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Ted Elemeforo's Fountain of Betrayal

Highlights

Women Empowerment in India

Child Labour in the Fast Fashion

Discovering Thoughts, Inventing Future

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Migration and Women Empowerment in India: An Overview of Pattern of Female Migration, its Causes and Consequences

By Prem Kumar

Abstract- Trend and pattern of migration reveal socio-economic condition of the population. In India, pattern and level of internal migration among males and females are quite different. The reasons of migration among females are entirely different from those of males. Gender gap in employment and empowerment is manifested by the strikingly different pattern of migration among female and male population.

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MIGRATIONANDWOMENEMPOWERMENTININDIAANOVERVIEWOFPATTERNOFFEMALEMIGRATIONITSCAUSESANDCONSEQUENCES

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Migration and Women Empowerment in India: An Overview of Pattern of Female Migration, its Causes and Consequences

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I. Introduction

Alarmingly high gender gap between males and females in labour force participation rate is one of the main serious concerns in India's socio-economic development process. Causes and consequences of low female labour force participation rate have been analysed by researchers. Migration pattern influences labour force participation rate. Employment is one of the main reasons of migration. But, its dominance over other reasons of migration may vary among males and females. Further, freedom of mobility plays crucial role in socio-economic empowerment. Hence, understanding of females' migration pattern may provide a pivotal perspective to look into female labour force participation rate and socio-economic empowerment of females.

Government of India conducts census after every ten years. Census could not be conducted in 2021 due to the covid pandemic. 2011 Census data on migration is the last census data available at this time. However, National Statistical Office's survey on 'Migration in India', conducted during July 2020 – June 2021, as part of Periodic Labour Force Survey (PLFS) provides recent data on migration. 66.54% of total migrants were females in India as per the 2011 Census. This figure includes all types of migration, i.e., inter and intra state, rural-rural, rural to urban, urban to urban and urban to rural migration. The share of female migrants is higher in rural India than all-India's figure. In rural India, 79.10% of total rural migrants were females while 53.61% of rural migrants in urban India were females. These figures clearly indicate that share of female migrants to total migrants is more than that of male migrants. But, females' migration is more in rural areas than that in urban areas. Causes and consequences of female migration need to be understood to assess socio-economic processes which affect women empowerment.

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II. Methodology

The main data source is National Statistical Office report on 'Migration in India (July 2020 – June 2021) which was conducted as part of the Periodic Labour Force Survey (PLFS). 2011 Census data has also been used. Comparative analysis of male and female migration pattern has been done to understand gender gap in labour force participation rate and socio-economic processes which cause gender gap. The main objective of the study is to get an overview of causes and consequences of female migration and assess its linkage to women empowerment and female labour force participation rate.

III. Females Migration in Rural and Urban Areas, and Gender Gap

In all states of India, share of female migrants to total migrants who migrated from rural to rural areas is higher than share of female migrants who migrated from rural to urban areas. The gap is very high except north eastern states and Kerala. The high share of female migrants to total migrants gives an impression that more women migrate as compared to males. But, share of female migrants declines in the case of rural to urban migration. In two north Indian states, Bihar and Uttar Pradesh, share of male migrants to total migrants from rural to urban areas exceeds that of females. These two states are economically backwards and lack behind many states in social indicators. Clearly, development plays crucial role in female migration patterns. Generally, it is argued that rural to urban migration is a sign of socio-economic upward mobility, but rural to rural migration is just a displacement.

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Table 1: Share of Female Migrants across States

	Percentage of female migrants to total migrants from rural areas of states to urban areas of India	Percentage of female migrants to total migrants from rural areas of states to rural areas of India
Jammu & Kashmir	56.47	79.57
Himachal Pradesh	51.55	81.13
Punjab	60.62	78.79
Chandigarh	51.61	62.88
Uttarakhand	52.3	75.2
Haryana	57.96	87.04
NCT of Delhi	56.59	80.47
Rajasthan	54.44	84.56
Uttar Pradesh	48.58	89.1
Bihar	47	89.84
Sikkim	53.93	65.16
Arunachal Pradesh	51.39	56.51
Nagaland	50.9	51.78
Manipur	64.64	67.92
Mizoram	52.76	52.82
Tripura	64.78	77.47
Meghalaya	54.43	41.08
Assam	54.93	76.84
West Bengal	61.72	85.32
Jharkhand	55.14	86.94
Odisha	50.31	81.3
Chhattisgarh	57.67	79.34
Madhya Pradesh	54.7	80.51
Gujarat	53.58	76.88
Daman & Diu	43.92	64.83
Dadra & Nagar Haveli	42.71	70.32
Maharashtra	53	67.82
Andhra Pradesh	53.59	71.57
Karnataka	52.99	71.19
Goa	57.45	64.82
Lakshadweep	44.4	58.41
Kerala	63.04	63.5
Tamil Nadu	55.6	68.94
Puducherry	56.18	62.75
Andaman & Nicobar Islands	50.74	53.26

Source: Calculated from data provided by Census of India, 2011

Delhi, capital of India, is one of the most preferred destinations for people from Bihar and Uttar Pradesh. Workers from these two states migrate to Delhi for employment opportunities. Since, it's a big city and India's capital, migration to Delhi provide both employment opportunities and socio-economic mobility. It's also a destination for students from these two states. It should be noted that number of male migrants exceeds number of female migrants. 41.48% of total migrants from Bihar to Delhi were females. The figure is 49.21% in Uttar Pradesh. In both states, share of female migrant to total migrants who migrated from rural areas to Delhi is less than that of share of female migrants who migrated from urban areas.

Table 2: Share of Female Migrant to Total Migrants from Bihar and Uttar Pradesh to Delhi

Last residence	Last area	Percentage of female migrant to total migrants
Bihar	Total	41.48
Bihar	Rural	40.82
Bihar	Urban	44.56
Uttar Pradesh	Total	49.21
Uttar Pradesh	Rural	47.34
Uttar Pradesh	Urban	53.95

Source: Calculated from data provided by Census of India, 2011

IV. Female Migration Pattern and Socio-Economic Empowerment

Reasons of migration play crucial role in socio-economic development of migrants. Consequences of migration due to social institutions or processes are different from that of migration for employment and educational purposes. Marriage is the main reason of migration among female migrants. As per National Statistical Office's report on 'Migration in India, July 2020 – June 2021', 86.8% of female migrants migrated due to marriage reason. Merely, 1.7% of female migrants migrated due to employment and related issues. Employment is the main reason of male migration. 49.6% of male migrants migrated due to employment related issues. Out of this, 6.7% of male migrants migrated due to loss of employment opportunities. In rural areas, percentage of female migrants due to employment related issues is lower than that in urban areas. In rural areas, 0.8% of female migrants migrated due to employment related issues. The corresponding figure is 3.6% in urban areas.

In both rural and urban areas, migration rate among female is higher than male. But, the gap is more in the rural areas. In rural areas, migration rate among females was 48 % in 2020-21 while it's merely 5.9 % among males. In urban areas, migration rate among females and males are 47.8% and 22.5% respectively. In both rural and urban areas, Inter-state migration among females is low as compared to males. In rural areas, the gap is of 29.7 per cent points while it's 15 per cent points in urban areas. In terms of types of rural-urban migration, the share of rural to rural migration is highest among females (63.3%) while the share of rural to urban migration is highest among males (33.5%). Clearly, female migration pattern is dominated by rural to rural and intra state migration.

V. Conclusion

If current female migration pattern continues to remain in future, it would be almost impossible to empower Indian females economically as female migration is driven mainly by social reason (marriage) while male migration is driven mainly by employment related reasons. Hence, possibility of empowerment due to migration is lower among females than males as rural to rural and short distance migration patterns are more prevalent among females. Government policies for female empowerment must adopt measures to facilitate female mobility for educational and employment opportunities.

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Mimicry in Ted Elemeforo's *Fountain of Betrayal*

By Timibofa, Ayebanoa
Ignatius Ajuru University of Education

Abstract- This paper examines mimicry as an opportunistic pattern of behavior where women or the oppressed copy or imitate the lifestyle, pattern, language, values, dress codes and food of people in power with the hope or desire to have access to that same power in the future in Ted Elemeforo's *Fountain of Betrayal*. Although the concept of mimicry has received significant attention, *Fountain of Betrayal* has not been examined along this axis. Furthermore, most of these earlier studies conceived mimicry only as an attempt by the colonized (black) to mimic the colonizer (white). The significance of this work is that it adopts the concept to mean, an attempt by the oppressed, especially women or any person in a disadvantaged position to mimic the behaviour of those in advantageous positions. Hence, it has added novelty to the corpus of Niger Delta literary scholarship. The essay adopts the qualitative research method for data collection, while the postcolonial theory was applied for analysis. Findings show that the actions of the women in the text are geared toward becoming relevant in the society they find themselves. The essay concludes that as pleasurable and desirable mimicry seems, it is also subversive. The study recommends a fair share of the oil boom in the Niger Delta across genders without discrimination. More so, further exploration of the concepts be done in recent Niger Deltan texts, to find out some other reasons for mimicry.

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I. Introduction

Mimicry is the art of mimicking somebody or something with the intention of becoming exactly like it but only arriving at a blurred copy of the original. It can also be called the unsuccessful imitation of the values, dress, and life pattern of others with the intention to belong or be seen and addressed like the object being mimicked but becomes ambivalent in the same process of being a mimic man or woman. The idea of mimicry has gained scholarly attention in recent times, especially with the works of Homi Bhaba who popularized the concept and asserts, "that mimicry is the process by which the colonized subject is reproduced as 'almost the same, but not quite" (Bhabha 86). The copying of the colonizing culture, behaviour, manners and values by the colonized contains both mockery and a certain 'menace', 'so that mimicry is at once resemblance and menace' (86).

In other words, mimicry is an attempt made by those in disadvantaged positions, especially women to become like others or imitate the behaviors, values, and attitudes of people in authority but end up in regret as all attempts to become exactly like their postcolonial or oppressive forces proved abortive.

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A closer study of Elemeforo's *Fountain of Betrayal* foregrounds many instances of mimicry, especially on the part of the female characters. It is clear from the text that Elemeforo's women are trapped in a web of hegemony and, they are all in search of greener pastures or escape routes. They all try to mimic a better life out there. They all wished for a better life and acted as people of the said class by attempting to live above their earnings. This can be seen in the characters of Bodiere, Ovie, Mama, Angelina, and Imomotimi, as well as, Ovie's mother. It is obvious in the text, that these characters all belong to the lower class or the poor but they strive to join the hegemonic class by living above their means. They cherished the ostentatious lifestyle of the rich and mimicked it. No wonder, many involved themselves in different forms of immoral conduct just to feel among but could not achieve that. The target of this paper is to examine Elemeforo's female characters as mimics of hegemonic neocolonial masters and agencies of state forces through the lenses of Homi Bhaba's concept of mimicry.

Author's Bio Data

Ted Tonbara Elemeforo hails from Okordia in Yenagoa Local Government Area of Bayelsa State. He had formal education at St. Mathias Primary School Amarata, Bishop Dimieari Grammar School Yenagoa, and the University of Port-Harcourt, Rivers State, where he is rounding off a Graduate Programme in International Relations. He had a brief spell in politics in his early twenties when he was elected Councillor representing Ward 14 (Okordia-Zarama) in Yenagoa Local Government Area (between 1991 and 1993) and had afterward remained an advocate for good governance. His entrance novel, *Child of Destiny* published by Kraft Books, Ibadan in 2009 has been listed twice as an approved literature text for secondary schools in Bayelsa State, Nigeria. He is a Deacon in the Church of God Mission International, the current State house of Assembly member, representing the good characters of Yenagoa Constituency 3 in Bayelsa State house of Assembly and above all, married with children.

II. Review of Related Literature

The subject of postcolonial mimicry has garnered critical attention. Each of these critical voices sees the concept through the glasses of Bhabha, the apostle of this ideology. Since his popularization of the concepts, many postcolonial writers have also adopted the concept in their analysis of postcolonial texts.

In his essay "Inversion and Subversion, Alterity and Ambivalence: "Mimicry and "Hybridity" in Sherman Alexie's *Ten Little Indians*", Eva Becker examines mimicry and hybridity and their ambivalent in postcolonial discourse. Becker stressed in this paper the need for the colonized to adopt mimicry as a strategy to subvert colonial hegemony. According to her, "an ambivalent one that is able to be deconstructed and thus subverted through "hybridity" and "mimicry" illustrates how Alexie's characters have recovered from the cultural agency" (Becker, 12). This implies that colonial decolonization can only be achieved through the agencies of subversive mimicry which is not most times far from mockery.

Aligning with Becker on this view is Nasrullah Mambrol who avers that mimicry should be a channel for the subaltern to resist class oppression. This is because since mimicry is not far from mockery, it should be used to locate a crack in the postcolonial masters and attack with the intention of weakening the power it possesses. He puts it succinctly:

> … mimicry is never very far from mockery since it can appear to parody whatever it mimics. Mimicry, therefore, locates a crack in the certainty of colonial dominance, uncertainty in its control of the behavior of the colonized (Para. 1).

The implication of the above is that mimicry is not just a mere imitation of the values and behaviours of the colonial, postcolonial, or neocolonial masters but a tactic to achieve sarcasm as he observes:

> [This is because] mimicry has often been an overt goal of imperial policy. For instance, Lord Macaulay's 1835 Minute to Parliament derided Oriental learning, and advocated the reproduction of English art and learning in India (most strategically through the teaching of English literature). However, the method by which this mimicry was to be achieved indicated the underlying weakness of imperialism (2).

From the above, it is clear that mimicry is a tool to create a crack in the walls of the superstructure and humble their wings of dominance.

On her part, Archana Gupta opines that postcolonial literature is replete with such examples of colonial mimicry. Citing the character of Ranjit Kripal in V. S Naipaul's *The Mimic Men* who changed to Ralph Singh for the sake of becoming an Englishman and to be respected. However, he becomes ambivalent and disillusioned with a fractured identity at the end. His sole idea of seeing English as a promised land finally fails him:

> "So quickly [just so soon] had London gone sour on me. The great city, the center of the world, in which, fleeing disorder, I had hoped to find the beginning of the order. So much had been promised by the physical aspect… there is no light like that of the temperate zone" (18).

He feels ambivalent and begins to have feelings of discomfort as a result of the disappointment he has received at the end of the day. Gupta presents the effects of the fake life of imitation that the central character receives: "We pretended to be real, to be learning, to be preparing ourselves for life, we mimic men of the New World, one unknown order of it, with all its reminders of the corruption that came so quickly to the new (146)." This confirms Bhabha's conclusion after studying the works of Rudyard Kipling, George Orwell, and V. S. Naipaul "that the effect of flawed colonial mimesis in which 'to be Anglicized, is emphatically not to be English" (qtd in. Gupta 4).

Frantz Fanon is another critic who examines the psychological effects of colonial domination in *Black Skin, White Masks*. According to Fanon, mimicry exposes the trauma of being a 'Black' and the lingering desire to be like the Whites. Fanon questions the rationale behind such actions: "What does the Black man want?" (qtd in Gupta, 5). To Fanon, Black is not even a man. Thus, the desire to mimic the White haunts the Black day and night. He concludes: "I am obliged to state it: For the black man there is only one destiny. And it is White" (5).

Similarly, Rodríguez Carmona and Miguel Pedro in their essay "*He Milton Homer'd Himself*: Parody, Mimicry, and Postcolonial Insurgency in Alice Munro's *Who Do You Think You Are*?" analyze "complicity with postcolonial issues of mimicry and parody as oriented to cross-examine colonialist modes of tradition, fiction, and subjectivity. Double talks, ironies, and postcolonial transposals of domination come manifest in this short story whose mockery proliferates in the hesitant uses through which the European tradition is watered down and parodized in order to resist colonialist authority (11). Carmona and Pedro examine how Munro through the agency of characterization paradises the superiority of the Canadian masters. Munro's story locates somewhere between both constituents of the colonial and cultural encounter and circumscribes itself within an insurgency that openly and self-consciously reflects on the conditions of its own production. The above presupposes that the colonized people interacted with the whites, as well as, examined their behaviours closely, forming certain aspects of their identities.

More so, the Europeans, as vividly explored by Edward Said in his well-received work *Orientalism* (1978), established a belief that they were more sophisticated, refined, closely controlled, and conversant ones as compared to colonized people who were considered as instinctive, primordial, and ill-bred ones. Said argues […it is} the representations of the 'Orient' in European literary works, travelogues and other writings [that} contributed to the creation of a dichotomy between Europe and its 'others'" (43). This dichotomy was central to the creation of European culture as well as to the maintenance and extension of European supremacy over other lands (43).

Writing on mimicry in *Things Fall Apart*, Monica Olsson observes, that Enoch mimics what he believes a faithful Catholic should be like and Okonkwo resents men who are weak; he feels they mimic their mothers. In Nwoye's case, it is his ambivalent efforts to become a man (10). Here, we see the character of Enoch who has just accepted the tenets of the new religion and is making serious attempts to become like them. Although he is not naturally violent, in a bid to be seen and addressed, as well as, respected by all, he goes as far as destroying the community's oracle. What about Nwoye, he is originally a calm person but due to his father's insults, he tries to mimic the life of hard people, but only arrives at a copy of his father. He fails in his attempts to mimic his father. She writes:

> Nwoye had since childhood constantly lived under his father's watchful eyes. He tried hard to become the man his father wanted him to be, strong and masculine: "Nwoye knew that it was right to be masculine and to be violent, but somehow he still preferred the stories that his mother used to tell" (Achebe 39).

Nwoye senses he needs to be masculine even if it does not reflect his nature. He does not have the ability to be emotionally tough and angry. His images of how a man should act and behave does not agree with his personality. However, he tries to imitate what he feels a man should be able to do; therefore, he begins to nag about women's inability to do some tasks. He gets his father's endorsement when he does this, and he ends up having contradictory feelings. His effort to mimic his father's ideals becomes difficult for him and upholding it pushes him away from his father and the old culture. His failure manifests when he finds peace in the new religion, which his father has discouraged him from.

From the above review, it is clear that the subject of mimicry has received critical attention over the years. However, each presentation differs in interpretation and adaptation of the concept. More so, Elemeforo's *Fountain of Betrayal* has not been examined along the axis of postcolonial mimicry or received such critical examination. This paper, therefore, examines mimicry in Bhabha's lenses. However, here the concept is adopted and conceived as an attempt by the female characters to measure up to the demands of their society, and their subsequent imitation of such lifestyles with the desire to be like the rich. In the text, we see a desire by the female characters to come out of their cell and live a better life. In the process, many lived in promiscuity while others on falsehood to belong. Thus, mimicry here is not an imitation of colonial masters (whites) but a desire by the female characters to be like the neocolonial agencies of state bourgeois: governors, commissioners, assembly members, and other agents of the government.

III. Theoretical Framework: Postcolonialism

Post-colonialism was developed in the early 19th century and gained popularity in the late 20th century. The theory offers psychological relief to the colonized. Therefore, the interest of postcolonialism is to expose the evils of colonialism in every postcolonial text in the form of mimicry or subtle resistance. It sees literature as a means to probe into the history of society by recreating its past experiences to avoid future incidences. In their book, "*The Empire Writes Back: Theory and Practice in Postcolonial Literature,* Ashcroft Bill, Gareth Griffiths, and Helen Tiffin, assert that postcolonial criticism covers''... all culture affected by the imperial process from the moment of colonization to present'' (152). In essence, postcolonial attempts to dismantle in the words of Ayo Kehinde, "the hegemonic boundaries and determinants that create an unequal relation of power based on binary opposition such as 'Us' and 'Them', first worlds, and third world 'white' and the 'Black' colonizer and colonized (273). Postcolonialism demonstrates mimicry as a feature. It is the strategy of manipulating an aspect of colonial life: dress code, attitude, language, and culture with the intention to make a mockery of it, for its seemingly utopian status. At other times, it may exhibit repetitions of vulgarism by imitating or reproducing a colonial lifestyle that has taken centre stage in a postcolonial society as a way of resisting such oppressive tendencies and exposing its banal nature. This approach is suitable for this study because the text under study examines a manifestation of neocolonial traits, in the form of government agents, reproducing activities of colonialism: oppression and exploitation by plundering others.

IV. Synopsis of the Novel

In this episodic artwork, the writer, first of all, examines issues of double-standard with regards to moral decadence in most societies as applicable to the Niger Delta. Here, we are introduced to Bodiere and her friend Ovie who are out to make life meaningful for themselves since their immediate families have failed to do so. They form solidarity in this struggle and begin to frolic with people of the other gender as a way of achieving their dream of overcoming poverty and hegemony. The narrative reveals her immoral relationship with Amatu and chief Bogos who functions as her bailout options or sources of survival. Later, her relationship with Amatu goes sour with the pressure from her parents to go for chief Bogo. She finds it hard to do so but has no choice due to the pressure from them. Bodiere narrates her ordeals with men and how she has been deceived by many in the process of making sense out of life. She talks about Owate who scams her of connecting her to the commissioner for a romantic affair. Owate promises her, he will connect her to the commissioner but she discovers later it was all a scam. She further expresses her worry about carrying the burden of her family from her sex business, a lifestyle she is not familiar with. It also unveils the challenges of Papawey and his ordeal during the army, especially, his abrupt retirement from the army for lack of proper certification and his sexual relationship with Angelina, the bar owner many years back. It also brings to fore Angelina's readiness to align with Papawey and the need for him to pay for her pride price and of course Papawey's sudden death in the forest before the arrival of Amatu from Odi. It was at the point of going to meet Papawey at Mbiama bridge that, he was arrested and taken to Prison. The next section of the novel is concerned with the Odi massacre and how Amatu was wooed by Dr. Olokumo to join the struggle and his subsequent imprisonment and release. It also examines the fate of the Odi people and how they were betrayed by those at the corridors of power. It also talks about his encounter with Obiageli, Ovie, and his subsequent unsuccessful marriage to Ovie after losing Bodiere to another man, due to his incarceration for years. We are also informed that Bodiere after losing her parents to the Odi crisis looked for Amatu, and even visited him in the prison but did not see him. His decision to marry Ovie was informed by her effort to ensure his release as a prison warder. Ovie later becomes a prison warder with the help of her boyfriend in the North. She finds Amatu in one of the prisons through the effort of Dr. Olokumo. The marriage did not last because of her life of promiscuity as a mimic. She was caught severally frolicking with her boyfriend and boss in the office who helps her with the job. The story ends on a note of sorrow as Amatu is turned in between two options either to travel out or stay to take care of his daughter, Somkime, or to remarry again. Most painfully to him, is his younger sister's marriage to Dr. Olokumo. Amatu could not understand how Dr. Olokumo used his absence and his little support to his family, to take advantage of his younger sister Imomotimi. However, his reunion with nurse Obiageli, a nurse who treats, and was fond of him in prison during his illness, after many years at the end signals some glimmer of hope for Amatu.

V. Manifestation of Mimicry in Ted Elemeforo's *Fountain of Betrayal*

In Elemeforo's *Fountain of Betrayal*, the author brings to manifest the complexities of life and the dilemma of human existence, especially those on the side of the Niger Delta with multifaceted problems begging for attention. The novel re-echoes the motif of neocolonial forces on the eve of a postcolonial society. He foregrounds issues of promiscuity orchestrated by environmental forces and the unwinding of those already caught in the web of neocolonial elites who prey on their host. Elemeforo brings to fore others issues such as the Odi massacre and the betrayal of the Izons by their own sons. Most importantly, the forceful plundering of the Odi people by agencies of federal powers. Although the plot of the story lacks cohesion and coherency, one could see the attempts by the author to give a vivid description of what life holds out for the people of the Nige Delta at the boom of oil activities. There is every reason to believe that what later led to the revolution of Odi, and her subsequent attack by agencies of federal powers is orchestrated by the absolute neglect of the people amidst the pool of oil wonders. One who sees through the eyes of the omniscient narrator that life is not pleased with the people of the Niger Delta. This we see in the characters Papawey, Mama, Bodiere, Ovie, Amatu, Imomotimi, and others. There is every reason to believe that most of these characters turned into mimics, that is imitating the lifestyle of others, especially, the females as a way of trying to find existence and acceptance in a bizarre society.

Mimicry manifests in the text at various levels of relationships. The women in the novel are mimics. Like Nwoye in *Things Fall Apart* who tries to mimic the hard nature of his father Okonkwo even though he acts feminine in nature. He does this to gain respect and approval from his father, however, he feels ambivalent and lost to the other religion. This is exactly the case of Bodiere and other female characters in the novel. A critical study of the novel will reveal that Bodiere does not like her lifestyle of hopping from one man to the other. More so, it is not in her gene as an Izon girl, to be wobbly for any Dick and Harry but society has constructed her to mimic this kind of life pattern that is weird to the Izons. She becomes a mimic and aspires to live like those in positions of authority. This, she only achieves by becoming a ready meal for any man that can foot her bills so she can also belong to the class of big girls in the city. Bodiere has to measure up by living the life of those big girls in big cities who frolic around their sugar Daddies. Another reason she mimics the lifestyle of those big people is the pressure from her parents. It is clear from the text that Bodiere is the pillar of the family. She provides for every need of her immediate family from food, clothing, and shelter. We see her resentment toward the kind of life she lives and more angrily, her parents' docile moral position on it.

> Don't tell me that, Bodiere's voice rose like tiny chimes of bells strung on *Ogboin wrester*. How could you say they love me? Is not for the food I put on the table and clothes I put on their backs to hide their nakedness that triggers as seeming parental affection… How else do you think they can coax me to continue carrying such heavy loads on my fragile shoulder? (*Fountain of Betrayal,* 11).

Bodiere is angry that a little girl of her age could be coaxed by her parents to mimic such life of waywardness that she doesn't want to toe. She vents her anger on her lazy parents: Papawey and Mama for stressing her beyond her boundaries at her age. It is evident from the text that Bodiere does not have any serious job she does expect to search for sugar Daddies who can pay. This is the reason she does not like the initial idea of her parents, parting with Amatu for chief Bogos because according to her, Amatu pays more. More so, he is more generous than chief Bogos: "Chief Bogos is like a pit in my stomach. I don't have an ounce of feeling for him. I can't bear the thought of hanging out forever with a croaking frog" (*FOB*, 12).

From the above, it is obvious she does not really cherish the idea of double-dating but she has to mimic such a lifestyle to get approval from her parents like Oduche and Nwoye in *Arrow of God* and *Things Fall Apart*. Bodiere's parents want her to continue in her life of promiscuity so far as it is putting food on their table. They are ready to hand her over to any man that has the cash to pay for their bills. The ambivalence in her case is her occasional venting of anger. She really wants to imitate such a bogus lifestyle but is obvious it is not part of her. The more she tries to be like her objects of mimic, she only becomes a blurred copy that is 'almost the same but not quite in the words of Bhabha (86). She writes:

> "My pain is that they are only concerned about stepping up their comfort at my expense. Unfortunately, I seem to be their only bailout option. I constantly, hear unspoken words---go ye into the world of men and make money for us. 'Nothing else matters to them. They make me feel like a prize monkey…Amatu is just fond of me and he does not bore me. He's at my beck and call and doesn't assume the air of importance of typical men of his age, who pick up your bill…" (13).

Like Pauline in Louise Erdrich's *Tracks* who made a serious effort to look like the colonial masters by becoming a Nun. Pauline tries hard to get salvation and she feels she needs to try harder than the other Nuns. She wants to suffer like Christ; therefore, she decides to wear her "shoes on the wrong feet" (Olsson 9). The psychological pressure, the family of Bodiere, puts on her to become like others makes her feel she needs to prove to them that she can be like them, and the only way to do this is to exaggerate her ways. Her struggle to become like them places her in situations where her efforts to reach her goals are impossible. She will never become like them. Bodiere's efforts become ridiculous as she is trying to mimic someone or something else without success as Bhabha puts it: "a subject of a difference that is almost the same, but not quite (Bhabha, 122). In another instance, she reveals her disappointment in trying to please her parents, especially Mama:

> "I don't find this funny mama", Bodiere said…Just a week ago, I gave you three thousand nairas for the fish because we have foodstuffs and ingredients. Now you're telling me you have nothing left to cook today". And to make things worse, you are supporting your son for squandering the money I gave him" (FOB, 25).

Bodiere is a mimic by all spheres. She is only doing whatever she does to measure up to her family's expectations. Although, it does not flow down with her feelings but the constant pressure from her family leaves her with no option. She acts big to impress people around her. In summary, she wants to be another person. And of course, it landed her in serious trouble. There are indications that the disease she contracted is Hiv/Aids. The narrators say this about her:

> Binara (sister), you would not believe who I saw today at the hospital" …Who? Bodiere! She looks like Bonga fish. I almost missed her face...she is very sick…but suspect Hiv/Aids… what else can emaciate a person that quickly? *Her big eye has put her in trouble* (*FOB*195).

It is true that Bodiere has a big eye. She is not satisfied and more importantly, wants to be like others. Thus, she mimics their behavior and pattern of life so she can be counted among the comity of big girls (upper class).

Another female character that is a mimic is Ovie. Ovie is an intimate friend of Bodiere. She is also a product of her environment. Like Bodiere, she also mimics the life of others to appear good and please a similar pressure to meet up her challenges. Ovie was driven out by her mother because she vehemently advised her mother against an immoral affair with Tuowei. There are clear indications that she too, like Bodiere has been responsible for the upkeep of her own nuclear family. She finds succor in the hands of Bodiere who gives her shelter. Ovie has also had countless relationships with men. She expresses her regret for dating guys who cannot pay her bills. She laments the treatment from Tolumonye, one of her boyfriends she has always washed clothes for and even iron. She expects him to take up her responsibility as a girlfriend but it seems Tolumoye does not cherish her oval butts and gives her the needed attention like other men do when they see butts. She also complained about Kunle, who seems to give her the needed attention but does not pay her bills. The narrator writes this about her:

> Life had not been fair to her at all, she thought. She had always been a pawn in the hands of people who claimed to love her…The other day, Tolumoye whose clothes she always washed and ironed-the one from whom she had, at least expected some form of reciprocation in love, snubbed her before a skinny, busty Yoruba girl named Toyin". A girl she was sure, was not half as beautiful as she was…Why were people so blind to her good side, she wondered. Many men praised her for round butt-an asset some girls would kill to have, but for her, it seemed slow in yielding the desired dividends (*FOB*, 32).

It is clear from the above that Ovie too wants to be like other girls and become socially relevant in the dating game. She wants to belong to the class of girls rolling with big names in town. So, to actualize that dream of becoming another, she offers herself to any man ready to pay the bills, so she can step up. She mimics the character of other big girls in cities like Lagos, Abuja, and Port Harcourt who run into senators, ministers, and other government functionaries. In one of her outings with Bodiere she tells Bodiere that they should leave the restaurant early because of the remote nature of the place. According to her, it is not the kind of place big boys show up to pay bills because the environment is not clean. This implies, Ovie wants to belong to the class of big girls and have big boys, foot her bills. The writer puts it:

> "Pay the bills land let's get out of here before flies eat up your flesh *jare*. There is no need to waste time here. This is not the kind of restaurant where big boys show to pick your bills with pleasure. The ones that visit here *job you* instead" (*FOB 13*).

She thinks flaunting her butts before men will attract them to pay the bills for her, hence her regret. Like the character of Naomi in Tanizaki. Jun'ichiro. *Naomi* mimics the English language and finally decides to study English just so she can marry Jojo. Ovie has to mimic the life of immorality and flaunt her butts around the big boys and sugar Daddys so she can measure up with the current trend of her society. No wonder, she deceives Kunle, another of boyfriends that she is pregnant, to see how he will react and take her seriously. However, when she discovers he does not accept the news of her pregnancy, she forced him to give her enough money for an abortion. Ovie wants a serious man who can foot her bills. She wanted to test if Kunle can finally be at her beck and call if she informs him about her pregnancy. On the contrary, he rejected the news. According to her, Kunle is insensitive her to needs, her wants and luxuries: "He was so stingy, proud, self-centered, unfaithful and arrogant…she later discovered to her chagrin that he did not want to be bothered with her toiletries, her clothes or welfare" (*FOB*, 32). Her desire to be like others did not end with Kunle and others but took her to the North and the man helps her with a job as a warder. Even as a prison warder, she still desires to be like her big bosses in her office, which is the reason she commits adultery with her boss and was caught by Amatu her husband. Ovie's pant for promotion, so he could be like others in society, pushes her to commit adultery. Hear this:

> And while he thought it abominable for her to cheat on him even once, her sharp resorts when she lost control of herself did not only hint at her indifference to possible past infidelity; the act seemed not sacrilegious enough for her to recant it or foreclose recurrent. He found it difficult to comprehend the idea of his wife contemplating romance with another man. What troubled him was that…appear accidental; it was premeditated… she subtly justified her action, asking how else could she have got all the favours and promotions in an establishment such as the Nigerian Prisons, if she did not flirt with the authorities in order to give her family the comfort they deserve? And could she solely provide for the family if she didn't overlook moral and ethical standards (*FOB*, 324).

It is vivid from the above that Ovie wants to like her others (her bosses) and gain the respect they have and earn the kind of money they earn. According to her, she is ready to do anything that will place her in the skim of things with others in her society. She is not bothered about marital ethics and moral standards because it will not put food on her table. This implies, that what motivates her actions, is to be like them someday. This is the view of Amardeep Singh when he said "mimicry in colonial and postcolonial literature is most commonly seen when members of a colonized society (say, Indians or Africans) imitate the language, dress, politics, or cultural attitude of their colonizers (say, the British or the French) … ("Mimicry and Hybridity in Plain English" para. 3). In order words, mimicry is seen as an opportunistic pattern of behavior where one copies the person in power because one hopes to have access to that same power oneself someday. This is the driving force behind Ovie's actions throughout the novel.

VI. Conclusion

The paper has so far examined mimicry in the characters of Bodiere and Ovie, the two major female characters in the selected text. The essay has also demonstrated with textual shreds of evidence the how two characters mimic the behavior of others in an attempt to be like them. It is also clear from the text that both characters are representative of other female characters. This is because the life of promiscuity that runs in their veins could is not different from the other women in the text. They all were at one point of the other mimic women. From Angelina to Mama, Imomotimi, Iniye, Alaere, and the rest. They all demonstrated activities of double-standard. And the reason for such was to mimic a better life out; to become like another person. No wonder, they all demonstrated the *big eye syndrome*, running after luxury under poor foundations. The paper submits that what Elemeforo has achieved in this novel is to question the ill motivations behind the mimicry of the neocolonialists' behaviours, values, and lifestyle by the oppressed or colonized (women).

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Child Labour in the Fast Fashion Industry, with a Focus on India

By Naman Khatwani

Introduction- Child labour can be found at all stages of the production process in the fashion industry. It can be found during the production of cotton seeds in Benin, harvesting in Uzbekistan, yarn spinning in India, right through to the different phases of putting garments together in factories across Bangladesh.[1] The problem of child labour is rampantly increasing in the fashion industry since a large part of the supply chain requires low-skilled cheap labour.

Child labour is often used by industries because they are seen as obedient workers who can easily be monitored and controlled. While there exist Trade Unions and other formal, if not sophisticated, regulatory mechanisms which allow adult labourers to have some bargaining power, there is no similar system available for children. Further, they are easier to employ and further exploit because they lack the understanding of what they may be entitled to. Employers get away with it because the fashion supply chain is hugely complex and it is hard for companies to control every stage of production. That makes it possible to employ children without big brands and consumers ever finding out.

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I. Introduction

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Child labour is often explained to be a by-product of impoverishment. The most common argument that expounds on the widespread nature of child labour is that various families are dependent upon children to earn sustenance. Child labour is hence justified as a necessary evil with the blame centralized on the abject poverty in these societies.

In this paper, I shall first analyze why there exists such extensive amounts of child labour especially in the textile sector. This will lead me to focus on various social reasons to employ children in the industry which include the social acceptance, regulatory mechanisms and the logistical convenience. I shall then explore the demographics of the industry and their relevance in the employment of child labour. This will be viewed from the standpoint of the employees and their parents who often promote their children into work. I shall lastly focus on the inefficient regulations in place concerning child labour and how an effective system can be developed. This part shall also look into the reason why governments may not be inclined towards curbing child labour, and what regulatory steps can be taken.

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II. Child Labour in the Textile Sector

The cotton industry employs children whose primary job is to transfer pollen from one plant to another. The children are expected to work throughout the day, and because they are in close contact with crops they are exposed to pesticides and insecticides. Further, children are expected to harvest the delicate crop, aside from sowing the cotton in the spring and weeding it in the following months.[2]

The next process in the production chain is fabric spinning. In yard and spinning mills as well, child labour is extensively found. Reports suggest that a large majority of the mills employees in India start when they are under 18.[3] In the next stage, where clothes are put together, Children are again found as the primary employees. This 'Cut-make-trim' stage is when clothes are sewed together or accessorized and so on. Employers justifying hiring children at these stages by referring to it as vocational training.

However, industries and factories are not the only place where child labour is found. Even at small workshops and home sites, children are found performing delicate tasks such as embroidering, making pleats or sequinning.[4] At these stages, children are generally paid on a piece-based system where every cloth worked on is paid for individually. Hence, they are expected to work hours on a single garment to earn a marginal amount.

Child Labour requires a special response system because children are often favoured at various stages of the production process. Some tasks such as cotton picking are considered to be better suited to children than adults owing to their small fingers which do not damage the crop. In a survey conducted in Andhra Pradesh, it was found that children were paid Rs. 20 per day as compared to Rs. 10 per day paid to

[1] https://labs.theguardian.com/unicef-child-labour/ Last accessed on August 23, 2022.

[2] Secretary of Labour, 2013 Findings on the Worst Forms of Child Labour available at https://www.dol.gov/ilab/reports/child-labor/findings/2013TDA/2013TDA.pdf Last accessed on 10th September, 2022 (cached).

[3] Centre for Research on Multinational Corporations, Flawed Fabrics The abuse of girls and women workers in the South Indian textile industry available at http://www.indianet.nl/pdf/FlawedFabrics.pdf Last accessed on 13th September, 2022.

[4] Ibid.

adults for working in the cotton fields.[5] This anomaly where children are preferred as workers in several sectors is special to the textile sector because of the tasks involved and must be dealt with a targeted mechanism.

III. Reasons for Child Labour on the Ground-Level

India's large population of nearly 1.4 billion individuals consists 40% of children.[6] Further, over a fifth of this population reside below the poverty line.[7] This indicates that a large amount of people in India do not have access to basic facilities. They live with the fear of ensuring their subsistence for the day. This livelihood with a lack of means of subsistence leads to families ensuring every member provides help in obtaining sustenance in everyday life.

The promulgation of child labour starts from the lack of financial capabilities of a family to maintain themselves. Contractors then use this to exploit families and induce children to work at factories, where they sometimes pay a meagre sum to the family for taking the child. Moreover, the child is rarely paid any substantial wages that can afford meals or is just paid in kind with one or two meals a day.

Empirically, the primary reason for the existence and the increasing amount of child labour is dedicated to poverty. In a research conducted on child labour in the handicraft industry in Kashmir, the simplest conclusion found was that parents prefer to send their children to work over school.[8] Most economic models suggest that children are sent to work owing to low income families.[9] Child labour is attributed to the large sizes of family in India and linked with the demand for more income. This demand is sought to be supplied by putting every child to work.

Studies suggest that another factor attributable to child labour is the migration of poor families to urban cities in search for employment. Often, parents move to urban areas envisaging better opportunities to work and earn, but this demand is scarcely met. This leads to parents then also looking for employment for their children, since they cannot even leave them with their families around the village anymore.[10]

[5] Pramila H. Bhargava, The Elimination of Child Labour, 2003.

[6] Childline India Foundation Annual Report 2020-2021. Last accessed on 11th September, 2022.

[7] https://www.prsindia.org/theprsblog/poverty-estimation-india Last accessed on 12th September, 2022.

[8] B.A Bhat and T.A Rather, *Child labour in the handicrafts home industry in Kashmir: A Sociological Study*, 4 International NGO Journal 391, (2009).

[9] Lana Osment, *Child Labour, the effect on child, cause and remedies to the evolving menace,* University of Lund, Sweden, (2014).

[10] S.K Yadav and G. Sengupta, Environmental and Occupational Health Problems of Child Labour: Some Issues and Challenges for Future, 28(2) J Hum Ecol 143, (2009).

IV. State Endorsed Child Labour

The reasons of Poverty discussed in the previous section, if were seen in exclusivity, common sense would suggest that the eradication of poverty would lead to an abolishment of child labour. Hence, it would also dictate that an increase in the GDP of the Country would be directly proportional to the decrease in child Labour. Despite this, a large majority of children aged 5–14 work in the agriculture and service industry.[11]

It becomes essential to analyse other factors that lead to child labour at this juncture. Weiner points out that accepted arguments of child labour existing due to poverty and lack of funds by the Government to work on it lack conviction. He argues that child labour is not heavily opposed by the Government because it is a major part of their industrial strategy.[12] An argument that suggests that the Government promotes child labour may at first appear to be a liberal conspiracy theory. Especially with statutes like the Child Labour (Prohibition and Regulation) Act, 1986 ("**CLPRA**") and making primary education compulsory, such an argument does not seem to have credence superficially.

Credibility in such an argument can be seen through an analysis of the Government expenditure on enforcement of the CLPRA and the Right to Education Act, 2009 ("**RTE**"). India's expenditure on education constitutes a small fraction of its GDP which has been continually going down despite not a large enough increase in literacy. Not only has India decreased the amount of expenditure in comparison to other sectors despite the adoption of the RTE, this expenditure is much less as compared to other countries such as United Kingdom and Argentina.[13] Even Afghanistan and Nepal in the sub-continent have a higher percentage of their GDP dedicated to education than India. This however, only proves that the government is not focusing on education.

To substantiate the above claim further, a logical analysis must be drawn to understand how putting children to work may be a part of government strategy and beneficial in some way. It is evident from recent policies in India that Foreign Direct Investment is being encouraged. Recently, India even overcame China in the amount of Foreign Investment inflows into the country, with its highest ever amount of FDI in a calendar year.[14]

[11] Bureau of International Labor Affairs. Child Labor and Forced Labor Reports in India, 2014.

[12] Weiner, Child Labour in Developing Countries: The Indian Case, 2 Int. J. Children's Rts. 121, (1994).

[13] https://data.worldbank.org/indicator/SE.XPD.TOTL.GD.ZS?end=2017&locations=IN-AR-LK-GB&start=1987 Last Accessed on 27th August, 2022.

[14] https://economictimes.indiatimes.com/news/economy/indicators/india-pips-china-in-fdi-inflows-for-the-first-time-in-20-years/articleshow/67281263.cms Last accessed on 27th August, 2022.

The processes in the textile sector have already been analysed where it is evident that a large amount of low-skilled labour is required. This means that any large manufacturing company must look for methods in which they can acquire the services of these low-skilled labour forces at very low wages. Hence, if a country provides opportunities to corporations to hire low-skilled labour which is often child labour at very low wages, the investment and the number of contracts that the country can incite increases drastically. Similarly, the other large nation with focus on FDI being China also has a large amount of child labour.[15]

The fact that the Government's focus on securing employment over regulating child labour can even be seen in the orders of the Courts. It is often evident that the judiciary is deferential to the Government policy and has a larger chance of resorting to their strategic planning.[16] Recent orders of the Supreme Court regarding employment in the firecracker industry state:

> "*We cannot give money or jobs or support people who will lose their jobs if we shut down firecrackers manufacturing units... We do not want to generate unemployment. … Such a revenue to the State as well as employment to large number of workers on which five lakh families sustain cannot be put in jeopardy by imposing a total ban*."[17]

It is evident that even the Court realizes that often the focus of the state is not just the morality of something, but also the economics of it. The prevalence of child labour in the firecracker industry is well-known and the Supreme Court's stance cannot be justified by ignorance.[18]

Hence, credibility to the argument by Weiner can be assigned with regards to the focus of the Government to encourage and incentivize multi-national companies to invest in India. This is done by offering cheap labour and not actively prohibiting children to work in these factories. Hence, the lack of active regulation is equivalent to an endorsement of child labour in India.

V. Regulating Child Labour

The already unpliable task of regulating child labour becomes even more arduous if the Government's strategy revolves around it. Hence, the primary objective in drafting a policy would not be to attempt to abolish since the truths of poverty will still justify child labour. Rather, regulation of child labour in a sophisticated manner where the Government takes active steps in ensuring that children who are enticed by factories have safe working conditions and receive fair wages.

The CLRPA contains various provisions which seek to regulate the amount of time a child works in a day and a week. However, what it fails to implement is a sophisticated system that can ensure that children are adequately represented in work environments. The legislation only lays down rights of the children and duties of the employer without prescribing any way to efficiently monitor or exercise the fulfilment of these duties. A huge problem of child labour is that children are not capable of entering into negotiations and lack any bargaining power against the employer. They cannot form Trade unions or enter into any sort of collective bargaining without outside support.

The nature of child labour is such that it is often forced. While valid consent of a child is anyway not in question, their guardians who often send them to work do that under duress. As analysed, the reason for child labour stems from impoverishment foremost, and hence any decision taken then is taken under economic duress. Hence, child labour is seen at the ground level as a relief from impoverishment rather than an issue. This entails that parents send their children into labour and often gratuitous to the employers for even employing them. This sense of gratuity ensues that even the parents cannot unionize against employers and gain bargaining power.

Hence, with the lack of any support at ground level to ensure safe working conditions for children, the case remains bleak. The employer would find it easier to bribe an official[19] than keep up with the extensive regulations. There needs to be a regulatory agency that is able to mitigate the vast difference in the bargaining power between the two parties. Hence, the regulatory mechanism must be able to balance children's rights and the employer's production costs.

VI. Accountability in the Textile Sector

The propagation of child labour in the textile sector is because of the massive number of multi-national companies that are looking for ways to find cheap labour. These companies invest in developing and under-developed countries where their cost of production is very low to ensure a high margin of profit can be maintained. The method of acquiring services in these regions is often through indirect contracts and multiple levels of sub-contracting. In such a scenario, it becomes even harder to regulate child labour from the top tier.

[15] https://www.ilo.org/beijing/areas-of-work/child-labour/lang--en/index.htm Last Accessed on 27th August, 2022.

[16] Nanhu v. Delhi Administration 1980 Supp SCC 613; All Delhi Cycle Rickshaw Operators Union v. MCD (1987) 1 SCC 371.

[17] https://www.thehindu.com/news/national/we-cannot-kill-jobs-in-cracker-industry-says-supreme-court/article26507955.ece Last accessed on 12th September, 2022.

[18] National Commission for Protection of Child Rights, Report on the visit of Dr. Yogesh Dube to Review the Child Labour situation in Fire Crackers & Match Industries in Sivakasi, Tamil Nadu, 2013.

[19] Mihir Sharma, Restart: Last Chance for the Indian Economy 308-313 (Random House: 2015).

Brands like H&M and Zara outsource their production facilities to various South-Asian countries. The nature of the textile sector is such that it is a multi-faceted process. From harvesting cotton to spinning mills to the cut-make-trim stage followed by accessorizing, dying, packaging and delivered for supply across the world, the large amount of processes require different facilities and organizations involved.[20] These companies hence engage in various levels of sub-contracting to get the job done.

There have been recent news reports about both of these brands hiring the most amount of child labour[21] and having poor labour conditions in their factories.[22] The brands however, either deny the existence of child labour[23] in their factories or attempt to justify it by not being accountable for the sub-contractors. This denial of accountability due to the remoteness of the contact between the brand and the lowermost stage of the production process is a large part of the problem.

Lotte Schuurman at the Fair Wear Foundation states "*Brands can start off by creating a supply register. Fashion brands normally have 200 or more suppliers. You should start by knowing who your manufacturers are and visiting them*."[24] Schhurman believes that brand representatives must be accountable for the factories that are being sub-contracted. This is in consonance with the Contract Labour (Regulation And Abolition) Act, 1970 where the principal employer is responsible for wages of the labour employed by a sub-contractor.

VII. Analysis

It is evident that child labour is the result of the vicious cycle of poverty where kids are seen as financial assets by their parents. While, abolishing poverty itself is an utopian goal, other mechanisms can be used to hold members of the community accountable for exploitation of such children. The implementation of the Right to Education Act and the Mid-Day Meal system may be argued by some to be a major step in the regulation of child labour. However, the manner of execution of these schemes is highly debated and can arguably be said to not have a large impact.

In light of the most obvious mechanism to curb child labour failing, other regulatory mechanisms have to be analysed to protect children who are subject to such exploitation. The first of these is a more sophisticated regulatory mechanism which ensures that children are adequately represented against their employers. This system needs to be designed in a way where it does not deal with absolutes and extremities to avoid skirting of the regulation. Rather a balance mechanism where regulatory officers can balance the rights of the children while not imposing extraneous obligations on the employer, though not ideal, may be a practical solution.

The application of the Contract Labour Act must be extended in such a manner that even multi-national companies can be held accountable for illegal acts done within India. This will include the hiring of child labour and maintain poor work conditions by the sub-contractors within India. Such a model has large support and may work well since MNCs do have the funds to ensure accountability to the lower-most tier.[25]

The other mechanism is a method that may find even more credibility in India. India already has mechanisms of holding corporations to ethics. With the advent of the concept of Corporate Social Responsibility ("**CSR**") to ensure that corporations do well for the citizens, an extension of the same could be to hold them accountable for their actions as well. Most corporations use CSR to just advertise themselves across the board as an ethical brand, and hence a better accountability model needs to be suggested.

Corporations try to offset their carbon footprint by outsourcing their carbon emission productions to nations where labour is cheaper. Similarly, corporations try and claim that their products are more eco-friendly than they actually might be by smarter branding. For example, often companies would use tags produced out of recycled plastic, and use that to advertise their sustainability without alluding to the child labour aspects of production. Hence, stricter accountability needs to be enforced for corporations attempting to claim benefits for possible ethical choices.

The author also personally advocates for consumers being more aware of their fashion choices. The author has recused himself from shopping at any brand that purports child labour. Limiting fast fashion choices by simply just thrifting or using outfits for longer will go a long way in this ever-growing market where the supply keeps trying to match an unnatural demand.

[20] http://globalmarch.org/wp-content/uploads/2017/09/Brief-Guide-GarmentManufacturingChildLabour-in-GarmentSector-in-India.pdf Last accessed on 10th September, 2022.

[21] http://www.facing-finance.org/en/database/cases/violation-of-labour-rights-by-hm-in-uzbekistan-bangladesh-and-cambodia/ Last accessed on 28th August, 2022.

[22] https://www.independent.co.uk/life-style/fashion/zara-labourers-plea-for-help-fast-fashion-business-model-h-m-primark-a8040601.html Last accessed on 28th August, 2022.

[23] http://humanrightsinbusiness.eu/portfolio/a-piece-of-work-hms-take-on-child-labour-in-myanmar/ Last accessed on 28th August, 2022.

[24] Supra Note 1.

[25] Graafland, J. J., Sourcing ethics in the textile sector: the case of C&A. Business Ethics: A European Review, 11, (2002).

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Strava, the Aspirational Sport and its Impact on Mental Health

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Abstract- Numerous scientific studies have observed how digital social networks significantly affect the users' mental health. This research sought to investigate whether new sports technology tools, which record multiple activity data but also enhance social interaction within digital communities, have a detrimental effect on athletes' emotional health as they are under the pressure of constant self-improvement due to social scrutiny. Strava has become the world's largest sports community and research is largely focused on its users.

Keywords: *communication, ICT, social media, strava, sport, mental health.*

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STRAVATHEASPIRATIONALSPORTANDITSIMPACTONMENTALHEALTH

Strictly as per the compliance and regulations of:

Strava, the Aspirational Sport and its Impact on Mental Health

Strava, el Deporte Aspiracional y su Efecto Sobre; A Salud Mental

Carles Xavier Senso Vila

Resumen- Numerosas investigaciones científicas han observado cómo las redes sociales digitales afectan considerablemente a la salud mental de sus usuarios. Este estudio busca indagar si las nuevas herramientas tecnológicas deportivas, que registran múltiples datos sobre la actividad pero también potencian la interacción social dentro de comunidades digitales, provocan efectos nocivos en la salud emocional de los deportistas, sometidos a la presión de la superación constante por la voz del escrutinio social. Strava se ha convertido la mayor comunidad deportiva del mundo y la investigación se centra mayoritariamente en sus usuarios y usuarias.

Palabras clave: comunicación, TIC, redes sociales, strava, deporte, salud mental.

Abstract- Numerous scientific studies have observed how digital social networks significantly affect the users' mental health. This research sought to investigate whether new sports technology tools, which record multiple activity data but also enhance social interaction within digital communities, have a detrimental effect on athletes' emotional health as they are under the pressure of constant self-improvement due to social scrutiny. Strava has become the world's largest sports community and research is largely focused on its users.

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I. Introducción

Comprobar de forma empírica la posible relación entre la adicción y el consumo de APP deportivas como Strava y la afectación sobre la salud mental de los usuarios y usuarias. Ese es el objetivo principal planteado para el presente estudio, con una investigación inédita que examina un campo todavía no indagado. Para ello se analiza las consecuencias negativas del consumo desmedido de las redes sociales genéricas sobre la salud y se realiza una relación con una encuesta sociodemográfica construida ad hoc en la que participaron alrededor de 300 voluntarios, que fueron preguntados sobre la presión que sienten con la exposición pública de sus resultados deportivos.

El ejercicio físico reporta beneficios sustanciosos para la salud, lo que repercute positivamente en la calidad de vida. Niveles adecuados de actividad física disminuyen el riesgo de desarrollar patologías cardiovasculares, reducen el riesgo de muerte y contribuyen a la salud mental (Penedo y Dahn, 2005; Löllgen y Knapp, 2009; Lee et al., 2017). Sin embargo, su relación descontrolada e inocente con las redes sociales puede traducirse en efectos físicos y emocionales perniciosos, por lo que se precisa de un conocimiento previo y de un análisis maduro de las posibles consecuencias. Aplicaciones como Strava, Garmin Connect, Meet Up, Runtastic, Timpik, MyBestChallenge, Social Sports, Linked2play o Zepp disponen de estrategias de gamificación que, a través de herramientas lúdicas, hacen de las experiencias deportivas un momento en el que eres reconocido e incluso puedes superarte a ti mismo, a otra personas e incluso a perfiles artificiales, como en el caso de la plataforma Bkool.

La competitividad es clave y no se entiende la configuración del perfil digital en dichas plataformas de forma solitaria. Se precisa, ineludiblemente, de la hiperconectividad y la interacción con el otro, con el que se comparten misiones y del que se reciben recompensas. Y en eso, Strava fue una aventajada y sus cien millones de seguidores confirman el acierto empresarial. "Desde su origen, Strava fue concebido como una red social: es más importante compartir que competir, y eso nos diferenció. Vimos que a través de un teléfono móvil, o un aparato similar, existía todo un mundo que podía comunicarse, y que debíamos crear una herramienta sencilla pero que abarcara todas esas posibilidades", contestó, en octubre de 2016, Gareth Nettleton, vicepresidente de marketing de Strava, en una entrevista para Ciclosfera (Nettleton, 2016). El aumento de la motivación de los usuarios acrecienta el engagement (las interacciones) y con ello los beneficios empresariales al crear una comunidad que se retroalimenta a través de galardones digitales (y ficticios) que se convierten en premios emocionales. Compartir la experiencia deportiva públicamente supone exponer una forma de vida y buscar coincidencias en un grupo social que acoge al similar. Se comparte para formar parte de una comunidad, para ser reconocido como miembro. Evidentemente, están en juego los intereses de la industria deportiva y la digital, ya que el mercado precisa de incentivos emocionales para captar la atención de los usuarios,

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dispersos entre millones de aplicaciones ofertadas. El resultado es que las redes sociales hipertrofian ciertos hábitos mediados por la tecnología para ganar dinero (Gartón e Hijós, 2017; Gelfman, 2016).

II. Strava, Una Comunidad Mundial de Deportistas

Aliado inesperado del espionaje militar. Con dichos términos tildaron los medios de comunicación de ámbito internacional a la aplicación deportiva Strava en enero de 2018 ¿Las razones? La APP compartió públicamente la posición de soldados de los EEUU de América que se ejercitaron en sus bases militares de Al-Tanf en Siria y Helmand en Afganistán, con una detallada estructura de los complejos que se podía identificar a través de los recorridos de los deportistas. Todo ello para sacar pecho por el impacto internacional que habían conseguido y que exponía a través de un mapa de puntos calientes con más de mil millones de actividades. Lo desveló el australiano de veinte años Nathan Ruser, quien por entonces estudiaba seguridad internacional en la Universidad Nacional Australiana y trabajaba para el Instituto de Analistas de Conflictos Unidos. También se hizo pública la geolocalización de una patrulla turca en el norte de Manbiy (Siria), el perímetro de la principal base área de Rusia en Siria o la base de la fuerza aérea británica en Mount Pleasant, en las Islas Malvinas.

En junio de 2022 el grupo israelí de inteligencia de código abierto FakeReporter volvió a detectar un grave caso de espionaje sobre sus bases militares secretas. Steve Loughran, un investigador de seguridad informático, desveló también en 2018 cómo se podía desbloquear fácilmente el anonimato de los usuarios de Strava, por lo que recomendaba no usar el nombre real, crear áreas privadas y "no esforzarse demasiado" para no aparecer en los rankings de los deportistas más rápidos (Loughan, 2018). "No vendemos datos. Por eso tenemos un equipo dedicado a pensar en todo lo relacionado con la privacidad y la confianza. Queremos que nuestros atletas ejerzan mucho control sobre cómo aparecen sus datos en la experiencia. Cuentan, para ello, unos precisos ajustes de privacidad al detalle que tratamos de hacer fáciles de entender. La privacidad forma parte de la experiencia. Creemos que la relación que tenemos con los 95 millones de personas que se han registrado en Strava se basa en la confianza. Si no pueden confiar en nosotros, no contribuirán aportando sus actividades. Y eso requiere que confíen en que hacemos cosas buenas. Tratamos los datos pensando en la confidencialidad y la privacidad (…) Los datos están seguros con Strava. No los vendemos, a nadie. Estamos construyendo una marca que estará aquí durante el próximo siglo o más allá. Y necesitamos montar un negocio que lo soporte, y está basado en nuestro modelo de suscripción. Ofrecemos una experiencia por la que vale la pena pagar. No vendemos al cliente", respondió Michael Horvath, cofundador de la popular APP en una entrevista con el periódico español *El País* en enero de 2022 (Horvath, 2022).

En 2016, el ejército estadounidense prohibió, por razones similares de geolocalización, la aplicación de juego Pokémon Go en teléfonos gubernamentales. El hecho es que dichos problemas puntuales de seguridad (casi anecdóticos a pesar de su gravedad) conviven con otros potencialmente más graves como consecuencia del uso de aplicaciones digitales deportivas, caso de la afectación de la salud mental de los usuarios y usuarias. Todo ello como fruto de un inexistente análisis de las consecuencias asociadas al uso masivo, adictivo e indiscriminado de dichas redes sociales, con paralelismos claros con el uso de otras plataformas como Facebook, Instagram o TikTok.

Strava resultaría la comunidad mundial más numerosa y, con ello, la aplicación móvil representativa del sector, en el que destacan también otras con miles de seguidores y seguidoras. Es el caso de Garmin Connect, Meet Up, Runtastic, Timpik, MyBestChallenge, Social Sports, Linked2play o Zepp. Aznar, Cáceres, Trujillo y Romero (2019) demostraron que el uso de APPs mejora la actividad física e incide en la disminución del peso corporal (…) En este sentido, las APPs móviles de carácter lúdico (…) llevan asociado un componente motivacional intrínseco. Esto es, una pieza clave para reforzar la actividad física a través del juego, con APPs como Pokémon Go o Zombies Run. Dado que el presente estudio busca vincular el consumo de dichas redes sociales con la afectación de la salud mental de los usuarios y usuarias se centrará en la plataforma que, por su difusión y éxito, mayor capacidad tiene para llegar a un público amplio. Es decir, Strava, que además triunfó tras incorporar la interacción entre los miembros de su comunidad.

Strava, la aplicación reina en el mundo, cuenta ya con más de 100 millones de usuarios. Según el portal We Are Social a través de su "Digital 2021 October Global Statshot Report", publicado en colaboración con Hootsuite, en octubre de 2021 existían unos 4.500 millones de internautas asiduos a las redes sociales, con el liderazgo de Facebook con 2.895 millones, seguido por Youtube con 2.291 y WhatsApp con 2.000. Instagram registraba 1.393 millones, Facebook Messenger 1.300, Weixin/Wechat 1.251 o TikTok 1.000. Representaban en total el 62 % de la población mundial, con un aumento anual de un 9'9 %. Más de dos tercios de la población mundial utiliza móviles inteligentes (We are social, 2021). Strava, comparadas con ellas, sigue siendo una red menor, simplemente, por su gran particularidad al estar vinculada al ejercicio deportivo.

Con sede central en San Francisco, Strava (que significa "esfuerzo" en sueco) comenzó a funcionar el

18 de agosto de 2009 como una red social principalmente para ciclistas y corredores a través de la puesta en común de los resultados deportivos, captados por GPS. Nació en las cabezas de Michael Horvath y Mark Gainey y el 21 de mayo de 2017 la APP registró la actividad mil millones gracias a la natación de un alemán. Entre sus accionistas se halla el fondo de capital riesgo Sequoia Capital, que antes participó en PayPal, Google o Zoom. La plataforma, que cuenta con más de 300 trabajadores, permite medir todos los parámetros de entrenamiento, caso del recorrido completado, velocidad media, datos concretos por kilómetros, las diferencias de altura o el consumo de energía. Si se aumenta la información aportada a través de tecnología más específica también mide potencia, frecuencia cardiaca o cadencia de pedaleo. Además, se completan registros anuales que sirven para analizar cómputos totales. Evidentemente, todos esos datos pueden ser compartidos con la comunidad en red, incorporando nuevos parámetros de conducta asociados al uso y consumo de redes sociales masivas. Se interactúa a través de Kudos ("Me gusta" en otras plataformas) y de comentarios y se puede competir a través de los segmentos creados a lo largo del mundo y que permiten crear rankings con los más rápidos en dichas etapas. Son los llamados KOM ("King of Mountain") o QOM ("Reina de la Montaña"). Existe una versión de pago que amplía el estudio de los resultados. Se reforzó en mayo de 2021, aportó nuevas funciones y empezó a cobrar otras anteriormente gratuitas, caso de la vista general de las tablas de posiciones de segmentos o la comparación de los esfuerzos de segmento. A finales de 2020 la facturación de Strava aumentó un 70%, hasta los 100 millones de dólares, siendo rentable por primera vez.

Strava sigue aumentando los deportes que pueden ser registrados. Actualmente, aparecen el running, ciclismo, natación, esquí, escalada, musculación, crossfit, patinaje, surf, fútbol, golf, vela, skateboarding y piragüismo. La gran acogida entre la comunidad ciclista (que representaba en 2016 el 54 % de las actividades totales registradas) provocó que la compañía se convirtiese en patrocinador principal del Tour de Francia y el Tour de France Femmes avec Zwift, el gran evento mundial del sector. Se recogerían en la plataforma todos los entresijos individuales de los participantes, por lo que los aficionados cuentan con la posibilidad de entrar en los segmentos y "competir" con sus ídolos. Además, la compañía anunció una inversión de un millón de euros para fomentar la equidad de género y la inclusión en el deporte a través de becas monetarias.

El último Informe Anual publicado por la compañía, en la que analiza datos totales a nivel mundial (y también concretos por países), vislumbró que el boom deportivo experimentado por los confinamientos masivos por culpa de la pandemia de la Covid-19 continuaron un año después, en 2021, con un incremento de la expansión de los deportistas que registraban sus actividades a través de la red. Si en 2020 se cargaron 21,5 millones de actividades a la semana, en 2021 se pasó a 37 millones, con un aumento del 38 %, alcanzando los 1.800 millones al año. Los usuarios sumaron 3,8 mil millones de kilómetros, con una distancia media por actividad de 6,2 kilómetros y una duración de 38 minutos y 48 segundos, ligeramente superior de los hombres con respecto a las mujeres. La APP sumó dos millones de seguidores al mes. En dicho periodo se repartieron 9.600 millones de kudos (Strava, 2021).

III. Las Redes Sociales Deportivas y la Salud Mental

a) *Consecuencias negativas del uso de las redes sociales digitales*

Importantes modificaciones en el comportamiento de la oxitocina, la dopamina, la serotonina, la adrenalina, el cortisol o la testosterona. Es la consecuencia del consumo de las redes sociales digitales, diseñadas para activar premios biológicos y que por lo tanto pueden ayudar también a acrecentar la impresión de felicidad y la sensación subjetiva de placer. Se potencia la capacidad de interacción social, el individualismo o la desinhibición. Sin embargo, también ha quedado constatado el efecto negativo que pueden reportar, dado que cae en picado la capacidad de concentración y a menudo la autoestima. Además, también provoca adicciones que pueden reportar consecuencias negativas, creando una dependencia emocional y psicológica. "Los estudios han demostrado que el flujo constante de retuits, me gusta y acciones de estos sitios han afectado al área de recompensa del cerebro para desencadenar el mismo tipo de reacción química que otras drogas" (Challco Huaytalla, 2016). Autores como Garcés y Ramos (2010) defienden que el uso excesivo de dichas plataformas provocan trastornos psicológicos como ansiedad, pérdida de la concentración, olvidos de las obligaciones, aislamiento físico o adicción, hasta desembocar en falta de control. Una investigación llevada a cabo por *Think with Google* en 2017 expuso que un 22% de los usuarios cierra la pestaña de una página web si tarda en cargarse más de tres segundos, mientras un 35% si la espera excede los cinco segundos (Google, 2017).

Herrera, Pacheco, Palomar y Zavala (2010) llevan mucha más allá sus investigaciones y relacionan el uso de redes sociales con la depresión, la falta de habilidades sociales y la baja autoestima, mostrándose los usuarios indefensos y manteniendo una percepción deteriorada sobre sus relaciones interpersonales. De hecho, diferentes filtraciones publicadas por el periódico *The Wall Street Journal* en septiembre de 2021 desvelaron que, a nivel interno, Facebook aceptaba que redes sociales como Instagram dañan la autoestima corporal de una de cada tres adolescentes. Se llegaba a aceptar que Instagram puede resultar "tóxica" para los adolescentes. El informe indicaba que "el 32% de las chicas adolescentes dijeron que cuando se sentían mal con sus cuerpos, Instagram las hacía sentir peor" (Eldiario.es, 2021). Ya en 2019 otro informe interno de la empresa afirmaba: "Empeoramos los problemas de imagen corporal en una de cada tres chicas adolescentes" y también que "los adolescentes culpan a Instagram de los aumentos en la tasa de ansiedad y depresión". El 13% de los usuarios británicos y el 6% de los estadounidenses vincularon el deseo de quitarse a la vida al uso de Instagram.

El gran problema de las redes sociales es que no han recibido el escrutinio del público más genérico y las consecuencias de su uso desmedido y descontrolado continúan siendo desconocidos para la mayoría, por lo que se precisa de alfabetización digital y mediática para su comprensión, dado que sus efectos sobre la población (y quizá más sobre los jóvenes) pueden ser muy graves a nivel emocional.

b) La particularidad de Strava

Strava es, en parte, una aplicación diferente porque incita a la acción. Es decir, no promociona, como sí otras redes, el consumo pasivo a menudo relacionado con el ver y consumir de forma aislada. Strava promociona el deporte y, con ello, vincula la exposición pública al esfuerzo físico y la superación, tanto la propia como la colectiva. Es una comunidad digital de deportistas, lo que le reporta, a priori, características positivas por su promoción de la vida saludable. Un grupo selecto por una particularidad específica, la práctica del deporte. Este estudio se centra en la creación de una identidad deportiva digital en la que es enormemente relevante la opinión del otro, que puede actuar desde el distanciamiento afectivo. La retroalimentación es clave en la configuración identitaria a nivel digital, donde se muestra más aquello que se cree que demanda el interlocutor que aquello que se es o se quiere mostrar. La nueva interacción social es audiovisual, activa, constante, inmediata y multitarea y usa nuevos instrumentos conceptuales y metodológicos, por lo que se logran nuevos significados y valores, nuevas prácticas y relaciones sociales. Tampoco ha resultado suficientemente investigado y este estudio debería ser continuado con mayores muestras poblacionales que ayudasen a entender los efectos que dichas interacciones públicas crean en los y las deportistas.

Aplicaciones digitales como Strava reportan un nuevo paradigma comunicacional, en un ambiente en el que ya se había producido y generalizado una difusión absoluta entre lo público y lo privado. O más bien, una desaparición de lo privado, con una nueva autoconsideración de que cualquier actividad individual interesa a la colectividad. Por alejada que dicha apreciación esté de la realidad. La satisfacción personal, tan sujeta a la lectura pausada de la experimentación, en este caso deportiva, se ve diluida rápidamente, por la velocidad con la que actúa el prejuicio, por la interacción con otros u otras a través de las redes sociales, que siempre aporta herramientas para la crítica o la autocrítica. La comprensión del pasado y la valoración personal quedan sujetos a la relación social. Y, desgraciadamente, en dicha apreciación es general la insatisfacción, la avaricia y el retraimiento. Contrasta, sin embargo, con la ambición, el descontrol y el individualismo. Se podrán observar estas características a través de las respuestas de la encuesta realizada a alrededor de 300 deportistas.

Como acepta el vicepresidente de marketing de Strava, Gareth Nettleton, la gran diferencia de Strava que permitió su éxito empresarial contra la competencia fue la incorporación de premios emocionales a su plataforma, es decir, la publicación de los resultados obtenidos deportivamente y la incorporación de interacción de aprobación (pero también de desaprobación, aunque fuese a través del silencio digital) de una comunidad. Dicha visión la aparejaba a otras redes sociales tradicionales a nivel digital, caso de Instagram, Facebook o Tiktok. En Instagram se dan más de 4.000 millones de *likes* al día y la necesidad de estar conectado o de mirar constantemente los *likes* puede convertirse en un pozo de vulnerabilidad del que será muy dificultoso salir porque nunca sacian a la persona, al contrario: siempre se quiere más (Catalán, 2020). Nettleton, en la entrevista citada anteriormente, afirmaba que ellos, como compañía, entendieron que es más importante compartir que competir. Cierto es que se comparte, en cierta medida (unos más que otros) para competir y se compite (unos más que otros) para compartir. Según Nettleton: "A los brasileños le encanta compartir muchas cosas en redes sociales, mientras que los alemanes son mucho más celosos con su privacidad. Con el ciclismo tuvimos suerte: fuimos una de las primeras herramientas centradas en ese deporte. En el caso del running, el panorama era muy distinto: existían aplicaciones buenas y exitosas, pero que no tenían tan desarrollado su carácter social. Desde su origen, Strava fue concebido como una red social (…) El otro reto es ser, cada vez más, una especie de hermano de nuestros usuarios. Queremos ser un habito, una costumbre, el hermano con el que sales a hacer deporte y que te estimula y convierte el deporte en, casi, una adicción" (Nettleton, 2016).

Una adicción al reconocimiento. Según las investigaciones científicas especializadas, la recompensa es un componente central para impulsar el aprendizaje basado en incentivos, las respuestas adecuadas a los estímulos y el desarrollo de conductas dirigidas a objetivos. La activación del sistema de recompensa (…) provoca una liberación de dopamina, especialmente en el núcleo accumbens, que genera una intensa sensación de placer y motiva al sujeto a la repetición de dichas actividades (Hikosaka et al., 2008; Haber y Knutson, 2010). Al núcleo accumbens se imputa funciones relevantes en el placer como la risa y la recompensa pero también otros de diferente índoles como el miedo, la agresión, la adicción y el efecto placebo. Según la psicóloga del deporte, máster en psicología social y deportista de élite durante veintidós años, Davinia Albinyana: "La explicación científica en el ámbito de la psicología del deporte que respaldaría esas causas sería la conocida Teoría de las Metas de Logro (Nicholls, 1989) donde habla de las diferentes maneras de valorar nuestra capacidad en el deporte siendo dos, la autorreferenciada (comparándonos con nosotros mismos) y con criterio normativo (comparando con el resto) De ahí surge los dos tipos de orientación motivacional en el deporte. Los deportistas orientados al Resultado/Ego miden sus capacidades a partir de la comparación con el resto por ese motivo estarán más presionados y sometidos a mostrar sus entrenamientos para compararse. Por otro lado al contrario que los deportistas orientados al Aprendizaje/Tarea los cuales están centrados en aprender y mejorar sus capacidades siguen un criterio de autorreferencia, no están tan presionados en mostrar sus resultados/ marcas/entrenamientos. Esta variable afectaría a largo plazo al nivel de satisfacción en general de la práctica deportiva siendo más satisfactoria para los deportistas orientados a la T/A que los E/R ya que sus mejoras y logros dependen más de factores externos (los demás). Los deportistas de A/T sienten placer simplemente por hacer deporte autosuperarse ya que su energía está centrada en todo aquello que dependa de ellos mismos" (Albinyana, 2022). Por tanto, las APPs deportivas pueden favorecer, si no se consumen con conocimiento de causa y consecuencia efectos como la adicción incontrolada y la obsesión al perseguir premios y reconocimientos alejados de la mejora del estado físico dentro de una ludificación que usa estrategias de interacción interesadas en los beneficios empresariales. También al compartir unos registros de forma pública, que añade dosis de competitividad y con ello también la presión del escrutinio ajeno, lo que se puede convertir en una merma de la autoestima en personas vulnerables a nivel emocional.

Según Martin Turner y Jamie B. Barker (2011), se cree que el éxito como atleta refleja el valor como ser humano y ejercicios como correr ahora son parte de quién eres. Creencias ilógicas asociadas con una mayor dependencia del ejercicio, depresión, ira, ansiedad y agotamiento. Dichos autores consideran que esta forma de interpretar el ejercicio físico obstaculiza el bienestar en lugar de ayudarlo, refleja una motivación a corto plazo y basada en la culpa y no son consistentes de la realidad porque ofrecen excesiva importancia al hecho de competir deportivamente.

Lo que algunos conceptualizan como *stravafilia* está asociado en ocasiones a la presión social, la merma de autoestima, la gestión inadecuada del tiempo, la falta de concentración, la avaricia y la envidia, secundándose efectos positivos como la socialización, el hecho de compartir experiencias y consejos, la motivación por el apoyo ajeno, la configuración de una comunidad vinculada por la vida saludable o la competitividad sana que ayuda a mejorar.

IV. Encuesta

a) Confección del estudio práctico

El estudio se ha confeccionado en dos fases completamente diferenciadas. Por un lado, una investigación sobre la adicción de dichas redes sociales deportivas, que las asimilan a las genéricas y, por otro, el efecto sobre la salud mental y física de los deportistas como fruto de la presión social a la que son sometidos. La primera parte estuvo fundamentada en la lectura y puesta en común de investigaciones previas del mundo científico, aportando una contextualización pertinente para entender el funcionamiento social cuando se produce la interacción en comunidad. Se han consultado revistas científicas, repositorios, páginas web de periódicos acreditados y de prestigio y tesis doctorales.

La encuesta, confeccionada ad hoc para el estudio actual a través de Google Forms, funcionó por bola de nieve, partiendo de un grupo de deportistas vinculados al mundo del triatlón a través de un informante clave, el autor de la investigación, que previamente explicaba el objetivo meramente académico. Las preguntas fueron circulando a través de redes sociales como Facebook, Instagram y Twitter y de otras plataformas como WhatsApp y Telegram. Estuvo en funcionamiento entre el 15 de julio y el 1 de octubre de 2022. La participación fue anónima, con sujetos analizados principalmente de España. La encuesta constaba de 20 ítems, principalmente dirigidas a una respuesta afirmativa o negativa, aunque con cuestiones dicotómicas, politómicas y de múltiple respuesta. En total participaron 288 deportistas. Evidentemente existía una segunda parte de la investigación que pasó por la codificación y análisis de los datos obtenidos a través de la encuesta.

i. *Limitaciones y futuras líneas de investigación*

La principal carencia de este estudio yace en la falta de aplicación de encuestas centradas en parámetros de investigación científica contrastados en el análisis conductual y emocional a nivel psicológico, como son el caso de escalas de Bienestar Psicológico (SPWB) de Ryff (Ryff, 1989; Díaz et al., 2006; van Dierendonck, 2004); de los afectos positivos y negativos (PANAS; Watson et al., 1988); de satisfacción con la vida (SWLS; Diener et al., 1985; Atienza, Pons, Balaguer, García-Merita, 2000); sobre la autoestima

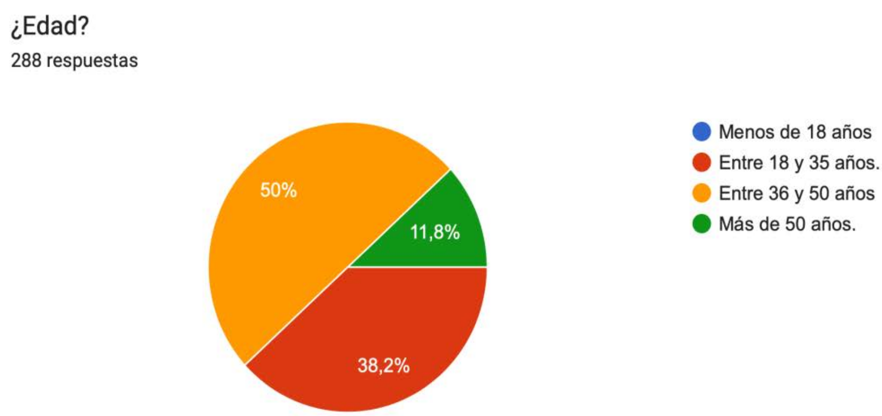
Global Journal of Human-Social Science (H) Volume XXII Issue VII Version I Year 2022

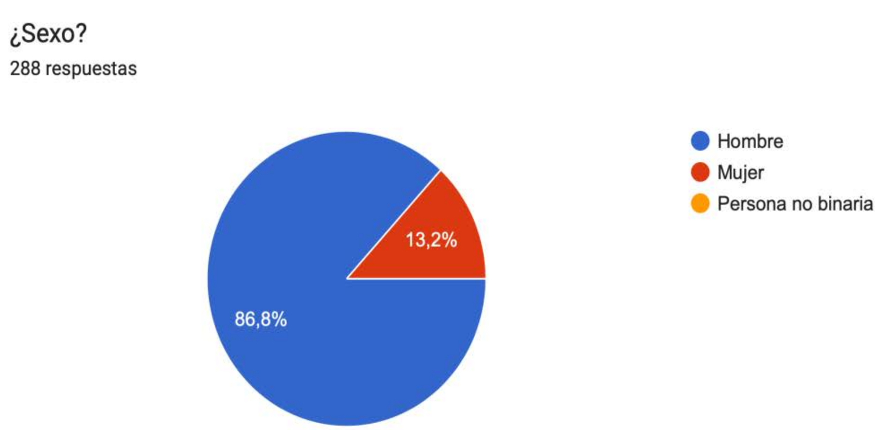
(RSS; Rosenberg, 1965; Atienza, Moreno, & Balaguer, 2000) o sobre la vitalidad subjetiva (SVS; Ryan & Frederick, 1997; Balaguer, Castillo, García-Merita, & Mars, 2005), por situar algunos ejemplos. La realización de dichas encuestas a los participantes que se han dado cita en el estudio hubiese permitido conocer mejor sus características personales y por lo tanto sus predisposiciones psicológicas, completando perfiles más sofisticados que hubiesen podido sostener más sólidamente las afirmaciones.

Evidentemente, a nivel científico, una muestra más amplia hubiese permitido ampliar la representatividad de los deportistas y sus particulares condiciones. La encuesta se distribuyó por canales prácticamente personales que permitieron llegar a un número limitado de deportistas, centrados quizá en unos específicos deportes y en una determinada zona geográfica. Así se confirma en las respuestas, aunque la encuesta era anónima. Las investigaciones online permiten reducir los costos y los tiempos de recolección de datos pero quizá se ven perjudicadas por una falta de honestidad que responde a aquello que los encuestados desean mostrar de sí mismos pero no a sus condiciones o características reales. Un estudio similar pero contrastado con encuestas científicas vinculadas a la psicología social podría segmentarizar la investigación y, por tanto, conocer datos más concretos para tipos diferentes de personas, por ejemplo por lo que hace a individuos que escenifiquen adicciones en otros campos. Por último, el estudio hubiese podido ampliarse con la investigación de la protección de la seguridad digital que aplican los usuarios, por ejemplo con la aceptación de seguidores que no son conocidos en la vida real o la salvaguarda de la información privada para que no sea visible por parte de los desconocidos.

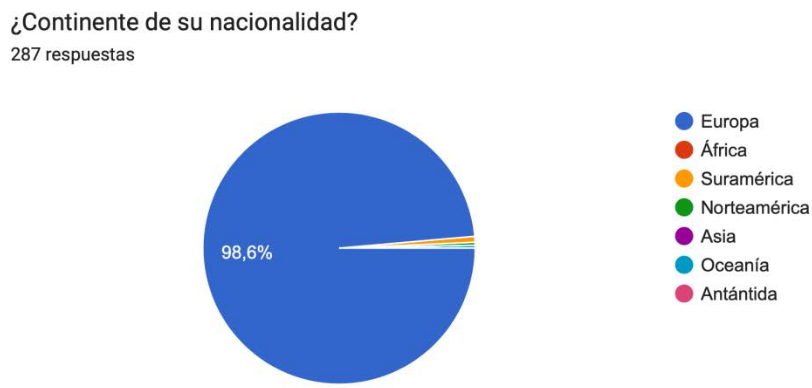
b) Resultados

Del análisis pormenorizado de los resultados de la encuesta se pueden lanzar conclusiones descriptivas y algunas afirmaciones evaluativas. Como queda constatado en los resultados, la encuesta fue contestada mayormente por hombres (86,8 %) de edades comprendidas entre los 18 y los 50 años (un 88,2 %). Dada las limitaciones para una mayor difusión del cuestionario, evidentemente fueron del continente europeo, previsiblemente de España.

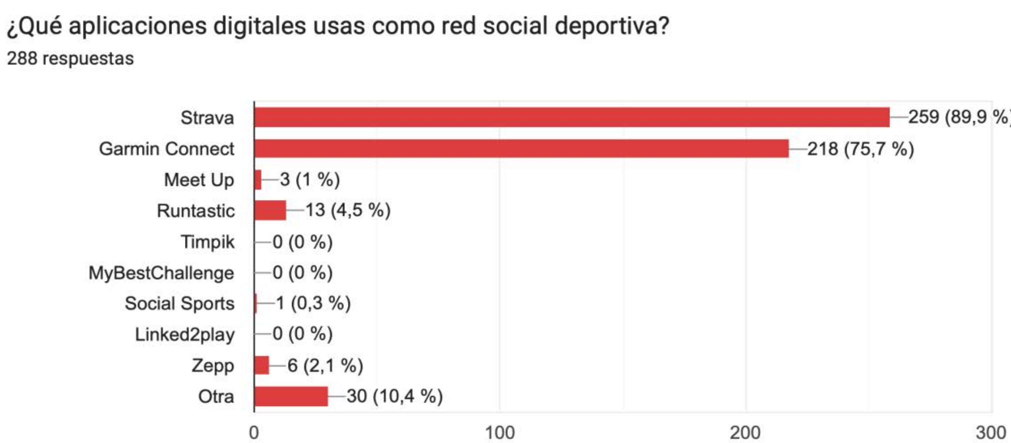




Global Journal of Human-Social Science (H) Volume XXII Issue VII Version I Year 2022

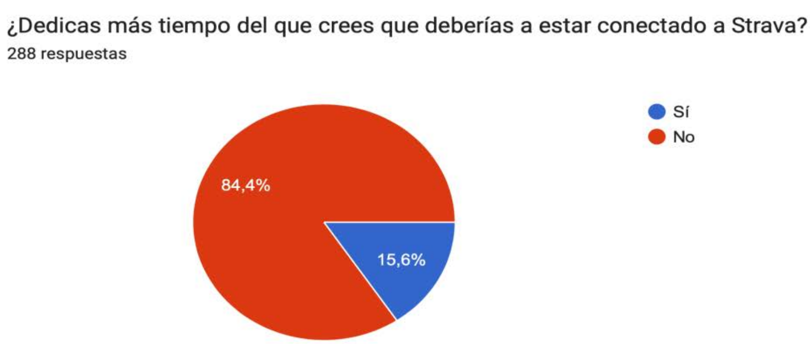


La plataforma reina en el mundo del deporte digital también se destacó en la encuesta como la más aceptada y difundida, compartiendo protagonismo con un Garmin Connect que sin embargo es compatible con la primera al prácticamente funcionar siempre como sincronizadas. Los deportistas registran sus prácticas deportivas a través de los relojes Garmin, que ya cuenta con una APP que permite el estudio y análisis de los datos. Sin embargo, consiente la sincronización con Strava (al igual que otras plataformas como Bkool), por lo que los datos pasan automáticamente a esta, permitiendo ahí la interacción social de la comunidad.

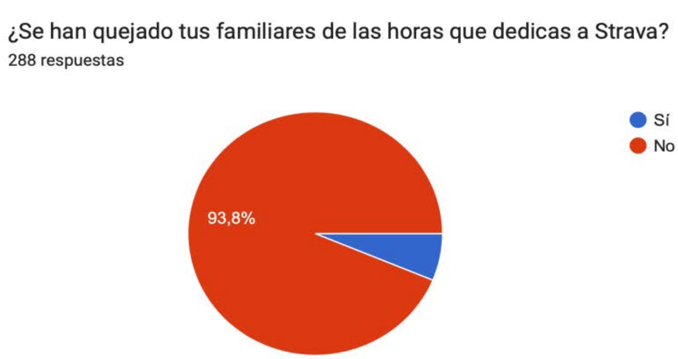


A pesar de la consideración inicial como un portal mayormente de ciclistas y corredores, los informes anuales que aporta Strava demuestran que el senderismo (el hecho de caminar que tanto se popularizó en la pandemia de 2020 y 2021) es más notorio que nunca, con especial popularidad entre las mujeres. Sin embargo, abarca todos los grupos de edad, géneros y regiones. A nivel genérico, el usuario tipo sube caminatas de 2,5 a 4 horas por semana. La caminata y el senderismo fueron los deportes que protagonizaron un mayor aumento en 2021, junto con el yoga y otros entrenamientos de interior. Las particularidades del presente estudio, sin embargo, provocaron que mayormente se expresasen los participantes como deportistas vinculados a la carrera a pie (running) con un 34,7 %, seguido por el ciclismo y los deportes combinados como el duatlón o el triatlón. La encuesta se lanzó principalmente entre clubes de dichos deportes, a los que es más fácil llegar por estar coordinados a través de grupos de WhatsApp o redes sociales como Instagram o Facebook y por lo tanto es mucho más fácil la difusión del cuestionario entre estas comunidades. Entre el público en general que quizá practica y comparte más el mundo del senderismo y las caminatas es más difícil difundir la encuesta. De ahí la posible alteración.

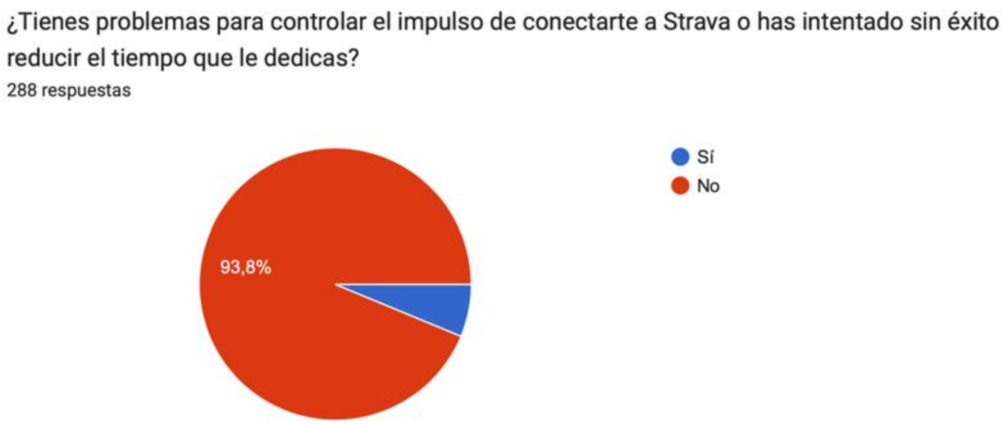
Más allá del análisis de los usuarios de la plataforma deportiva, este estudio pretendía incidir en el consumo, en el modo de su utilización y su vinculación con otras redes sociales digitales y, por lo tanto, sujeto también a las consecuencias de uso que se experimentan en dichas plataformas populares como Instagram, Facebook o TikTok. Cuando los casi 300 encuestados fueron preguntados sobre su concepción del tiempo de uso, la mayoría consideró que no consume Strava por encima de lo normal, siendo esta una apreciación subjetiva que, sin embargo, habla sobre la concepción de aprovechamiento del tiempo, ligado este a sentimientos como la insatisfacción. Tampoco hay que obviar que un 15,6 % de la población encuestada acepta un uso por encima de lo normal, por lo que pueden estar admitiendo una práctica viciosa de Strava. Petriz Fisas hace referencia en sus estudios a la predisposición con las redes sociales de la comunidad runner, muy proclive a publicar *selfies* y fotos de sus competiciones o incluso entrenamientos, ritmos de carrera, logros obtenidos, fotos grupales y otro tipo de contenido (Petriz Fisas, 2017). Dicha propensión se puede extrapolar a cualquier deportista, sea cual sea su práctica. López, por su parte, explica en sus investigaciones que dicha conducta se da porque correr está bien visto socialmente, como símbolo de estilo de vida saludable que también se vincula al sacrificio, la búsqueda de desafíos y la superación personal (López, 2019).



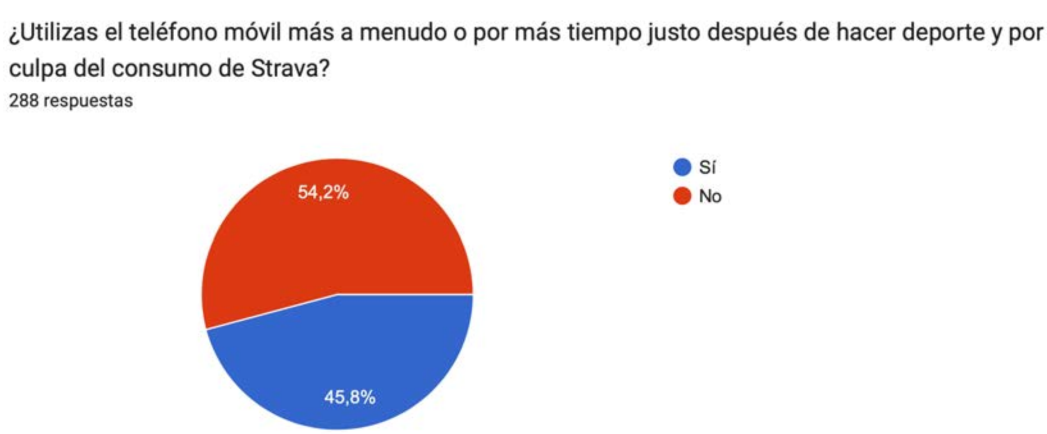
De hecho, vinculado a la pregunta anterior y en la misma línea de respuestas, un 6,2 % de los encuestados acepta que algún miembro de su familia se ha quejado en alguna ocasión por el uso excesivo de Strava, lo que puede desembocar en problemas en los núcleos de convivencia.



Dicha línea de respuesta también se observa en la estadística que afirma que la misma cantidad que la respuesta anterior (un 6,2 %) aceptan que experimentan dificultades para controlar el impulso de conectarse a Strava y que han intentado sin éxito reducir el número de horas que invierten en la observación de la comunidad digital.



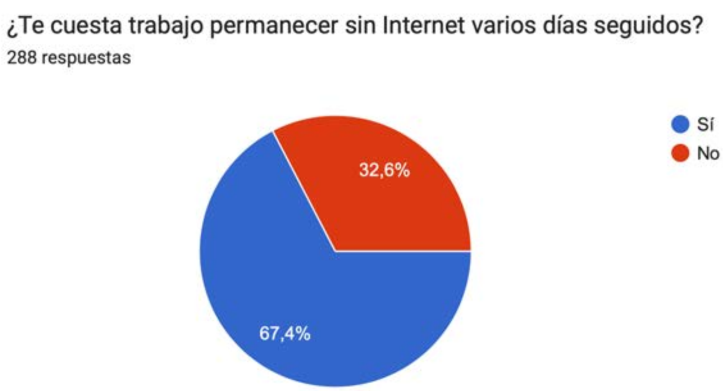
Casi la mitad de los encuestados, en cierta confrontación con los resultados anteriores, acepta que tras hacer deporte usa más a menudo el teléfono móvil por culpa de Strava, es decir, vinculan el deporte al consumo innegociable de la plataforma digital. Son dos prácticas que quedan asociadas, aparejadas. "Observando los resultados de la encuesta de Senso se puede constatar que, aunque en un porcentaje bajo, se observa que las personas consumen más tiempo del que deberían en el uso de dispositivos electrónicos y aplicaciones, no solo los concernientes a los deportes sino también a otras donde pueden tener un punto de referencia y también comparación con otros. Así el uso de aplicaciones deportivas también da paso al consumo de otras plataformas que podrían servir de referencia tanto el ámbito informacional como en el social. Esto se ve asociado a que casi la mitad de los usuarios utiliza otras redes después de usar la aplicación deportiva Strava, un resultado común entre los consumidores de plataformas sociales. Las redes sociales y el uso de internet en general forman parte ya de nuestra vida cotidiana y tanto jóvenes como adultos, han tenido que equipararse para responder ante la necesidad de comunicarse y mantenerse informado, una necesidad que se ha convertido en una "prioridad personal" y una "necesidad primaria" incluso más significativa que otras necesidades como la de interrelación y de seguridad, esto reflejado en que más de la mitad de los usuarios han respondido que cuesta trabajo mantenerse sin internet por días", analiza el psicólogo Alexander López de León, doctorando de la Universidad de Granada y con máster en Psicología Social por la Universidad de Valencia (López de León, 2022).



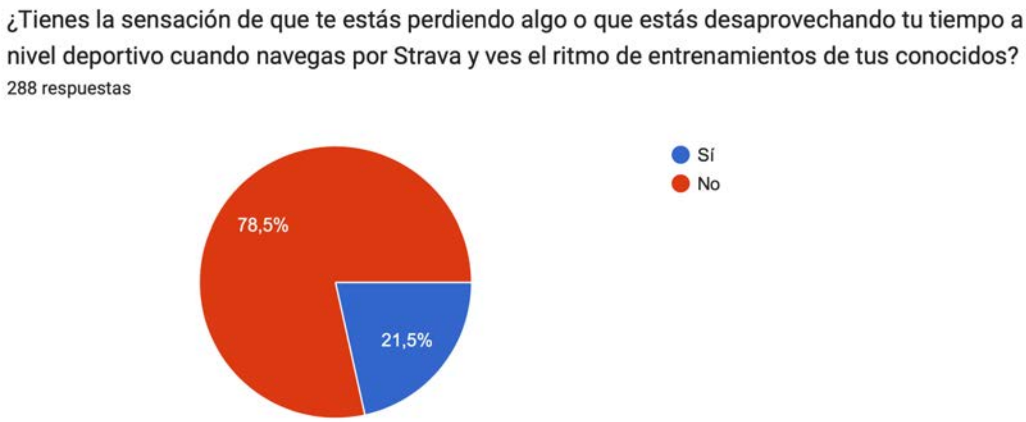
Dichos datos se engloban en una tendencia general conocida en la que los teléfonos inteligentes forman parte de la vida diaria de la mayoría de la población mundial. El 67,4 % de los encuestados acepta que le cuesta trabajo permanecer sin Internet varios días seguidos. Los usuarios de teléfonos móviles utilizaron estos dispositivos una media de 4,8 horas al día el pasado año 2021, lo que suponía un tercio de las horas que pasaban despiertos al día, con un crecimiento del 30 % respecto al año anterior. Así lo certificó un informe del Estado Móvil 2022 que publicó la compañía de análisis App Annie (Data, 2022).

Se denomina nomofobia al miedo irracional a permanecer sin el teléfono móvil. Por poco que sea. Los síntomas son propios de los que siempre hemos escuchados vinculados a la drogodependencia. Ansiedad, cefaleas, obsesión, irritabilidad, nerviosismo, taquicardias, dolores de estómago e incluso ataques de pánico. La dependencia es propia de la adicción. El Instituto Nacional de Estadística (INE) expuso en 2018 que el 58% de los hombres y el 48% de las mujeres podrían padecer dicha nomofobia al temer quedarse sin su teléfono y todo lo que ello suponía. Un 9% mostraban estrés con sólo pensar en apagarlo. Más de la mitad justificaron sus sentimientos ante el aislamiento social y un 10% achacaron su adicción a necesidades laborales (*El Mundo*, 2018). El INE reveló en 2020 que el 96% de las familias cuentan con al menos un teléfono móvil y que el 77% de las personas que acceden a internet lo hacen a través de él. De media, se consulta 34 veces al día. Los psicólogos afirman que esta adicción al teléfono móvil está aumentando rápidamente y que los adictos son cada vez más jóvenes, personas que no cuentan con capacidad intelectual y madurez suficiente como para entender la problemática. Los datos extraídos del Informe Ditrendia: Mobile en España y en Mundo 2020 volvieron a ratificar la tendencia al alza en el uso de dispositivos móviles y redes sociales. Las encuestas realizadas en todo el mundo, por lo que hacía a España, desvelaban que 7,6 millones se entendían a sí mismos como adictos a sus teléfonos móviles. El 61 % de los preguntados respondió que su dispositivo era lo primero y último que miraba cada día, mientras que 3,7 millones no podía pasar más de una hora sin consultarlo. Eso provoca (tanto en España como en el resto del mundo) que los usuarios de Internet dedicasen en 2019 casi 48 días completos a mirar su Smartphone, con una media de 3 horas y 22 minutos al día. La media española era ligeramente inferior pero entre los jóvenes entre dieciocho y veinticuatro años se iba hasta más de 6 horas al día, con un 70 % de dicho tiempo en aplicaciones de mensajería como WhatsApp (41 %) o redes sociales como Facebook (25 %). Casi 29 millones de españoles tienen redes sociales y cada uno tiene una media de 8,4 cuentas (Ditrendia, 2020).

La ciberadicción se convierte en un patrón conductual sin control que puede incluso descuidar las relaciones sociales analógicas, las responsabilidades profesionales y la salud y la higiene corporal. El 67,4 % de los deportistas analizados en la presente investigación expresaron que les cuesta permanecer sin Internet varios días seguidos.



Vinculado más específicamente a los efectos sobre la salud mental, el 21,5 % de los deportistas preguntados en el presente estudio aceptaron que experimentan la sensación de que están perdiendo o desaprovechando su tiempo cuando navegan por Strava y observan los entrenamientos de los integrantes de su comunidad digital. Esta es una tendencia que se ha generalizado con el consumo de las redes sociales más populares. Como explica Alberto Knapp Bjerén, dicho sentimiento incluso se ha conceptualizado: "Cada vez son más las personas que sienten que su vida es mucho menos interesante que la de sus conocidos y que tienen siempre la sensación de estar perdiéndose algo. Cualquier buen momento se rompe al descubrir que alguno de tus colegas está pasándoselo fenomenal en algo que tu desconocías. Las redes sociales, en las que solo se cuenta lo bueno, se están convirtiendo en un nuevo elemento de agobio que ya tiene nombre: FOMO, Fear of Missing Out. FOMO es un miedo social que siempre ha existido: la exclusión, el saber que tus colegas van a algo o tienen algo mejor que tú. Pero gracias a los smartphones y a la ubicuidad e instantaneidad de las redes sociales, ese miedo se ha convertido en un acompañante habitual. Al consumo clásico aspiracional, querer siempre algo que no tenemos y que creemos es imprescindible para nuestra felicidad, se une ahora la angustia de saber constantemente que nos estamos perdiendo algo, de no poder disfrutar lo que estas haciendo en un momento concreto porque a la vez sabes a ciencia cierta, gracias a tu móvil y twitter, que te estás perdiendo otra cosa. Ahora siempre sabes qué están haciendo tus amigos, y por lo tanto qué te estás perdiendo. Eso es lo que puede generar ansiedad y una sensación de falta de adaptación o exclusión. Según un estudio de JWT, tres de cada diez personas de entre 13 y 34 años han experimentado esta sensación, y generalmente cuando ven que sus amigos hacen cosas a las que no están invitados" (*El País*, 2012).

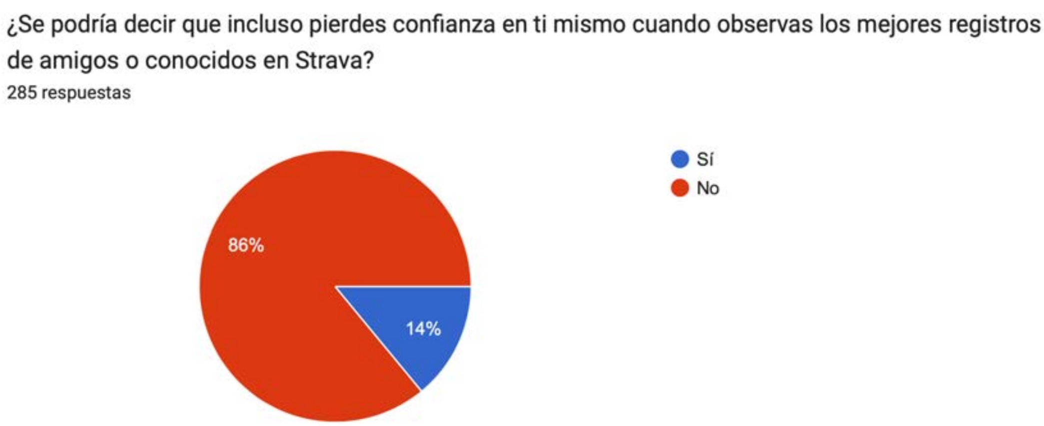


Según añade López de León: "En deportes de alto rendimiento y otras actividades físicas, tener competencia y basarse en los resultados de otros puede ser un aspecto positivo para aumentar el nivel de exigencia, superar sus propios registros y alcanzar los objetivos personales. Sin embargo, la competencia puede ser una fuente de estrés e insatisfacción también. Casi una cuarta parte de los usuarios participantes demuestra que el rendimiento propio y la comparación con otros deportistas tiene una estrecha relación en el uso de la aplicación deportiva. Así, las aplicaciones deportivas podrían estar funcionando (para una sección de la población) no solo como una interfaz de recuentos de los resultados y exigencias propias en el ejercicio físico, sino también como un medio causante de malestar psicológico -estrés, remordimientos, ansiedad, infravaloración de sus propios procesos y progresos personales- debido al uso inadecuado y comparativo de sus herramientas y disposición de información que afecta el rendimiento propio y objetivos personales. Por tanto, es importante adherirse a una educación deportiva que permita el adecuado desarrollo de las capacidades personales, la concienciación en las diferencias de los procesos físicos de los otras personas y la valoración de la competencia sana" (López, 2022).

La insatisfacción puede asociarse a la irritabilidad, la ansiedad o la depresión. Así lo atestiguan varias investigaciones en las que por ejemplo se comprobó que el 68 % de casi 300 atletas experimentaban una gran ansiedad deportiva y una interrupción de la concentración si en las dos horas posteriores a la práctica usaban Facebook (Encel et al., 2017). El 26 % de los y las encuestadas en la presente investigación manifestó sentir insatisfacción al observar sus registros comparados con los de sus compañeros de comunidad digital. Más de 1 de cada 4. El 14 % llegó a aceptar una pérdida de confianza asociada y el 20 % sentir presión social, lo que aumenta la inseguridad y el sentimiento de inferioridad.

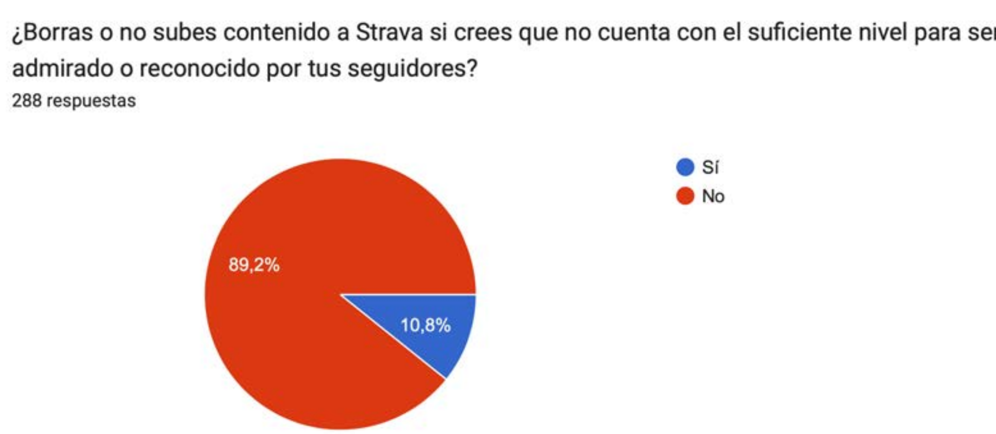
Como con el resto de redes sociales, la actividad digital puede afectar en el rendimiento deportivo. Otra investigación desarrollada en 2019 constató, a través de los tuits de más de un centenar de jugadores de la NBA entre 2009 y 2016, que colgar publicaciones en dicha red social entre las once de la noche y las siete de la mañana del día del partido se asoció con un porcentaje de acierto más bajo en el tiro a canasta y menos rebotes logrados (Jones et al. 2019). Dichas teorías quedaron ratificadas por un nutrido grupo de investigadores, que demostraron con el análisis de veintiún boxeadores que aquellos que jugaban a videojuegos o consumían las redes sociales tomaban peores decisiones después durante los combates en comparación a aquellos que no hacían nada previamente (Sousa et al. 2021). Con futbolistas aportó los mismos resultados (Sousa et al. 2020). La conclusión del estudio fue que navegar por las redes sociales induce un periodo dilatado de impulsos eléctricos en ciertas áreas del cerebro, lo que disminuye el ritmo de procesamiento de la información. La capacidad de concentración se ha reducido de doce a ocho segundos, según un estudio de Microsoft Corporation (*Medical Daily*, 2015).

Por tanto, el consumo de redes sociales antes del ejercicio físico reduce las capacidades de respuesta y la toma de decisiones adecuadas en el deporte. Dicho consumo con posterioridad puede afectar a la autoestima por la comparación con otros deportistas de la comunidad más y mejor preparados.



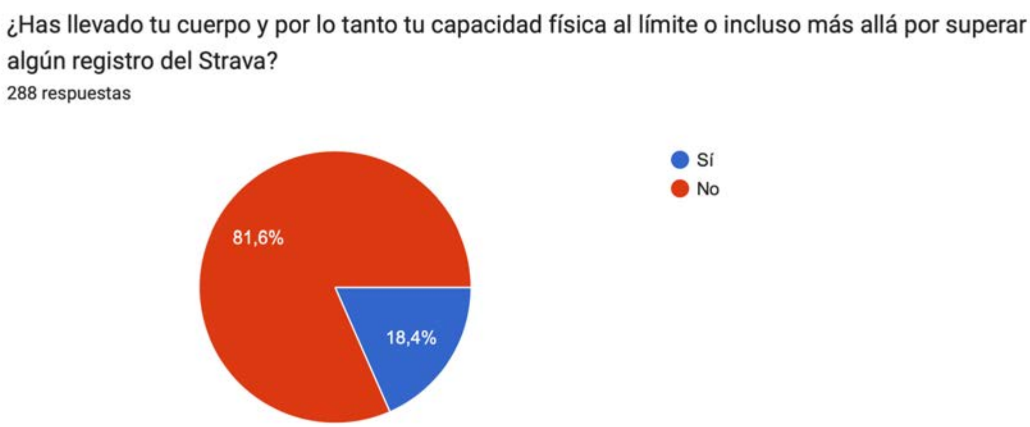
El 11,5 % de los encuestados en el presente estudio aceptaron centrar buena parte de su tiempo durante el entrenamiento en la superación de los segmentos del Strava. Para el 29,9 % sólo existía ese pensamiento cuando los segmentos estaban próximos. En total, más del 40 % aceptaba estar centrados en la superación en dicho “juego” en parte o la totalidad del entrenamiento.

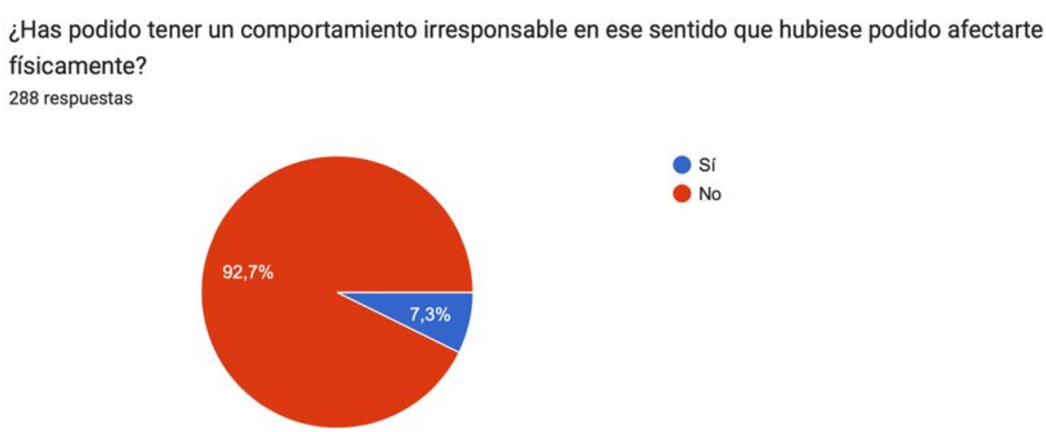
Sólo el 10,8 % de los y las encuestadas acepta que borra o directamente no sube el contenido si no se considera lo suficientemente positivo para que sea admirado por la comunidad de seguidores. Es por tanto, un comportamiento inducido por la aceptación del interlocutor. El dato confirma otros estudios como los realizados por Martín Critikián y Medina Núñez que aseguraban, en referencia a la Generación Z (nacidos en los últimos años de los 90's e inicio de los 2000) que, a pesar de los sentimientos negativos que esto pudiese generarles, el 70% de encuestados no borra una publicación aun habiendo recibido comentarios negativos o desagradables y un 90% afirma que tampoco borra una publicación si no recibe los "me gusta" esperados. El 80% de ellos negó hacer publicaciones estratégicamente pensadas para aumentar sus *likes* (Martín y Medina, 2021). En el mundo digital los usuarios fortalecen su comunidad y la depuran. Lo hacen sin restricciones espacio-temporales, lo que ha supuesto un cambio de paradigma clave en la historia. Con una inexistencia de jerarquía y en el que el autogobierno se impone de forma espontánea. El mecanismo de agregación está sujeto a la voz propia, al espacio reservado en el que cada sujeto digital es escuchado, observado y seguido. Con la exigente exhibición a la que eso obliga, destruyendo prácticamente la separación entre la vida privada y la pública. Se magnifica, con todo, la frugalidad vinculada al individualismo, con una excitación constante que sólo entiende del presente y que anhela la hiperactividad que no descansa y que no reflexiona. La identidad pública depende hoy más de la imagen que se traslada a través del etéreo mundo de las redes sociales que de la vida analógica. Se transmite aquello que se considera que gusta a los demás y en ocasiones el comportamiento primigenio de dicha acción es la autocensura, la feroz crítica sobre una representación del yo que se cree débil. La búsqueda de la reciprocidad se inicia con la pretensión de la homogeneización para encauzar en el grupo, en la comunidad. Porque la identidad nace de la interacción. Es necesario el retorno.



Según considera Jordi Pascual (licenciado en Ciencias del Deporte y Máster en Alto Rendimiento Deportivo): "Como entrenador recomiendo Strava a mis deportistas porque considero que es una magnífica herramienta para controlar el progreso. Creé segmentos para testear a mis deportistas, tanto estado de forma como aerodinámica en gente que prepara media y larga distancia en triatlón. También para controlar cargas semanales, mensuales e incluso anuales. Puedes conocer medias de velocidad anual o kilómetros totales. Eso podría ser totalmente positivo. Si se utiliza de forma profesional y con criterio es una herramienta que nos puede servir para mejorar deportivamente. Pero evidentemente también tiene su parte negativa. He visto a gente crear segmentos única y exclusivamente para tener coronas o KOM. Segmentos que sólo conocer una o dos personas para tener premios. Hay deportistas creando segmentos con el único objetivo de tener reconocimientos, sentirse valorado aunque sea entre el grupo de amigos o entrenamiento. Hay cierta obsesión. Un uso erróneo. Muy perjudicial para la salud mental porque esa ofuscación no está vinculada al deporte, sino al reconocimiento social. Al fin y al cabo como cualquier red social, donde se muestra una vida ficticia a menudo muy alejada de la realidad" (Pascual, 2022).

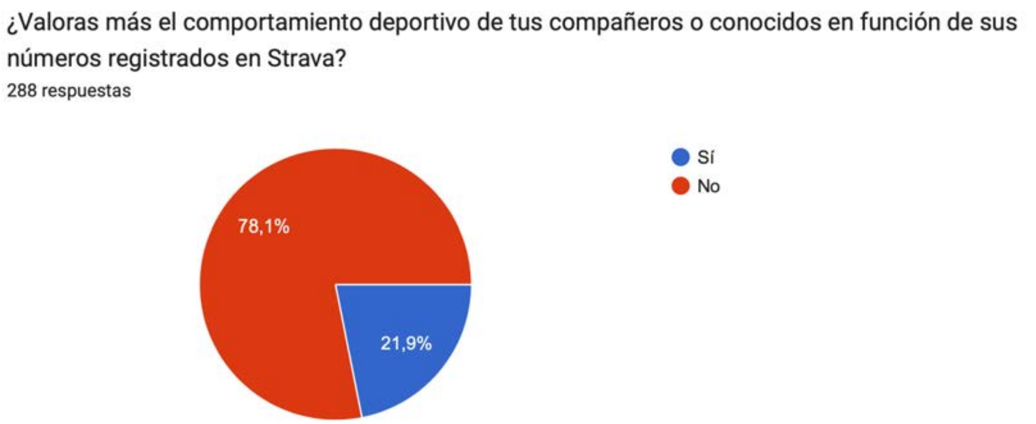
Dicho comportamiento inadecuado es aceptado por el 18,4 % de los encuestados, que respondieron afirmativamente cuando fueron preguntados si habían llevado su cuerpo (su capacidad física) al límite e incluso por encima para superar algún registro de Strava. En el deporte es usual superarse físicamente mediante el entrenamiento pero debe contar con una análisis distinto el hecho de que se pueda llevar la capacidad física por encima de las posibilidades individuales sólo con el único objetivo de mejorar registros en una red social. La admiración y respeto de la comunidad digital es clave en dicho planteamiento. El 7,3 % incluso llega a aceptar, en la siguiente pregunta, que su esfuerzo físico pudo llegar a producirse bajo un comportamiento irresponsable.





En las interacciones humanas, las señales de éxito en las redes sociales dadas, por ejemplo, por el número de seguidores o la cantidad de "me gusta" obtenidos en las publicaciones, implican una mejora de la reputación y son capaces de activar el sistema de recompensa del cerebro ya que activan regiones cerebrales asociadas a este, como la corteza prefrontal ventromedial, el estriado ventral y el área tegmental ventral (Fareri & Delgado, 2014). Sherman, Payton, Hernández, Greenfield & Dapretto (2016) demostraron en una completa investigación que los adolescentes mayor desarrollaban una actividad cerebral en las regiones neuronales implicadas en el procesamiento de recompensas cuando observaban en Instagram fotografías con más “me gustas” que no otras. Demostraron así que la cantidad de apoyos públicos se vinculaba al respaldo posterior y, por tanto, a la influencia o popularidad social. Las fotos con más interacciones positivas provocaban mayor actividad cerebral también por lo que hacía a la imitación y la atención. Se destacó el papel del núcleo accumbens al recibir retroalimentación positiva de las propias fotografías.

El 21,9 % de los encuestados para el presente estudio también aceptan que valoran más el comportamiento deportivo de los compañeros o conocidos en Strava en función de sus resultados subidos a la plataforma.



Por último se quiso preguntar a los y las encuestadas por su predisposición a pagar por la aplicación, dado que la compañía decidió en 2020 dar un paso adelante para aumentar los ingresos, bloqueando con previo pago algunos servicios de gran popularidad entre los usuarios, como era, por ejemplo, los rankings clasificatorios en los sectores ciclistas. Alrededor de 1 de cada 5 de los encuestados manifestó su predisposición al pago, apreciando así el valor añadido de la plataforma. Tras un periodo de prueba gratuito, el precio es de 7,99 euros si se trata de una suscripción mensual o 59,99 euros si es anual.

V. Conclusiones

La cibercomunicación ha reportado productos de entretenimiento caracterizados por la inmediatez, la constante interacción y la participación, provocando que constantemente estemos sujetos a la opinión de los demás. Solo en Instagram se ofrecen más de 4.000 millones de *likes* al día, que provocan otros tantas reacciones tras los avisos a las personas interpeladas, en lo que supone una dependencia psicológica y emocional sin precedentes en la historia. El deportista quiere mostrar sus avances. Y lo hace a través de comunidades digitales mayoritariamente públicas en las que su privacidad queda de nuevo sometida, rindiéndose al escrutinio social. La tecnología ofrece así una nueva motivación, con una nueva experiencia que trasciende a la práctica deportiva y se expande con posterioridad a través de la búsqueda del reconocimiento público. El ritmo frenético con el que se expande la nueva tecnología modifica prácticamente sin control y sin conocimiento de causa las relaciones humanas y la adaptación de la sociedad llega a menudo tras consecuencias negativas ya en marcha que perjudican la salud mental y física. En el caso de las redes sociales digitales a través de plataformas como Facebook, Instagram o Tiktok se han estudiado casos de dependencia psicológica y emocional, lo que las ha convertido en un pozo de vulnerabilidad.

El presente estudio buscaba conocer si también las plataformas digitales deportivas que han potenciado la interacción social de sus integrantes podrían ejercer un efecto similar entre sus usuarios y usuarias, provocando presión social, dependencia emocional, frustración e insatisfacción, e incluso llevando a los deportistas a asumir retos deportivos inadecuados para su formación o estado físico sólo con el objetivo de conseguir o consolidar su estatus entre su "comunidad" digital.

La disciplina y el esfuerzo que exige la mejora deportiva van acompañados hoy, de forma general, de la presión por la sobreexposición que se produce a través de la redes sociales. El nuevo paradigma comunicacional que supone la cibercomunicación ha diluido, hasta prácticamente hacer desaparecer, las diferencias entre los espacios público y privado, por lo que hoy la participación en entrenamientos y competiciones son evaluados o, como mínimo observados, por múltiples personas que, siguiendo la tendencia de las otras redes sociales más genéricas, opinan. Opinan sin filtros. Dada la publicación pública de los registros antes privados, Strava introduce la competitividad en el entrenamiento y, con ello, los patrones de consumo y rivalidad individual. Funciona simplemente como la consecución de una serie de estímulos que ayudan a sentirse útil de forma inmediata, aunque no tenga ninguna capacidad transformadora ni disruptiva.

En un principio las aplicaciones de carácter deportivo no tienen teóricamente causas nocivas y simplemente se limitan a controlar parámetros de la capacidad física, lo que teóricamente podría traducirse en mayor motivación para seguir haciendo deporte. Sin embargo el uso y abuso de dichas aplicaciones, como con el resto de la redes sociales de carácter menos concreto, provoca adicción y pueden ser perjudiciales a nivel emocional. El estudio quiso expandir los conocimientos en primer lugar sobre la capacidad adictiva a Internet de una APP como Strava que *gamifica* la práctica deportiva a través de herramientas tecnológicas y de la interacción social y, por otro, observar los efectos para la salud mental que dicho comportamiento podía provocar en los deportistas sometidos al escrutinio público, lo que obliga a una productividad y perfeccionamiento constante. La adicción a una aplicación como Strava incluso ha sido conceptualizada popularmente con el nombre de *stravismo*, padecido por deportistas obsesionados en conseguir los mejores tiempos en los sectores establecidos en la plataforma o el reconocimiento de sus seguidores. La compartimentación de los entrenamientos a través de la redes sociales forma parte ineludible ya de dicha preparación. La presente investigación ha venido a ratificar los resultados obtenidos por otros estudiosos por lo que hace al consumo de redes y sus consecuencias sobre la confianza personal, añadiendo aquí que la modificación del comportamiento por culpa del examen popular puede llevar a actuar de forma irresponsable a nivel físico. Así lo aceptaron alrededor del 18 % de los encuestados.

El nivel de profesionalización que se ha adquirido en el deporte amateur hace que la mayoría de los registros de records existentes en Strava sean insuperables para el común de los deportistas, lo que provoca sentimientos de frustración que afectan a la autoestima. Además, la mayor disponibilidad horaria durante la pandemia de Covid-19 permitió una expansión del deporte (como se observa en los registros anuales aportados por la compañía), mejorando considerablemente el estado físico general. Los niveles de competitividad son inabarcables en aplicaciones como Strava dado que es un mundo en el que conviven millones de deportistas, cada uno de ellos y ellas subiendo y publicando lo mejor de su estado físico. El 26 % de los y las encuestadas en la presente investigación manifestó sentir insatisfacción al observar sus registros comparados con los de sus compañeros de comunidad digital.

A la inyección inicial de autoestima por la práctica del deporte, algunos y algunas consideran que les sigue una insatisfacción al observar que otros usuarios de la comunidad digital hacen más o mejor, por lo que la sensación es de que uno siempre se queda corto. La competición se orienta a los resultados, datos numéricos que no muestran la complejidad de la vida personal, profesional o deportiva. A la postre, según aceptan el 14 % de los encuestados, dicha interacción les afecta en la autoestima, mientras el 20 % dijo sentir presión social, lo que aumenta la inseguridad y el sentimiento de inferioridad.

El deporte ha interiorizado una nueva variante masiva: El escrutinio social digital. Disfrutar con la práctica, para muchos y muchas, está sujeto ahora a la opinión del resto. A pesar de que el deportista sea amateur, la concepción del éxito o el fracaso irá sujeta a la comparativa. Se precisa una mayor alfabetización digital que capacite a los usuarios de las redes sociales y les dé a conocer las consecuencias del consumo masivo e incluso adictivo. Las nuevas herramientas de interacción social aportan nuevas formas de comunicación y viceversa, por lo que la creación de contenido debe ir sujeta a su comprensión. La alfabetización no se debe limitar a un primer nivel de conocimiento sino abrazar también una mirada ética y, bajo la premisa de que la comunicación es poder, transmitir qué se debe hacer con ella a todos los niveles (tanto públicos como privados) y los peligros que entraña un mal uso. Para combatir, por ejemplo, el acoso digital y sus graves consecuencias sobre la salud mental. Este es un estudio iniciático sometido a carencias y por ello se precisan nuevas investigaciones futuras que profundicen en el efecto de las APP deportivas sobre la salud mental de los usuarios. Se aportan, sin embargo, valiosos datos y tendencias a tener muy en cuenta.

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Agribusiness Entrepreneurs and their Market Share

By Dr. Bilal Ahmad Sheikh, Dr. Yamini Raut, Dr. F.A. Shaheen, Dr. Omer Fayaz Khan & Dr. Imran Mehraj Dar

Abstract- Agribusiness venture has huge function in the economy to foster rural development in the nation. The current agribusiness venture in UT of Jammu and Kashmir is mainly in the nature of food processing units. They have implications on food security and essential necessities of human beings. The present study aims at recognizing qualities, shortcomings, opportunities, and threats for agribusiness ventures with economic and financial perspectives in UT of Jammu and Kashmir to capture market share. The article also proposes sufficient agribusiness entrepreneurship Characteristics, for example, Company image and Product Quality for tending to factors that obstruct the development and improvement of agribusiness entrepreneurship in Jammu and Kashmir. Hence, based on the survey data generated through 130 Agribusiness entrepreneurs where analyzed and the corresponding implications and Suggestions are discussed in the work.

Keywords: SWOT analysis, agri-business and agri-entrepreneurship, income and growth.

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Dr. Bilal Ahmad Sheikh [α], Dr. Yamini Raut [σ], Dr. F.A. Shaheen [ρ], Dr. Omer Fayaz Khan [Ѡ] & Dr. Imran Mehraj Dar [¥]

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I. Introduction to Agribusiness

Agribusiness is a wide idea used to portray corporate agricultural endeavors independently and aggregately. Agribusinesses are organizations engaged with at least one phases of the creation of harvests and livestock (Mugonola and Baliddawa, 2014). The expression "agribusiness" was coined during the 1950s by John Herbert Davis and Ray A. Goldberg to focus the two-way relationship among financial specialists and agribusiness ventures as the dual roles of suppliers and buyers (Wortman, 1990). Firms that serve agribusiness depend on farmers for their business sectors and for a portion of their provisions (Yessentemirova et al., 2019). Anyway, in the mid nineteenth century, agribusiness was an independent industry. The typical farm family delivered its own food, fuel, shelter, draft animals, feed, devices and clothing, only a couple of necessities had to be bought off the farm Klerkx and Leeuwis (2008).The farm family performed all purposes and all tasks relating to the creation, handling, stockpiling, and distribution of farm commodities. In the resulting years, however, agriculture advanced from self sufficiency to intricate relationship with different sections of the economy, especially those identifying with the assembling of creation supplies, handling and circulation of food and fiber items (Escalante and Turvey, 2006).while as agribusiness comprises of a several million farm units and a few thousand business units, each an autonomous entities, allowed to settle their own choices. Agribusiness is the sum total of thousands of trade Associations many exchange affiliations, farm associations, semi research bodies and councils, each focusing on their own advantages (Gielen et al., 2003). The U.S. government likewise is a part of agribusiness to the extent that it is engaged with research, the guideline of food and fiber activities, and the possession and exchanging of farm commodities and having colleges and universities with their teaching and experimental stations, and extension capacities from another areas of agribusiness (Gielen et al., 2003). Agribusiness exists in a huge mosaic of decentralized substances, capacities, and activities identifying with food and fiber (Gielen et al., 2003). Subsequently the advancement from farming to agribusiness has carried with it various advantages, these incorporate creation of new jobs due to agribusiness Saiymova (2018). The creation of farm jobs has been the reason for the nation's monetary development and advancement throughout the previous 150 years, and is indirectly responsible for increment of national income of any nation (Gielen et al., 2003).

a) Agribusiness and Society

Agribusiness incorporates all the exercises inside the agricultural food and natural recourse industry engaged with the creation of food and fiber. Individual agribusinesses may offer things to farmers for production; offer types of assistance to other agribusiness organizations; that are to be engaged with the advertising, transportation, handling, and distribution of agricultural products. Agricultural services are of significant worth to the client or purchaser (Senker and Faulkner, 2001). Agribusiness sector likewise provide food clothing and shelter in addition agribusiness gives jobs to a large number of individuals in science, research, engineering, government agencies, commodity organizations and trade organizations. Agribusiness relates to general society and private areas (Nwibo & Okorie, 2013). The public area is the financial and managerial elements of managing the conveyance of products and ventures by and for the public authority (Wortman, 1990). The private area is the area of the economy related with private benefit and isn't constrained by government (Wortman, 1990).

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b) The Scope of Agribusiness

Agriculture is the establishment of civilization, cultivation of different agricultural commodities for agricultural purposes permitted farmers to settle in villages instead of comfortable cities and towns. Agribusiness has played a significant role in the development of national and international levels (Rivotti et al., 2019).

c) Local Economies

Agriculture is a generous contributor of local economies, monetary yield and worth added financial effects can be generous (Herliana et al., 2018). Important non-conventional financial impacts of local agriculture are made through the travel industry, wild life viewing, fisheries, and entertainment. Numerous individuals are occupied with regular work tied directly or by indirectly to agricultural activities (Smagulova et al., 2018). Rural Agricultural land and agribusinesses pay taxes to support government in day today activities Saiymova (2018). Hence, the huge amount of taxes paid by different agribusiness activities to local economies in India leads to the development of local economies

d) State Economies

Agriculture is probably the biggest business in numerous states. The farming business creates huge money receipts inside most states and provides numerous jobs Smagulova et al. (2018). In addition, agriculture has an enormous monetary multiplier impact, so it contributes positively to different areas of the economy (Yessentemirova et al., 2019). Hence, the huge amount of taxes paid by different agribusiness activities to state economies in India, creation of business activities and creation jobs by different agribusiness activities leads to the development of State economies in India

e) World Economy

For a significant part of the total world's population, agriculture is a subsistence activity. Around 90% of the food cultivated on the planet is consumed through in the nation producing it (Saiymova, 2017). However, trade of agricultural merchandise on a worldwide basis has expanded. Trade brings down expenses of rural products and extends choices. Trade, alongside with aid and innovation, can expand agricultural part in the worldwide economy, bringing about more prominent food security, financial turn of events, and ecological supportability (Smagulova et al., 2018). Hence, globalization of Agribusiness products leads to development of World Economy.

II. Objectives of the Study

To Study the characteristics leading Agribusiness entrepreneurs to increase their market share.

a) Hypothesis

$H_o(1)$: There is no statistical association between Agribusiness entrepreneurs product quality offered and Market Growth expectations in near future.

$H_o(2)$: There is no statistical association between Agribusiness entrepreneurs Brand Name and Agribusiness dealers Market Growth expectations in near future.

III. Materials and Methods

In order to ensure that the researcher responds to the research problem, a detailed description of the procedures and methods used to carry out the research is explained systematically. This portion provides descriptions of study design, sampling technique, variables and their analytical estimation, data collection instruments, data collection methods employed and statistical tests used to analyze data.

a) Geographic location

The present study is carried in Anantnag, Shopian Baramulla and Ganderbal districts of Kashmir valley, the sampling design adopted in the study was Stratified random sampling technique.

b) Sampling Design

Stratified sampling is based on grouping units into subpopulations called strata and then using a hierarchical structure of units within each stratum.

c) Sample size

The present study is carried in Anantnag, Shopian Baramulla and Ganderbal districts of Kashmir valley 150 questionnaires were circulated. The filled up response were collected successfully from 140 respondents, however from collected 140 responses 130 responses were valid and 10 responses were incomplete and hence eliminated from the current study. Hence the sample size for the present work is treated as 130 Respondents.

d) Respondents

Population using Agribusiness Products (Corn, soybeans, dairy products/milk, broilers, hogs, miscellaneous crops, wheat, chicken eggs, and hay) in their day today life.

e) Agribusiness entrepreneurs

Agribusiness dealers dealing with Corn, soybeans, dairy products/milk, broilers, hogs, miscellaneous crops, wheat, chicken eggs, and hay

f) Survey Instrument and Data collection

The present study utilizes primary data for addressing the specific objectives of the study. The primary data for the present study were collected through questionnaire, containing general demographic data, education level and information concerning income and growth expectations.

IV. Swot Analysis of Agribusiness

SWOT is precise information that can be used to make a strong activity plan for tending to a shortcoming and dangers, and emphatically exploiting your qualities and openings (Schenck and Gangrened, 2013). It is difficult to precisely outline business' future without first assessing it from all points, which incorporates an exhaustive look at all inside and outer assets and threats (Taylor, 2013), so this examination prompts business mindfulness and the foundation of any effective key arrangement and also proposes sufficient agribusiness entrepreneurship strategies, for example, price adjustment strategy and programmers for tending to factors that obstruct the development and improvement of agribusiness entrepreneurship in India.

V. Results and Discussions

Table 1: Strength, weakness opportunities and threats of Agribusiness entrepreneurship in India

Strength	Weakness
• Huge natural recourses • Suitable geographical conditions • Availability of Raw material • Strong traditional knowledge • Large domestic as well as International demand	• Financial problems • Lack of professional management • Limited access to technologies • Dependence on climatic conditions • Lack of proper infrastructure facilities
Opportunity	**Threats**
• Value addition • Increasing market demand for Agricultural products • Employment generations • Proper utilization of natural recourses	• Unorganized market • High competition • Price Fluctuations • High cast of infrastructure

Computed from Secondary data by analysis of different reviews

a) Inference of SWOT Analysis

i. Internal

India is one of the flexible nations on the planet where numbers of huge natural recourses are available. Every natural asset giving a possibility to set up new agro based venture in the country. It prompts to undertake an attempt to establish agribusiness venture in rural region (Saparaliyev et al., 2019).Also India has a wealthy natural resources for fitting geological conditions for Agriculture creation where tremendous agriculture production is possible (Wortman, 1990). Agro based firms predominantly depend on farming yields so it is one of the significant qualities of the agribusiness venture to the extent its advancement are thought of (Saparaliyev et al., 2019). Anyway crude material is the fundamental contributions for getting an end result for agribusiness venture. India is delivering enormous agribusiness items, which become the crude material for agro exercises Saiymova (2018).India is additionally ready to trade its item in the worldwide market. Agribusiness venture can procure an important unfamiliar trade, which will reinforce public economy. Consequently Agribusiness venture in India has a solid conventional information, which is permeated from the generations to generations, which is giving contributions to the skill in assembling like craftsman's industry, material industry, cashew industry, handicraft industry and so forth Saiymova (2018).Also agribusiness venture in India produces additional employment in rural areas and this opportunity may help an individual from poor family and helps in reducing the poverty by providing income sources for day to day lives. Agriculture venture Creation has an enormous demand in the homegrown market (Wortman, 1990). Huge homegrown market demand is making an alternate point of view for agribusiness venture it is viewed as one of the significant positive parts of this industry Saiymova (2018).

b) Agribusiness business in India has a few shortcomings, which are talked about beneath

Infrastructure is the significant component, which is important to be considered deliberately. If there should arise an occurrence of the agribusiness venture outcomes in India, foundation isn't satisfactory like street, transportation, banks, media communications etc the same is counted as shortcoming in agribusiness sector Saiymova (2017). Anyway the export procedures are exceptionally complicated as export procedures require additional time that may make issues for agribusiness venture, like wise it needs to complete various kinds of customs it requires additional time and efforts for them (Saparaliyev et al., 2019). Utilization of innovation and technology increases the production of the organization with the ease and time, however the expense of present day innovation and technology is exceptionally high which isn't affordable to small and medium agribusiness ventures, there the high price of modern technology and innovation is become the shortcoming (Herliana et al., 2018).

c) *External Factors*

Agribusiness business venture is the significant component in the provincial economy of the India. These agribusiness industries especially have the accompanying chances; initially just neighbourhood market was accessible for agribusiness ventures however at present market range has expanded. It isn't essential agribusiness venture is depend just to the neighbourhood market it tends to move outside market (Herliana et al., 2018). Anyway the rural industry can make esteem expansion item like reprocessing on milk, reprocessing on sugar and so on (Saparaliyev et al., 2019). This is zone where agribusiness venture has considered large open doors likewise agribusiness ventures can create more employment in the rural areas of a country, this may likewise considered as one of the opportunities for agribusiness entrepreneurship in India (Yessentemirova et al., 2019).India is rich with natural assets, to use the proper natural assets is huge opportunities for agribusiness ventures.

d) *The accompanying variables are making threats for agribusiness entrepreneurship*

Agribusiness entrepreneurships are facing the worldwide rivalry; it is hard to agribusiness entrepreneurships to maintain a business in the high competitive zone with the position of safety (Herliana et al., 2018). For the most part, agribusiness venture is having little capital in the remote zone of the nation so it is hard to face the huge organizations (Yessentemirova et al., 2019).while as it is exceptionally hard to establish the efficient market for agribusiness item; good market is the essential to have the fitting cost for the end result. Issue of the marketing is viewed as one of the significant threat for agribusiness business (Senker and Faulkner, 2001) anyway to maintain the economical development of any industry good trade practices are essential. If there should arise an occurrence of agribusiness with absence of good trade practices like quality of products, weight, packaging and so forth are making the issue of this industry (Herliana et al., 2018), also because of the price variances it is hard to maintain pricing technique some time organization may have losses, these losses agro based industry couldn't bear, thus this factor making the threat for agribusiness business venture (Herliana et al., 2018). Henceforth the expense of present day innovation is in every case high it is hard to buy new technology for little association in India (Saparaliyev et al., 2019). The significant expenses of machineries are making dangers for the agribusiness venture in India (Herliana et al., 2018).

VI.

Table 2: ANNOVA results with multiple comparisons for Product Quality-(factor of purchase) of Agribusiness Products and Age of Respondents.

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Product Quality	Between Groups	17.873	3	5.958	3.636	0.015
	Within Groups	190.093	116	1.639		
	Total	207.967	119			

Multiple Comparisons					
LSD					
Dependent Variable	(I) Age	(J) Age	Mean Difference (I-J)	Std. Error	Sig.
Product Quality	25-34	35-44	0.053	0.321	0.869
		45-55	-0.661*	0.308	0.034
		55 & above	-0.861*	0.355	0.017
	35-44	25-34	-0.053	0.321	0.869
		45-55	-0.714*	0.319	0.027
		55 & above	-0.914*	0.364	0.013
	45-55	25-34	0.661*	0.308	0.034
		35-44	0.714*	0.319	0.027
		55 & above	-0.200	0.353	0.572
	55 & above	25-34	0.861*	0.355	0.017
		35-44	0.914*	0.364	0.013
		45-55	0.200	0.353	0.572

*Note: *Significance level 0.05*
Source: Authors' estimation

The variation in the *Product Quality-(factor of purchase) of Agribusiness Products and Age of Respondents* is defined in hypothesis-1, taken up and its results are shown in table-2 as an outcome of one way ANOVA model conceptualized.

From the details provided in table-2, it can be inferred that the variations in the quality of a product between Age group of 25-34 and 45-55 are found to be significant at 5 percent level, similarly the variations in the quality of a product between Age group of 25-34 and 55 & above are found to be significant at 5 percent level. Also, the variations in the quality of a product between Age group of 35-44 and 45-55 are found to be significant at 5 percent level, while as the variations in the quality of a product between Age group of 35-44 and 55 & above are also found to be significant at 5 percent level. However, the variations in the quality of a product between Age group of 25-34 and 35-44 are not found to be significant at 5 percent level, similarly the variations in the quality of a product between Age group of 45-55 and 55 & above are found to be significant at 5 percent level.

a)

Table-3: Results of ANOVA for hypothesis-1

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Brand Name	Between Groups	8.240	3	2.747	1.630	0.186
	Within Groups	195.460	116	1.685		
	Total	203.700	119			

Multiple Comparisons LSD					
Dependent Variable	(I) Age	(J) Age	Mean Difference (I-J)	Std. Error	Sig.
Brand Name	25-34	35-44	-.143	.325	0.661
		45-55	-.191	.313	0.543
		55 & above	-.772*	.360	0.034
	35-44	25-34	.143	.325	0.661
		45-55	-.048	.323	0.883
		55 & above	-.629	.369	0.091
	45-55	25-34	.191	.313	0.543
		35-44	.048	.323	0.883
		55 & above	-.581	.358	0.108
	55 & above	25-34	.772*	.360	0.034
		35-44	.629	.369	0.091
		45-55	.581	.358	0.108

Computed from Primary Data

*Note: *Significance level 0.05 Source: Authors' estimation*

The variation in the *Brand Name -(factor of purchase) of Agribusiness Products and Age of Respondents* is defined in hypothesis-2, taken up and its results are shown in table-3 as an outcome of one way ANOVA model conceptualized.

Age group of respondents was categorized into four groups such as 25-34, 35-44, 45-55 and 55 & above for identifying variations in Company's name that influence respondents *Brand Name -(factor of purchase).* From the results of this one way ANOVA model as shown in table-1, it can be inferred that the F value of 1.630 corresponding to Brand Name that influence respondents *Brand Name -(factor of purchase)* decision between different Age groups of respondents such as 25-34, 35-44, 45-55 and 55 & above are not found to be significant at 5 percent level. Hence hypothesis-2 is accepted at 5 percent level of significance. This result clearly shows that there are no significant variations between different Age group of respondents and Company's name that influence respondents *Brand Name - (factor of purchase).*

i. *Table 4:* Results of the regression for hypothesis 3rd

Model		Unstandardized Coefficients		Standardized Coefficients	T	F	Adjusted R Square
		B	Std. Error	Beta			
1	(Constant)	17.605	0.760		23.180*	127.064*	0.50
	Product Quality	0.035	0.012	0.094	2.954*		
	Brand Name	0.042	0.012	0.114	3.424*		
	Product satisfaction	0.215	0.020	0.351	10.546*		

*Dependent Variable: Behaviour of respondents; *Significant at 5 percent level;*
Source: Computed from primary data

From the results it can be inferred that the F value of 127.064 is found to be significant at 5 percent level and hence hypothesis-3 is rejected. These results suggest that Behavioural Intention leading respondents to buy Agribusiness products depends on Product Quality, Brand Name and Product satisfaction (customer satisfaction after the usage of products).

Further the adjusted R Square value of 0.5 from the table-4 indicates that 50 percent of such Behavioural Intention to buy Agribusiness products is contributed by Product Quality, Brand Name and Product satisfaction (customer satisfaction after the usage of products). The t values of 2.954, 3.424, and 10.546 corresponding to Product Quality, Brand Name and Product satisfaction (customer satisfaction after the usage of products), are found to be having significant effects on model conceived. More specifically Product satisfaction is found to be having significant superior effect on Behavioural Intention to buy Agribusiness products with a higher t value of 10.546 and Brand name is found to be having next significant effect on Behavioural Intention to buy Agribusiness products with a second higher t value of 3.424. Also, Product Quality is found to be having significant effect on behavioural Intention to buy Agribusiness products with a least significant t value of 2.954.

b) Findings

1. *Product Quality-(factor of purchase) of Agribusiness Products and Age of Respondents,* Specifically age group of 25 to 34 years and 45-55 years differs in their factor of *Product Quality-(factor of purchase) of Agribusiness Products and Age of Respondents.* Similarly, age group of 25 to 34 years and 55 and above years differs in their factor of *Product Quality-(factor of purchase) of Agribusiness Products and Age of Respondents* such as Product quality. Also, age group of 35 to 44 years and 45-55 years differs in their factor of purchase such as Product quality. In same manner age group of 35 to 44 years and 55 and above years differs in their factor of purchase such as Product quality.
2. Further from the mean it is found that 45 to 55 age group has better purchase experience regarding *Product Quality-(factor of purchase) of Agribusiness Products* than 25 to 34 years. Similarly 45 to 55 age group has better *Product Quality-(factor of purchase) experience of Agribusiness Products* than 34-44 years. Also, 55 and above age group has better purchase experience regarding quality of *Agribusiness Products* than 25-34years. In the same manner age group of 55 and above has better purchase experience regarding quality of pesticides than 45-55years.
3. *Brand Name - (factor of purchase)* decision between different Age groups of respondents such as 25-34, 35-44, 45-55 and 55 & above are not found to be significant. Hence, no variations were reported and we explored that brand name of Agribusiness products does not influence any age group of respondents to purchase certain Agri products.

VII. Implications

1. *The major implications of this study are to* create agribusiness entrepreneurship as a significant device to change rural economy of Jammu and Kashmir. Current circumstance of agribusiness entrepreneurship has incredible qualities and more opportunities in the competitive business climate. Hence, agribusiness entrepreneurs should serve their customers with quality of products rather than brand name
2. UT of Jammu and Kashmir has to be increased the agribusiness production according to demands of the agro based industry at the large extent with the quality. It requires making the exploration on various parts of agribusiness venture models.

VIII. Conclusion

It is important to create agribusiness entrepreneurship as a significant device to change rural economy of Jammu and Kashmir. Current circumstance of agribusiness entrepreneurship has incredible qualities and more opportunities in the competitive business climate. While as, the Jammu and Kashmir has some shortcoming and the threats, which are important to dispose of with cautious arrangements at macro level and micro level. Jammu and Kashmir has to be increased the agribusiness production according to demands of the agro based industry at the large extent with the quality. It requires making the exploration on various parts of agribusiness venture models. There is need of the revision of government schemes in the light of arising business climate at domestic and worldwide level, with advancements, the board aptitudes, management skills and innovations agribusiness venture can come up as significant tool in economy as well as a tool for rural development, it requires rural industry potential study to be directed based on rural assets management. Agribusiness venture has been given a privileged driving situation in rural change in both developing and developed nations; in such provincial advancement approach agricultural Cooperatives are incontestable entertainers.

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Expression of Symbols Related to Idea of Fetishism in the Territory of Uzbekistan

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Abstract- This article analyzes the representation of symbols related to the ideas of fetishism in the territory of Uzbekistan. It discusses the symbols and symbols of the ancient, pre-Islamic and post-Islamic religious beliefs of the ancient peoples and nations that historically existed in the territory of Uzbekistan. Examples from ancient sources are given in a new interpretation.

Keywords: fetishism, symbol, emblem, attribute inverted interpretation, idol, god, deity and gods.

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Strictly as per the compliance and regulations of:

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Elyor Alimkulov

Abstract- This article analyzes the representation of symbols related to the ideas of fetishism in the territory of Uzbekistan. It discusses the symbols and symbols of the ancient, pre-Islamic and post-Islamic religious beliefs of the ancient peoples and nations that historically existed in the territory of Uzbekistan. Examples from ancient sources are given in a new interpretation.

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Introduction

Fetishism is differentiated according to the elements in various pictorial decorations. This distinction is related to the deification of man-made or naturally occurring objects and the belief in spirits that inhabit these objects. But these items have differences as well as commonalities. The interesting aspect of the matter is that despite the fact that the items were found in different regions of Uzbekistan, similar places are found in them. Researcher H. Karomatov mentions various idols and date symbols made by Roman and Azerbaijani sculptors at the same time as the works of Samarkand sculptors. [1].

"Actually, scientists believe that idols combine the beliefs of animism and fetishism. In this regard, the peculiarity of the only one symbol in the idols of Italy and medieval Samarkand and the Caucasus dating back to the 2nd millennium BC - an egg-shaped (U) shape directed at the top remains a mystery." If you look at the picture, you can see that the head of these symbolic figurines is drawn. It is especially noteworthy that the image of the idol from Samarkand is close to the original and acquired a local appearance [2].

Since ancient times, the skulls of the dead have been revered as fetishes in various nations and peoples. The ancient Jews restored the skull of the deceased using clay, while in Ancient Egypt, they tried to restore the face shape of the deceased by covering the skull with ganch. "Mummies and alabaster masks of the head were placed in the grave - if the original was lost, then the gods would look at the mask and restore it when they were resurrected. At the next stage, a statue of the deceased was made, and "resurrection" ceremonies were held in front of it. According to experts, there are about a thousand positions of the human body, such as sitting, standing, lying, reclining, slouching, walking, jumping, laughing, crying, etc. Dates made in those times are not only standing, but also sitting" [3]. According to Narshahi's information, the people of Bukhara bought sacred fire from the House of Fire, and bought new idols from the market where the king personally visited every year on the day of the special ceremony." Even in ancient Khorezm, the image of gods was represented by dolls-statues, and in colloquial terms, the names "god" and doll are expressed by the word FIG. In Khorezm, at that time, artisans who made "idols" with the image of a god, a special doll, were active in Khorezm. The image of Sravsha, which is more than three meters high, is among the remains of the Aqchakhan fortress located in Beruni district of the Republic of Karakalpakstan, and is the only one in Central Asia with its attractiveness. It is noteworthy that the image of this deity was depicted in front of the main temple of the capital of Khorezmshahs. Sravsha (literally "god of order") is depicted in the Avesta as fighting against the forces of evil and overseeing people's worship of God through prayers. He is seen holding a mace and punishing the disobedient. Zarathustra says that he is "greatest of all" [4].

It is known that the image of the female goddesses (Sravsha) remained unchanged, while the image of the man on horseback (on the coins of Ancient Khorezm) changed in shape and appearance. After all, they were considered the founders of dynasties and deified heroes [3, 5]. For example, the image of a mural on the obverse (surface) of the first coins of the ancient Khorezm BC appears in two or three different attributes until the eighth century AD. On early coins, the figure is depicted with a spear. In the keys, the arrow is shown with a bow and a bow. These changes were related to social and political changes in the dynasty of the ancient Khorezm kings. However, the deification of these images indicates the presence of fetishistic elements in ancient Khorezm from very ancient times. Its roots are connected with the name of Kayhisrav, the founder of the first state in Khorezm, and his son Siyovush. Siovush was regarded as the "son of the sun" in ancient times. His image on Khorezm coins minted for almost a thousand years acquired a fetishistic significance. The portrait of Khorezm Shahs depicted on the reverse (back) of ancient Khorezm coins is no exception [6].

The reason why the coins minted by Khiva khans (ashrafi, manot) were worn on the headdresses of newborn babies, women's headdresses (lachak) and collars as a kind of charm was the appearance of

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elements of fetishism left over from those times. Even today, the above-mentioned elements are preserved as a tradition in the headdresses of Khorezm classical dance dancers. These are the recent reflections of the religious and religious views that arose in ancient Khorezm. In general, the observance of these rituals has one basis, the purpose of which is to protect those who follow it from the harm of "evil eyes" and evil spirits. According to the Russian ethnographer G.P. Snesarev, who was in Khorezm in the thirties of the last century, there was a special place in the front of the ships sailing in the Amudarya, where a doll with long hair was placed - a symbol of the god. According to the beliefs of that time, this place of the ship was considered holy. According to researchers, this form of the goddess was a symbol of Anahita, the goddess of fertility [7].

Elements of fetishism can be observed among the finds in the ruins of Tuproqkala, the ancient capital of the Khorezm Shahs, discovered by the Khorezm archaeological and ethnographic expedition. For example, in the remains of the hall of victories in the Tuproqkala Palace, there are statues of dates and goddesses on the wall shelves. Each statue performed a specific protector function. Similar statues and symbols can be found in other regions of the Aral Sea and Central Asia.

In the territory of Uzbekistan, in ancient times, stone-shaped dolls were used, which were believed to house the souls of the deceased. Even by the middle of the 20th century, the inhabitants of the Lower Amudarya region placed gender-matched dolls on the graves of men and women. In addition, there are items indicating the age, occupation, and condition of the deceased at the time of their death. For example, a cane of the deceased is placed in the case of an old woman, a doll is placed in the case of a young girl, an oil lamp is placed on the grave of a childless deceased, and the kings of various animals are placed on the grave of a martyred deceased. Each of these had its own reasons [8].

Themes of fetishism were also used in the form of amulets, in addition to various idols. According to myths, all kinds of amulets are considered to protect against various disasters, future calamities, genders, and evil eyes. They are made with special symbols for different age groups. Eyeglasses were believed to protect young children from the "evil" eye (callus, a pinch of salt, a piece of bread, hot pepper, onion) and various disasters. Magic is closely connected with the concept of talisman and turned into a spell ceremony. Religious traditions consisted of appealing to supernatural forces with the help of magic to achieve a desired goal. The spell was mainly used to ask for "help" from the spirits of the deceased and totem ancestors (avliya-pir-mazorot). According to Abu Rayhan Beruni, "attempts to determine some events are futile, they are referred to the science of the unseen, revelation, and science of astrology. He believes that it is a necessary thing for Khorezm people to perform work to ward off the harm of demons and ghosts [9].

In our country, soothsayers are referred to by the terms bakshi, parikhan (porkhan) and soothsayer: bakhshi, as a poet-singer, healed the sick, predicted the future with the help of parikhan (porkhan), and the soothsayer convinced people that he foresaw fate. In particular, patients were accused of being possessed by a demon. This process was carried out using a black or red chicken. Chickens of this color were selected based on the diagnosis of the patient's disease. The patient was beaten with a chicken. At the end of the ceremony, the dead chicken was considered to have taken the patient's pain. “In the second half of the millennium BC, it is also known that they used circle and stringed musical instruments from a stone statue found in Central Asia with a stringed musical instrument in the hand and a percussion instrument on the shoulder” [1, 3].

At the beginning of the 20th century, the damage of a person who fell into the clutches of evil spirits or harmful spirits was “expelled”. After that, the healer came, “rested” and recited a spell and released suq. Fortune-tellers, with a rosary or a book in their hands, invited the Qalandars or Eshans who were considered their patrons [6].

In Central Asia, there are cases of connecting witchcraft with Qalandars. They wore long hats, chanted with canes in their hands, and played cedar until they forgot themselves. In the 20th century, the women of Khorezm used to perform ceremonies of falling cedar. During the ceremony, the young man, whose husband died, was lifted from both sides and hit the ground, and as a result, the young widow’s heart stopped. "Sadr falling", or rather sadr, is to put the heart of a mourning woman in its sheath. The word “Sadr’ means “heart” in Arabic. That's why this ceremony is also called the “heart-making” ceremony [9].

Enchanting an object is important in the execution of a spell. For example, when Zarathustra asks Ahuramazda for a cure for a spell, he receives the following answer:

Wide-winged Varahn

The feather of a bird -

Pee with him

From the spell of the enemy

You will be completely free.

The use of bird feathers (gajak) as amulets against evil has been preserved to this day. Even today, it is believed that ukki, pheasant, and duck feathers placed in people's markabs (cars) protect against the evil eye and breath, as well as witchcraft. In particular, the portrait of the king depicted on the above-mentioned ancient Khorezm coins shows a headdress with the image of a bird. The bird and its feather were considered a symbol of the state, and the crown was a symbol of the throne [2, 8].

The theme of the bird is reflected in various clothes and valuables even today. In Samarkand, mohi gold worn on the forehead, and in Bukhara similar bibishak and sarsuzon ornaments had the image of birds. In particular, the theme of birds was widely used in the products of Ko'khan jewelers. The zirak worn on the forehead also represented a bird. These ornaments are believed to bring happiness to young people.

Khorezm dancers used ukki feather in some headdresses. Belief in the stars has existed since ancient times, and the bride wears jewelry (shawkal, zebigardon) with the image of the moon on her head and chest. The image of the crescent moon is believed to bring happiness and children. Among the Khorezm people, the crescent-shaped mount is common [4].

In H. Karomatov's research, the images of animals stamped in the shape of a cross in the shape of a cross, found in the Sopollitepa site of Surkhondarya, belonging to the second millennium BC, can be seen as symbols of totems and mystical beliefs. In Bukhara, bracelets with the head of a snake are sewn on the back of children's coats. The wide wrist rings of Khivaliks have the image of a frog. They believed that he protects from the evil eye and evil forces. It was believed that because the jinn and alvasti took the form of these animals, seeing their reflection in the gold bracelet would not cause harm. Badger skin, saiga king, wolf claw, snake head also served as talismans. "Relation to fish as a sacred and clean creature has been observed in our country since ancient times, this belief is also reflected in Avesta and used in various amulets." For example, the palate of a large carp fish is worn in the headdress of young babies with eyelets, pepper beads, musk, and silver coins, and old mothers are worn in the lapel and collar. In this case, they are strung together with other attributes [5, 9].

A rare shovelnose fish found in the lower reaches of the Amudarya is considered sacred since ancient times, and its totem is deified. Bakra is composed of the components of abikaraya and means water fish. The name of this fish is connected with the mythological carp in the Avesta book. Bakra fish was dried and stored in households as a symbol of fertility. Live meat was fed to barren and childless women. In Central Asia, the sacred animals include, first of all, sheep, mountain goats, and camels. In Khorezm, the ram king is considered an attribute that protects the household from various evil forces, evil spirits, and calamities. That is why the king of rams is hung above the gates of the house. In particular, amulets and talismans made of camel hair are widespread and are worn not only on people's necks, hands or headgear, but also inside the house. The sovkeli, the traditional headdress of the Karakalpaks, is embroidered with plaques depicting sheep kings, and the chest jewelry resembles sheep kings [3].

"Trees and bushes are also believed to have supernatural powers, and amulets were made from them and worn on clothes. Among the most sacred trees are mulberry, juniper, hawthorn, namatak, pomegranate and others. Triangular talismans are made of mulberry, patterns are printed on them, and necklaces are worn below them. Among the oldest amulets and jewelry are necklaces made of seeds of jiida, almonds, pistachios, pomegranates, and mulberries, and bags with onions, garlic, incense, and garmdori sewn into them. It is also believed that seeds of almonds, pistachios, mulberries and pomegranates give women fertility". Most of the trees and shrubs listed above have thorns and thistles. According to the Zoroastrian doctrine, they formed a thorny, thorny, and thorny appearance in order to resist the cold air that entered the earth from the north and various diseases [1, 9].

In Khorezm, at noon on the wedding day, the chamanchi comes to the house where the ceremony is taking place, before the bride descends. He wishes the young bride and groom to the house owners. In order to protect the house from the evil eye of the bridegroom, the young bride hangs a chaman made by herself on the upper right side of the gate. Chaman is a local bush plant made from Ilyshtirik kingfish. It is rectangular in size, 40cm by 60 cm, with an X in the middle. The chaman will be decorated with various sweets. This amulet mainly serves to protect against the evil eye, because the word "chaman" means the eye in the ancient Khorezm language. Isfand is known and popular as a medicinal herb for thousands of years. This herb is used to ward off evil spirits and ward off their harm. Another name of incense is adrasmon, which is composed of the Avestan adr - "fire" and spenta - "holy" meaning "holy fire". In addition, the fruits of basil rose, pomegranate and fig trees were deified, and it was considered a sin to trample their leaves and fruits. According to Jumala, it is considered permissible to cut down a pomegranate tree only for old people. The reason is that pomegranate is considered a symbol of fertility, family and abundance. The names of these flowers and trees are mentioned in the books of Avesta and the Holy Qur'an [6].

Symbols related to fetishism representations are expressed through different functions and differences between regions. The inhabitants of the Lower Amudarya region have been engaged in fishing, irrigated agriculture and animal husbandry since ancient times. The spread of Zoroastrianism in ancient Khorezm shaped their ideas about believing in fetishes. The way of life of the Karakalpaks living in the region, especially the traditions of nomadism, formed the imagination and symbols of fetishism within their traditions [2, 4].

In the oases of Bukhara, Zarafshan, and Surkhan, idolatry, worshiping stones and idols is widespread. With the introduction of Islam, as in the whole of Central Asia, in the ancient regions of Uzbekistan, ideas of fetishism acquired a new appearance based on the Islamic religion and belief. In the regions of Khorezm and Bukhara, syncretic, i.e., mixed forms of Zoroastrianism and Islamic ideas emerged. Imaginations of fetishism have developed not only on the basis of religion, customs or traditions, but also under the influence of natural processes and the environment [7].

To sum up, the ideas of fetishism in the territory of Uzbekistan have been embedded in the everyday life, customs and traditions of the population through specific symbols and symbols. Some of them are still occasionally found today. Widely dynamic symbols, attributes and symbols were forgotten as a thing of the past. Today, although the ideas of fetishism have taken their place on the pages of history, it is observed that the elements of these ideas are reflected in symbols. The examples analyzed above are proof of our point.

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The Symbol of the Griffin in the Primitive-Religious Views of the People of Central Asia

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Abstract- In this research, authors focused on learning primitive-religious views of the population in the Central Asia. Authors found that griffin belonging to religious-mystical imaginations; cults and early religious views of ancient times in the territory of Uzbekistan have historically experienced very large stages of development. Their images have changed in different ways and have improved in terms of form and content. Griffin symbol is widespread not only in the territory of Uzbekistan. Moreover, art of the ancient world: architecture, painting, sculpture, applied art are spread out.

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THESYMBOLOFTHEGRIFFININTHEPRIMITIVERELIGIOUSVIEWSOFTHEPEOPLEOFCENTRALASIA

Strictly as per the compliance and regulations of:

The Symbol of the Griffin in the Primitive-Religious Views of the People of Central Asia

Elyor Alimkulov

Abstract- In this research, authors focused on learning primitive-religious views of the population in the Central Asia. Authors found that griffin belonging to religious-mystical imaginations; cults and early religious views of ancient times in the territory of Uzbekistan have historically experienced very large stages of development. Their images have changed in different ways and have improved in terms of form and content. Griffin symbol is widespread not only in the territory of Uzbekistan. Moreover, art of the ancient world: architecture, painting, sculpture, applied art are spread out.

Introduction

All nations have the image of a lion, and views related to it are interpreted differently. In particular, it is clear to many that the image of lion-griffins has existed in our country since ancient times. According to symbolic tradition, griffins combined the dominion over two layers of the universe. The combination of two main "sun" animals indicates that the creature is sensitive.

Researchers have pointed out that the totem symbols of the creation of the world are also connected with other beings. As an example, images of eagle-headed, horse-bodied and winged griffins found on ceramic water bottles and rhytons (drinking vessels with animal heads) found in Khorezm of the IV-III centuries BC [1]. The images of Khorezm Called fortress in the cistern dating back to the 4th century, found in the monument, are recognized as the oldest totemistic symbols of the theories about the creation of the world, not only in Central Asia, but also in the whole world. Scientists tried to restore this image to its original state.

Above the picture is a winged animal, a horse-griffin, and below it is a picture of a goose. In primitive religious beliefs, the fantastic horse-griffin symbol is depicted next to the Tree of Life, associated with the elements of Fire and the Sun. Agni, the god of fire, is represented in the form of a giant bird surrounded by sparks of fire. A picture of a water tank found in the Forbidden Castle shows the fire-griffon re-creating existence and tearing apart the spatial essence in order to completely transform it. If you look closely at the picture, the goose is fantastically drawn, with a male head on the back and front of the goose, and a female head on the chest. The attacking gryphon separates them from each other. In this way, the sky and the earth are separated, and an intermediate space appears in it. According to scientists' hypothesis, the head depicted on the goose is the symbol of Father Heaven, and the picture below is the symbol of Mother Earth [2].

Researchers note that Buddha was born in one of his reincarnations as a goose, and in the Rigveda, the sacred book of Hinduism, the goose is recognized as a symbol of the Sun, light and fire, and is depicted holding all the gods in its bosom. Such symbols are very popular in the field of world art studies, and these symbols are known as "grills".

In his research, Yu. Rapoport emphasizes the existence of such symbols in our country and recognizes that the silver plate found in the Bartim region of Bashkortostan belongs to Khorezm. The scientist compares the image of a mystical bird on this object with the image on a water container found in Koykyiryrkala. It is not difficult to understand that the homeland of such cosmogonic myths is the territory of Uzbekistan. Images found in this way are also found in many other lines [3].

According to Yu. Rapoport, the "mystical bird of Khorezm" is recognized as a cosmogonic symbol in this painting. According to the Avesto, God's divine laws were revealed to the created beings on earth through the goose Karshipt, who was always in contact with Zarathustra. King Yima narrated the Avesta texts to the people through the language of birds. It was found that the divine bird was first embodied in the Avesta in the form of the Karshipt goose, and this symbol is evidence that it spread widely to different countries of the world. Archeological fossils similar to Khorezm's magnificent horse-griffon pecking a goose were found in the image of the creation of life from the temple of Oks of Amudarya in the Koykiryankala reservoir.

According to the researchers' theory, the Persians and Greeks got acquainted with the griffin symbol during their trips to Bactria, and it was introduced into Greek sources based on Bactrian legends by Greek historians. A part of the legend about the Bactrian gryphons has survived to this day in Ctesius' work "Indika" of the 5th-4th centuries BC. According to the theory of the Russian historian-orientalist I. Pyankov, who studied the history of Central Asia, Ctesius summarized and re-edited his story with the information of Herodotus and the narratives heard from the mouths of the Bactrians. Over the years, only information related to some features of this artistic image has been preserved.

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Scientist Igor Pyankov explained this information as follows: “The Bactrians... dig gold from the mountains, but griffons live there. These four-legged birds have feet and claws similar to those of lions, and they themselves resemble wolves with their huge bodies. Although it has wings, it cannot fly... The feathers on its chest are red, and those on its body are black, its wings are white, its nose is like an eagle’s, and its eyes sparkle with fire. Because of this, it is difficult to get gold from there... Bactrians collect the gold dropped by griffins... Griffins can't fight only against elephants and lions... Gold seekers look for gold hiding from griffins in the dark nights... among Indians, griffins are counted in the celebration of the Sun, four are driven together in a cart with idols representing the Sun... In Bactria, gold too many...” [4].

Gold ingots dating back to the early centuries AD were found in the Dalvarzintepa monument. The weight of the gold ingots has been determined and the inscription “Given by God Mitra” is written on it. This in itself refers to the views associated with the belief of the Sun. From the mentioned information, it can be understood that in the eyes of the god Mitra, the lifestyle of the people in the Kushan Empire was full, and here the god was associated with the Sun and radiant things.

Reflected in a badge on a soldier's uniform found in the Orlot cemetery of Samarkand. It depicts the symbol of a gryphon capturing prey. Therefore, the burial of the deceased with such mystical symbols shows that there was a vision of the afterlife.

There are historical records of the Greeks appropriating and exporting the region's material wealth, particularly gold. The fight of the young men on the elephants with the gryphons in the Red Hall of Varakhsha confirms this historical information. This historical event is confirmed among the people in the saying that griffins “can't resist elephants”. Over time, griffins became patrons, sacred symbols, and mystical symbols of the local rulers of Varakhsha [5].

The image of an elephant carved on a stone found in ancient Termiz is related to this topic.

Based on the information of Greek historians, L.Albaum notes that the gold items with griffins taken by the Achaemenid kings from Bactria entered Iran and were assimilated there. A griffin figurine was found from the Zoroastrian temple in Qal'aliqir, which dates back to the 4th century BC Khorezm, and a griffin symbol on a tablet from the 1st-3rd centuries was found in the Buddha temple of the Fayoztepa monument in Termiz. The mystical symbol of the griffin syncretized with the religious beliefs that entered the region in later times.

It is known that two types of griffins - lion-griffon (winged lion) and eagle-griffon (winged animal with a bird's head) have been widespread in our country since ancient times. *The* lion *is* a symbol of the rulership of the earth, and the eagle-griffin represents the sky. Both mystical symbols are considered to be symbolic representations of the Sun in their direction. In particular, the griffin with the head of an eagle and the body of a lion was revered as a special symbol of faith in the ancient East. The griffins depicted on the seals found in Bactrian Sopollitepa belong to the middle of the 2nd century BC [6].

Local griffons were distinguished from griffons from other regions by their own characteristics. G. Pugachenkova managed to find a griffin with a tiger's body and an eagle's head on a silver plate dating back to BC. In the process of researching this plate, he put forward a number of his scientific theories. According to him, he notes that in the East, the griffon with a lion's body was transformed into a tiger of the Amudarya River, and a griffon with a dog-like head resembling an angry bulldog was found near the Hakim al-Termizi complex.

G. Pugachenkova explains that in the IV-III centuries BC, the griffin symbol spread from Bactria and Sogd through the nomadic Sakas and Scythian tribes through the first route to Ettisuv and Altai, and the second route to Kazakhstan and Southern Siberia.

A medallion was found in Varakhsha, the summer palace of Bukhara gods. It depicts a mystical creature with big ears and a spear-like tail that splits into two and rises up. One of the wall paintings in the Red Hall of Varakhsha depicts a similar mythological animal, whose hind legs resemble those of a cat, and whose front legs resemble those of a bird of prey.

In his study, V. Shishkin depicted the gryphon bird - eagle-headed, lion-bodied and winged, in a mystical way. A seal found in the city of Suz in the 3rd century BC shows the same symbol.

The scenes of the king constantly fighting against the gryphons represent the ideas of dualism and symbolically represent the processes of renewal of existence. Over time, griffins have been characterized in different ways in different peoples, sometimes they were gods of good, sometimes they were evil. According to the hypothesis of archaeologist G. Pugachenkova, griffins depicted on rings, seals and coins found in some historical places of Uzbekistan were used as amulets against evil forces and magic.

Gryphons at one time were considered not only the creation of the universe, but also the totem of its protection. For example, a pair of wild beasts served as a shield that warded off all the evils of evil forces. The symbol of a pair of horned lion-gryphon bracelets, known and famous in all nations of the world, is one of the rare finds of the Amudarya monument.

The base of the incense pot found in Campirtepa in the shape of a lion-griffin is a clear example of the above idea. Here the incense, in its essence, the protective function of the gryphon is manifested in the case where sacrifices are made to receive help and support from the gods.

A mold for placing a griffin on the wall was found from the Qalalikir monument of the 5th century BC, bracelets and gold jewelry with images of griffins from the Amudarya coast, and gem objects with a griffin image were found from Termez. The discovery of these symbols shows that they were popular among the peoples living in Sogd, Khorezm and Bactria. A bronze statuette found in Bactria belonging to this period shows a lion-gryphon with twisted horns and spread wings, and a lion-gryphon with wings corresponding to this symbol is depicted on a wall painting in Samarkand from the 7th century.

The symbol of the griffon spread to different regions of the world has been preserved until now. It was observed that this symbol was used on household items in the 10th century, and on architectural monuments by the 12th century. The researchers found that the double image of a lion and a griffon was reflected on the facades of the ruling palace built in ancient Termiz. It is noteworthy that the reflection of such symbols in architectural monuments points to its mystical nature. According to assumptions, these griffins served as amulets protecting the coat of arms of the kings of Termiz [7]. This 12th-century lion-gryphon with wings reflected in a copper mirror found on the walls of the palace of the rulers of Termiz and found in the city area, and the stars depicted on its body indicate that this animal world was created by the God of Heaven.

The symbol of the lion hunting the deer was later adapted to local beliefs in the region, where the lion was replaced by a tiger, a bull or a goat was replaced by a two-humped camel. Similar symbols were found in Lavandak monument of Bukhara region, Afrosiyab, Rashid pool in Bukhara [8].

Symbols of animals chasing each other or hunters chasing each other, characteristic of the general religious and mystical views of the East, have a cosmogonic meaning and represent the exchange of natural phenomena. For example, on the wall of one of the monuments of Sogd, a rabbit, a dog, a tiger, a pig, an elephant and a deer are depicted chasing each other, and in the "Shahnoma" of Abulqasim Firdawsi, they chase each other day and night, and they never catch up with each other. it can be compared to chasing and escaping its prey in hunting [9].

Bronze vessels and inkpots made in Namangan, Samarkand and Termez in the XI-XII centuries contained astrological and astronomical concepts [10]. The origins of such symbols and images are related to ancient folk beliefs and have been transferred from century to century and from one region to another. According to researcher L. Rempel, these folk beliefs and astral-calendar rituals and their symbols are 7 planets: Bahrom (Mars), Keyvan (Saturn), Ormuzd (Jupiter), Mihr (Sun), Anakhita (Venus), Tir (Mercury) and “rotating Moon” are combined. This belief of seven planets (Sun, Moon and five planets) - associated with cosmogonic myths and nature cults in many nations [11]. It is noteworthy that Alisher Navoi’s work “Saba’i Sayyor” also refers to astrological and astronomical beliefs.

Also, L. Rempel adds that the large idol figurines found in Ishtikhan, Poykent and other monuments are connected with the belief of star worshipers in the Kushan Empire [12]. Abu Rayhan Beruni, Abdulkarim Muhammad al-Shahristani, Muhammad al-Khorazmi state that the Sabians worshiped the planets as they worshiped idols and that they appeared before the arrival of Zoroastrianism. Bull - Moon, lion - Sun, wolf - Mars, dove - Venus, eagle - Jupiter and Saturn, dragon - Mercury are examples of this [13]. It should be noted that many signs and symbols of Zoroastrianism, like the religious beliefs that preceded it, were also nourished by astral imagination.

In conclusion, it can be said that gryphons belonging to religious-mystical imaginations, cults and early religious views of ancient times in the territory of present-day Uzbekistan have historically experienced very large stages of development. In this process, their image has changed in different ways and has improved in terms of form and content. From the information mentioned above, it is clear that the griffin symbol is widespread not only in the territory of our country, but also in the art of the ancient world (architecture, painting, sculpture, applied art) spread out.

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Cornelian Cherry (*Cornus Mas L.*) Berries: Methods of Bioactive Potential Preserving

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Abstract- It is known that cornelian cherry is among the best natural remedies for the human body. For those who do not have access the berries when they are harvested, they can turn to cornelian cherry only as dried fruit. The dried cornelian cherry can be found in the stalls or in stores with organic products. In this sense, the aim of the current research is study how different methods of preserving cornelian cherry berries influence on their bioactive potential in terms of total phenolic content and antioxidant activity. The paper presents the effect of drying and freezing on the bioactive potential of cornelian cherry berries.

Keywords: cornelian cherry, drying, freezing, phenolic content, antioxidant activity.

GJHSS-H Classification: DDC Code: 891.723 LCC Code: PG3456.V5

CORNELIANCHERRYCORNUS MASLBERRIESMETHODSOFBIOACTIVEPOTENTIALPRESERVING

Strictly as per the compliance and regulations of:

Cornelian Cherry (*Cornus Mas L.*) Berries: Methods of Bioactive Potential Preserving

Suhodol Natalia [α], Viorica Cazac [σ], Eugenia Covaliov [ρ], Olga Gutium [Ѡ] & Coralia Babcenco[¥]

Abstract- It is known that cornelian cherry is among the best natural remedies for the human body. For those who do not have access the berries when they are harvested, they can turn to cornelian cherry only as dried fruit. The dried cornelian cherry can be found in the stalls or in stores with organic products. In this sense, the aim of the current research is study how different methods of preserving cornelian cherry berries influence on their bioactive potential in terms of total phenolic content and antioxidant activity. The paper presents the effect of drying and freezing on the bioactive potential of cornelian cherry berries.

Keywords: cornelian cherry, drying, freezing, phenolic content, antioxidant activity.

I. Introduction

Cornelian cherry (*Cornus mas L.*) belongs to the family *Cornaceae*. In Turkic languages, the word «kizil» (Russian name of berry) means «red». It can be found naturally in the central and south-eastern regions of Europe (Kazimierski et al., 2019). Archaeological finds indicate that cornelian cherry was actively eaten, and literary monuments, in particular Homer's Odyssey, say that pigs were even fattened with this berries (Bosančić, 2009). The berries are characterized by oval or oval-oblong shape, with colors ranging from light yellow to dark cherry (Szczepaniak et al., 2019). The taste of the fruit is usually considered to be sweet and sour and in some cases pineapple sweet (Celik et al., 2006). All cornelian cherry varieties have a high biological value, which is mainly related to their antioxidant activity, as well as their phenolic compound and ascorbic acid content (Hassanpour et al., 2011). The main pro-health properties of cornelian cherry are related to the high amount of anthocyanins (Kucharska et al., 2015).

Cornelian cherry berries ripen in early autumn, and due to their properties, they are often used for therapeutic purposes. Cornelian cherries are consumed for their ant i-inflammatory, antibacterial, cicatrizing, diuretic, astringent and antiviral properties. Thus, the berries are recommended in the diabets nutrition - because they have a very low glycemic index and actually help lower blood sugar levels (Dzydzan et al., 2019). According to Kaya et al. (2021) cornelian cherry berries have a hemostatic effect that helps not only to stop bleeding of any kind, but also to make it disappear (Kaya and Koca, 2021). Thus, in order to benefit from the bioactive effects of cornelian cherry berries throughout the year, people freeze or dry them. In this context, the aim of this research was to evaluate the effect of drying and freezing on the bioactive potential of cornelian cherry in terms of ascorbic acid ant total phenols content and antioxidant activity.

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II. Materials and Methods

a) *Materials*

Cornelian cherry berries used in the research were purchased (harvest 2021) from the local market. All the reactive were purchased from Sigma Aldrich (Germany).

b) *Methods*

i. *Cornelian cherry drying and freezing*

Cornelian berries were dried by convection at 60 ºC and because in the Republic of Moldova, cornelian cherries grow mostly spontaneously, as a second method was selected natural sun drying. At the same time, the berries were subjected to freezing at -30 ºC. In order to perform the other determinations the dried or frozen samples were milled to a powder status.

ii. *Moisture content determination*

The moisture content of dried and frozen cornelian cherries was determined according to the standardized AOAC Official Method 934.06 - Moisture in Dried Fruits.

iii. *Vitamin C content determination*

The amount of vitamin C was determined by iodometric titration according to Spinola et al. (Spínola et al., 2013).

iv. *Total Phenol Content Determination*

The total phenol content in cornelian cherry samples (dried and frozen) was determined by Folin Ciocalteu method according to Makkar et al. (2003) and expressed in mg GAE (Gallic acid)/g product (Makkar, 2003).

v. *Antioxidant activity determination*

For the evaluation of antioxidant activity, solutions of free radical 1,1-Diphenyl-2-picryl-hydrazyl (DPPH) were prepared in methanol. The ethanolic extracts of cornelian cherry sample solutions at varying concentrations were added to the methanolic solution of

DPPH and after 30 min spectrophotometric measurements at 517 nm were done in order to read the absorbance. The antioxidant activity was calculated according to the formula:

$$AA_{DPPH} = \frac{A_0 - A_s}{\tau},$$

where A_0 - the absorbance of the DPPH solution at the initial time; A_s - the absorbance of the DPPH solution after 30 min of incubation.

vi. *Statistical Analysis*

The experiments were performed in triplicate. The results are given as mean ±standard deviation (SD). Student's t-test was used for comparison between two means.

III. Results and Discussions

The results regarding the influence of the drying or freezing process on the content of moisture and biologically active substances in Cornelian cherry are presented in table 1.

Table 1: The content of moisture, vitamin C, total phenols and antioxidant activity in fresh, frozen and dried cornelian cherry

	Moisture, %	Vitamin C, mg/100g	Total phenols content, mg GAE/g	AA_{DPPH}, %
Fresh berries	74.63±1.43	69.00±0.65	10.49±0.75	62.93±0.56
Frozen berries	76.18±1.58	54.30±0.54	10.67±0.45	87.00±0.47
Sun dried berries	25.39±0.59	147.50±1.56	11.37±0.64	66.81±0.84
Dried berries at 60 °C	17.98±0.46	169.20±1.78	11.51±0.37	74.63±0.39

The moisture content plays a decisive role in maintaining the quality of the product over time, the higher it is, the more susceptible the product is to microbiological alteration (Rezaei and VanderGheynst, 2010). The data presented in the table indicate that sun drying as a traditional and finance free drying method reduces the moisture content of cornelian cherry by about 66.11 %, while convective drying at 60 °C ensures a reduction of 75.90 % of moisture. As for the content of vitamin C, it increases considerably in the dried cornelian cherry samples, which is correlated with the higher content of dry substance in these samples. Numerous authors have researched the content of vitamin C in cornelian cherry, the data being very different from 29 to about 300 mg/100 g (Szczepaniak et al., 2019). In his study, Brindza et al. (2006) mentions that the amount of vitamin C in different Slovakian cornelian cherry genotypes ranges within the limits of 16.45 – 38.58 mg/100g fresh product(Brindza et al., 2007). In our study, fresh cornelian cherry had a content of vitamin C of 69.00 mg/100 g. Taking in to account the high amount of vitamin C, many authors tried to use the cornelian cherry as a functional ingredient in foods formulations. Topdaş et al. (2017) enhanced the ice cream vitamin C content using cornelian cherry paste (Topdaş et al., 2017), while Celik et al. (2007) used it in yogurt formulations (Celik et al., 2006).

The polyphenols are considered responsible for some of the health effects provided by a diet rich in fruit and vegetables. In our study the total phenols content was affected by drying process, the maximum content was obtained for the cornelian cherry dried by convection (11.51 mg GAE/g). However, considering the high amount of dry matter in this sample and the total phenols content in fresh berries (10.49 mg GAE/g) it can be concluded that during drying some of the phenolic compounds were subjected to oxidation processes. Several researches mention that the total phenos content in cornelian cherries ranges from 219.08 to 976.51mg/100 g of fresh weight (Szczepaniak et al., 2019).

Many authors mention that both the vitamin C content and the polyphenol content are largely influenced on one hand by the geographical area of the culture and on the other, by the chosen research method, extraction yield, etc.

Every day, the human body is subjected to an attack by free radicals, which are actually unstable, reactive molecules (Kryston et al., 2011). They interact with the molecules they come into contact with, generating other unstable molecules and thus triggering a cascading process that can profoundly affect the body. Free radicals can appear as a result of all existing forms of pollution (contaminating air, water, food) and unhealthy lifestyles (Aseervatham et al., 2013). To combat the effect of free radicals we need antioxidants, which can be taken from plant food sources (McCord, 1993). Based on these, the ability to inhibit the free radical DPPH (2,2-diphenyl-1-picrylhydrazyl) by cornelian cherry berries was observed. From the data presented in table 1, it is obvious that the frozen berries exhibit the highest antioxidant activity of 87% and the lowest, of 62.93% was obtained for fresh berries.

IV. Conclusion

Cornelian cherry has a high bioactive potential. The high content of these phenolic compounds and vitamin C provide significant antioxidant potential and numerous beneficial health effects. The drying process can be successfully used to preserve the properties of the berries throughout the year.

Acknowledgment

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Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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

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

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:

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

Introduction:

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

The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

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

What to keep away from:

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

Results:

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

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

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

Content:

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

What to stay away from:

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

Approach:

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

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

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

Figures and tables:

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

Discussion:

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

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

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

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

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

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

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

INDEX

save our planet

Global Journal of Human Social Science

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