

<https://uain.press/articles/obovyazkovyj-pryzov-zhinok-u-armiyu-mizhnarodnyj-dosvid-ta-ukrayina-605256>.

5. Стаття "Чи потрібні жінки на війні" [Електронний ресурс] – Режим доступу до ресурсу: <http://www.zhinka-online.com.ua/ukrajinska-zhinka/zhinka-v-armiji/342-chy-potribni-zhinky-na-viini.html>.

6. Ветров І. Стаття "Жінки в армії: ЗСУ і світовий досвід" [Електронний ресурс] / Ірина Ветров. – 2016. – Режим доступу до ресурсу: <https://ukraine.segodnya.ua/ua/ukraine/zhenshchiny-v-armii-vsu-i-mirovoju-opyt-689801.html>.

7. Андресюк П. Б. Навчально-методичний посібник "Актуальні проблеми гендерної політики Збройних сил України" [Електронний ресурс] / П. Б. Андресюк. – 2011. – Режим доступу до ресурсу: https://gender.org.ua/images/lib/aktualni_problemy_zsu.pdf.

Мукомела Д.,

здобувач ступеня вищої освіти бакалавра
Національної академії внутрішніх справ

Консультант з мови: Скринник Л.

ORGANIZED CRIMES IN JAPAN

In this article I will tell about the Japanese yakuza - organized crime group. The Japanese yakuza are the organized crime groups of Japan. The Japanese National Police Agency (NPA) defined yakuza in a 1992 law as "any organization likely to facilitate its members to collectively or habitually commit illegal acts of violence". Beyond this legal definition, yakuza represents an influential subculture as a social organization rather than simply a form of an illegal enterprise. The yakuza included more than 80,000 members that were part of around 3,000 different groups at one point. The largest syndicates include Yamaguchi-gumi, Inagawa-kai, and the Sumiyoshi-kai, which encompass over 70% of the membership. The yakuza, beyond their common ties to organized crime, also share cultural values, social norms, and general history.

The culture behind yakuza has ties from the 17th century and historically was preceded by groups of bakuto and tekiya, or gamblers and traveling peddlers. Members identify with the history of machi-yakko, or of "servants of the town" that resisted the pillaging and harassment of the unemployed samurai of hatamoto-yakko. The ethos of resisting the oppression of powerful elites as folk heroes resonates through the values and sense of identity in yakuza, for instance through the emphasis on chivalry or ninkyō. Indeed, Hill noted, descendants of historical outcasts burakumin are perceived to be more likely to join yakuza. This ethos has

played an important role in how the yakuza frame themselves and their activity. For the yakuza, the internal structure can be characterized particularly by hierarchical relations and familial ties. Indeed, being organized hierarchically is also specified as an essential feature of a boryokudan group by the Japanese government in article 3 of the original Anti-Boryokudan law.

Most yakuza activity occurs at the sub-group level in which members are expected to create shinogi sources of income to pay monthly dues—or jōnokin—to the organization. The total income of yakuza as calculated by the police, in what Hill calls an over-conservative estimate, was once 1.3 trillion yen, or 11.8 billion USD.

Tied to gambling appears another potential avenue of money-making: although many modern businesses are actively unfriendly to yakuza, some pachinko parlors (for electronic pinball) still rely upon yakuza for protection services. Protection has proved an unreliable means of revenue, however, because legislation has illegalized otherwise law-abiding businesses from paying for a gang service.

There is mixed literature concerning the relationship of the yakuza with Japanese society, which in part can be explained by a more recent shift of unfriendliness toward the criminal group and an “anti-Yakuza movement”. According to Fisher, yakuza life is often romanticized and they have achieved some sense of mainstream legitimacy. This can be seen in “fan magazines” which portray yakuza activity and culture. More conservatively, Gragert noted that the yakuza have achieved “some degree of public acceptance”; this is reflected by how members, although this largely fell out of practice following 1992 legislation, openly mentioned yakuza involvement on business cards and signs.

The yakuza, like many organized crime groups, are not simply ad hoc, purely economic groupings. They create a social community and a specific subculture. They have their own ideology and set of values that lead them to avoid certain crimes and embrace others more fully. It is also because of these underlying social contexts that yakuza members cannot be fully made obsolete regardless of police efforts and that yakuza membership has not been completely outlawed in the nation. Although law enforcement efforts and new legislation has clearly hindered yakuza activity, they have also adapted and restructured alongside these changes.

Список використаних джерел:

1. As Japan’s yakuza mob weakens, former gangster struggle to find a role outside crime. URL.: https://www.washingtonpost.com/world/asia_pacific/japan-yakuza-crime-gangsters.