior to nature and holds that human life has intrinsic value while other entities (including animals, plants, mineral resources, and so on) are resources that may justifiably be exploited for the benefit of humankind (Boslaugh).

The novel *Shakuner Dana* passionately brings to the light an anthropocentric takeover of the environmental domain of the CMB area. For instance, some people out of enormous greed and a faulty philosophical understanding of assumed supremacy over non-humans, intend to exploit the environment as their prerogative, denying the ontology, agency, and self-identity of the natural sites of the CMB region. Orin observes that the Patijuri-Tishna river system has turned ferocious recently. The narrator of the novel puts her observation thus,

> The officials of the CMB project are capable of taming Patijuri and the Moynar Bil, which have turned ferocious of late. The whole project has been designed to bring this assumed ferociousness under control. It reflects the mindset of hunters, who keep on watching a leopard and anticipate an attack and ferociousness from the beast. Nobody cares to realize if the leopard is not disturbed, he will not disturb men either; rather, he will live in the wilderness following his natural laws. If Patijuri and Moynar Bil are left in the hands of nature and machines are kept out of ruling their water system, there will be no problem anywhere–Orin tends to believe (Islam 28).

What is more worrying is that modern science and technology is being used for the most part to anthropomorphize the whole environment. Humans have encroached upon the non-human world, perhaps more than ever, and on an unprecedented scale. In *Shakuner Dana*, the narrator makes a relevant comment, 'The twenty-first century is the epoch meant for bringing the environment under human control and for putting a human face on the environment (128).' This vulgar attempt to rule over the environment runs rampant globally, and the novel's narrative awakens the reader to this harsh reality on more occasions than one.

d) Impact of Globalization on Local Environment

The famous ecocritic Lawrence Buell highlights the importance of an increasing amount of literature dealing with "compromised, endangered landscapes" and "marginalized minority peoples and communities" everywhere (97; cited in Alam 7). The novel *Shakuner Dana* exposes how globalization is set to spread its tentacles all over the CMB region in order to endanger its landscapes and marginalized community. Neocolonialism, a recent avatar of capitalism and a partner of globalization, intends to exploit ecological resources of mostly the formerly colonized countries in the name of development. The profit-driven ideology views things, including the environment and natural entities, mainly in terms of monetary values. Concepts like progress and development are sold, often at the

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expense of environmental stability and ecological balance. In Vandana Shiva's words,

> The ideology of development is in large part based on a vision of bringing all natural resources into the market economy for commodity production. When these resources are already being used by nature to maintain her production of renewable resources and by women for sustenance and livelihood, the diversion of resources to the market economy generates ecological instability and creates new forms of poverty for women (196-97).

The market-oriented ideology of development affects developing countries including Bangladesh, which become targets of multinational corporations and international financial institutes with global outreach. Development agendas of the so-called third world countries are aligned with the prescription of such global economic players. The environmental degradation caused by many of the development programs is often neglected. People, especially women depending on nature's bounty for livelihood, are massively affected by such development activities. The local corrupt and opportunistic political and bureaucratic elements, as evidenced by the local representative Safar Ali and the NGO head Dr. Irfan Malik in *Shakuner Dana*, join hands with international financial players to sell development agendas to the ordinary people. More often than not, they neglect the ecological damages their projects may cause to the local environment and geography.

However, the narrator of *Shakuner Dana* sees through such thinly veiled assaults on the environment in the context of the proposed CMB project in a downstream region of Bangladesh. The narrator writes, 'The Dutch expert says, "The CMB project is a suicidal one. If the project rolls off from documents and government files onto the field, that is, it gets implemented, the whole CMB area will turn into a gravesite" (Islam 21).' The crux of the problem is that the implementation of the project proves to be an undoing of the local people, whose life and livelihood will face jeopardy. The anxiety about such consequences is repeated throughout the novel. For instance, Orin remarks, 'It's such a big project, but the profit it may generate will end up in the pocket of a few. People, who generation after generation, have been fishing in the water bodies like the Mainar Bil, the Patachala Chhora, the Ghuinga Canal and the Tishna river, and cultivating paddy and other crops in the land scattered here and there, will get uprooted and lost forever in the name of development (Islam 22).' It is imperative that our collective predicament caused by such corporate occupation and exploitation of natural spaces, crucial to the survival and sustainability of human and non-human beings, should be stopped.

e) Environmental Crisis Exposed

According to Glen A. Love in an essay in *The Ecocriticism Reader* (1996), 'The most important function of literature today is to redirect human consciousness to a full consideration of its place in a threatened natural world (Love 237).' The novel *Shakuner Dana* does precisely the job of drawing attention to an imminent threat to the natural space of the CMB area with all its ecological realities, posed by the anthropocentric development program to be initiated under the proposed CMB project. As a consequence, the environment of the project area is susceptible to encountering seismic change. If infrastructural development occurs ignoring geographical particularities of the site and downplaying environmental implications of such misadventures, then a number of negative changes are likely to happen. Through damming up of rivers and canals, the natural flow of water will be manipulated. Ample evidence suggests that such human interventions in the name of water administration are oftentimes counterproductive and responsible for the death or decay of water bodies. Destruction of a water system in an area means the gradual extinction of fish and other water species in addition to other non-water species such as birds depending on them. Disturbed water flow can cause river erosion jeopardizing the habitation of ordinary people turning people into environmental refugees. In this regard, Azam, an important character of the novel reflects: 'If village Sitakut drowns (as a consequence of the project implementation), he will go to Dhaka along with his parents and sister Rupa. Dhaka is a big city, and there are hundreds of opportunities there (Islam 50).' Every year, such environmental refugees, although they may not be officially designated so, crowd towns and cities in Bangladesh. The agriculture of such affected areas can be hit hard, and consequently, the extraction of underground water for irrigation and other cultivation purposes has a broader environmental cost. The natural cycle of cloud formation and rain gets disrupted, which impacts weather patterns leading to conditions in which desertification and untimely deluges are extreme case scenarios. In the context of the novel, the proposed development project in the CMB region will cause an environmental catastrophe if implemented.

f) Ecofeminism in Shakuner Dana

The term "ecofeminism" was coined by French feminist Françoise d'Eaubonne in 1974. Greta Gaard and Patrick D. Murphy mentioned in their introduction to the book *Ecofeminist Literary Criticism: Theory, Interpretation, Pedagogy* (1998), 'Ecofeminism is a practical movement for social change arising out of the struggles of women to sustain themselves, their families, and their communities. These struggles are waged against the "maldevelopment" and environmental degradation caused by patriarchal societies, multinational corporations, and global capitalism (Gaard and Murphy 2).' Patriarchal hegemony and anthropocentric exploitation of the

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environment are undergirded by the same logic of domination over the "other" in a binary configuration. As human beings seek to exert their control over nature and natural spaces in a display of power safe in the knowledge of anthropocentrism, so do patriarchal men over women motivated by their assumed superiority. Women being traditionally and temperamentally considered closer to nature and the environment, seem more poised to preserve and conserve them and put up resistance against environmental degradation. Against this backdrop, this paper will seek to analyze, from an ecofeminist point of view, how patriarchal ideology and capitalism combine to dominate women and the environment and how women exert their female power to challenge both types of hegemony.

i. *Patriarchal and capitalist hegemony unearthed*

One critical tool of the patriarchal stratagem is to exercise control over the female body. The overriding male gaze constantly monitors and polices female bodies. Sexualizing female bodies is a time-tested patriarchal weapon to subjugate women to the wishes and whims of men. Normalization of surveillance over female bodies and actions in the name of social, moral, and religious codes is deeply ingrained in the patriarchal vision. Making explicit or suggestive sexually insensitive or misogynistic comments and cracking lewd jokes at the expense of women should be seen in the light of the overarching ideology of male supremacy prevailing in society. Precisely in this context, attempted smearing of the character of Orin, the protagonist, makes sense. Her teammates blame Orin for having persuaded Mr. Von Hoffman, the environmental expert, and Dr. Qais, the water and delta expert, against the CMB project the environmental grounds. As they are returning to Dhaka from the project site, visibly frustrated and upset by their failure to prove the project's feasibility, they seek to discredit and disgrace Orin as a woman of compromised character. They take advantage of Orin's decision to stay back in the village as an excuse to question her morality. In the words of the narrator:

> Rumi does not mince his words; he has launched a direct attack. This girl is at the root of all evils, he says. There is no sense of decency in his implication. The gap between decency and indecency has been bridged by Dr. Saurabh. Orin is typically prone to cuddling and caressing, Saurabh says. Hadi nods in approval but cannot recall when she (Orin) cuddled and caressed and whom (Islam 30).

As if this was not enough to assassinate the character of an absent female teammate, Rumi goes on to say that Orin has already been enjoying a "post-coital sleep" in the village, and then he cackles to the top of his voice. This type of brutalization of women is conceptually and ideologically bound up with the devastation of nature and the environment. Both actions are governed and motivated by the twisted logic of domination over the binary "other". Capitalism, which is driven by a sense of profit-making, views natural space in the light of its financial value. Both the female body and the environment are commodified and exploited under the familiar logic of domination sought by hegemonic ideologies of patriarchy and capitalism. Eco-feministically speaking, the plight of Orin as a female and the potential damage to the environment in the CMB area are intertwined.

ii. *Environmental Justice Movement*

As mentioned earlier, women are generally considered to have more affinity to nature than their male counterparts. The protagonist Orin exemplifies the female sensitivities to the environmental degradation of the CMB region. Hence she takes up the challenge to put up an "environmental justice movement" against the potential onslaught on the ecology of the wetland. As per Adamson et al., in *The Environmental Justice Reader* (2002), environmental justice can be defined as 'the right of all people to share equally in the benefits bestowed by a healthy environment (4; cited in Clark 88).' Orin seems to share this spirit of justice and inspires the ordinary people, who in return throw their weight behind her fight against the politico-corporate nexus adamant in profiting off the mindless brutalization of natural sites of their region. Mass mobilization gathers momentum as local people are gearing up to neutralize the conspiracy to destabilize their life and livelihood, which depends upon the environment of their area. A conscientious section of people, the civil society, and environmental groups united and organized via social and mass media are willing to drive their collective power against the diabolical CMB project. Orin has tapped the power of the digital space to harness her environmental movement as her blog posts complemented by relevant pictures draw the attention of netizens at home and abroad to the sensational issue. Her communication with certain print media outlets and TV channels proves incredibly practical as they run an information war against the politico-corporate cabal and champion the cause of the commoners for whom the environmental toll of the proposed undertaking would pose existential threats. A TV reporter named Rupa, inspired by Orin, declares her crusade against the CMB project thus, 'My reporting career is barely four years, yet I've observed how massive plunder takes place in the name of projects. The projects start in the name of the poor but end up fattening the pockets of the rich. I won't spare the plunderers. I will use whatever little power I have against those who suck the blood out of common people, accumulate money, and settle down abroad (Islam 57).'

It is evident that the resistance movement led by Orin resonates with conscientious people of all walks. She has inspired villagers like Hanif Miah, Azad, Azam, Safia, Shailen, Imam Sahib, and city people like Rupa, Hannan, Simi, and Mahin to become united via the common goal of saving the CMB wetland area from

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imminent dangers. Most importantly, there are some brave women at the forefront of the movement, and it highlights constructive female power. Speaking from an ecofeminist perspective, this is a glaring example of how the caring and compassionate attitude of women to nature and the environment enables them to mobilize their power against environmental degradation, manufactured or otherwise.

g) Text as an Ecocritical Tool

Lawrence Buell et al. maintained in a paper titled "Literature and Environment" that ecocriticism has at its core the assumption 'that the arts of the imagination and the study thereof—by virtue of their grasp of the power of the word, story and image to reinforce, enliven, and direct environmental concern—can contribute significantly to the understanding of environmental problems: the multiple forms of ecodegradation that afflict planet Earth today (418).' In other words, texts can act as an effective tool to bolster ecocritical analysis and environmental consciousness. The multiple blog posts, email postings, and visuals Orin has used work as influential texts to mobilize public opinion against the anti-environmental undertaking. These texts have also helped create a broader public discourse in online forum discussions, informal chats and exchanges, talk shows, TV interviews, media reports and coverage, all focusing on the environmental concerns of the CMB project. Orin's texts, therefore, have played a pivotal role in accelerating public awareness about ecological issues and environmental problems.

Besides, *Shakuner Dana* as a fictional text has initiated an environmental discourse, which is not prominent in mainstream Bangladeshi literature. Based on certain actual environmental movements held in Bangladesh, this novel aims to boost environmental consciousness in the academic and cultural spheres of Bangladesh. The novel has also shown the creative potentials of ecological issues as materials for fiction. As a consequence, other creative writers may feel encouraged to incorporate the ecological concerns into their writing and create a literary tradition involving the environment, nature, ecological equilibrium, climate change, and other relevant and pressing issues. The novel *Shakuner Dana* and Orin's social media posts are potent examples of the capacity of the text to advance ecocritical discourses.

IV. Conclusion

Shakuner Dana (2013) by Syed Manzoorul Islam builds a compelling narrative around an environmental movement. This novel highlights the creative capacity of fiction as a force to mainstream an ecological discourse in the literary and intellectual arenas of Bangladesh. The paper has presented diverse aspects of environmental concerns informing and nourishing the plot of the novel from a variety of ecocritical perspectives. It also examines how the logic of exploitation and domination underlying different ideologies, such as capitalism and patriarchy, are intertwined in their joint offensive against nature and the environment. It also valorizes female power for its capacity to add impetus to environmental activism in preserving and conserving nature and the environment. It appreciates the power of (eco-)fiction in championing environmental movements and harnessing an eco-discourse, which is crucial for a climate-vulnerable country like Bangladesh. Overall, this paper highlights the centrality of ecological concerns underpinning the narrative construction of *Shakuner Dana*, a not-so-frequent event in the mainstream Bangla language literature produced by Bangladeshi authors.

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- Ideas
- Findings
- Writings
- Diagrams
- Graphs
- Illustrations
- Lectures

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

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

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Appealing Decisions

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

Acknowledgments

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

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Global Journals is in partnership with various universities, laboratories, and other institutions worldwide in the research domain. Authors are requested to disclose their source of funding during every stage of their research, such as making analysis, performing laboratory operations, computing data, and using institutional resources, from writing an article to its submission. This will also help authors to get reimbursements by requesting an open access publication letter from Global Journals and submitting to the respective funding source.

Preparing your Manuscript

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

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

Manuscript Style Instruction (Optional)

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

Structure and Format of Manuscript

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

A research paper must include:

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

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

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

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

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

Format Structure

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

All manuscripts submitted to Global Journals should include:

Title

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

Author details

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

Abstract

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

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

Keywords

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

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

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

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

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

Numerical Methods

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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

Figures

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

Preparation of Eletronic Figures for Publication

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

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

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

Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

.

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

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection.

Segment draft and final research paper: You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

Written material: You may discuss this with your guides and key sources. Do not copy anyone else's paper, even if this is only imitation, otherwise it will be rejected on the grounds of plagiarism, which is illegal. Various methods to avoid plagiarism are strictly applied by us to every paper, and, if found guilty, you may be blacklisted, which could affect your career adversely. To guard yourself and others from possible illegal use, please do not permit anyone to use or even read your paper and file.

Criterion for Grading a Research Paper (Compilation) by Global Journals

Please note that following table is only a Grading of "Paper Compilation" and not on "Performed/Stated Research" whose grading solely depends on Individual Assigned Peer Reviewer and Editorial Board Member. These can be available only on request and after decision of Paper. This report will be the property of Global Journals

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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