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Discovering Thoughts, Inventing Future

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Consciousness is Result of Ether Energy Resonant Stabilisation Process - EERSP

By Pavle Vesic BHEC, Belgrade, Serbia

Abstract- In last fifty years, consciousness appeared to be the most intriguing scientific question. For most people, that question, does not exists. The fact that we are aware that we exist is something what is not questionable.

With the development of quantum mechanics, where the matter was described by wave function, life and accompanied processes were supposed to be mathematically describable. Most of living internal function were successfully described by temporary chemistry and physic but, consciousness phenomena was not explainable within that domain. David Chalmers posed the most difficulties consciousness question: hard problem.

This article, in short, describes consciousness as a result in ether energy resonant stabilization process (EERSP), based on ATOS (1) and Process physics (2).

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This article, in short, describes consciousness as a result in ether energy resonant stabilization process (EERSP), based on ATOS (1) and Process physics (2).

I. THE BEGINNING

Based on documents (1) and (2), cosmos is closed system of infinite vibrating energy. One of cosmos formation theory is documented in (2), which bring us to the moment of space and time existence – primary superimposition (1).

It is very important to stress the fact that in that moment THERE WAS NOT ANY POSSIBLE TEMPLATE which will point out even lightest direction sign (arrow) (3) of the matter formation.

Ether energy in primary superimposition state, started never ending creating process. That was the moment which, after long time, caused idea of God existence.

Elementary particles (electron and proton) were formed according to EERSP.

What is result of EERSP is documented in (4) where electron structure is brilliantly described:

This is a much more satisfactory and rigorous description of the electron and explanation of the Bohr radius. Rather than not knowing if the electron is a particle, wave, cloud, cavity, or "a point particle in a cloud of probable locations", it is best understood as a "precise toroidal volumetric flux structure" of energy resulting from two ambipolar longitudinal waves being superimposed upon and trapped with each other "that occupies the location of the entire 'cloud'".

EERSP acts NOW and will act forever. Two energy waves, which are named magnetic and electric, are pure ether energy in resonant state. Resonance is cosmic principle which generate stability: all particles in

cosmos have the same characteristics, all physical laws are the same, as well.

After elementary particles creation, matter was created under already described principle –EERSP.

Hydrogen atom consists of two elementary particles (electron and proton). Electron is relatively easy to describe, thanks to the position which he generally takes in matter (periodic table of elements). Proton constitutes atom core and, is not alone. He is accompanied with neutron (not elementary particle). **WHY?** According to EERSP, hydrogen atom cannot exist without neutron. Neutron role is to resolve *all* energy *dynamic* instability between electron and proton generated due to different energy space distribution. That is why during neutron time decomposition, energy equivalent to electron and proton are detected. Neutron is EERSP product, with dedicated role, which, after hydrogen atom decomposition, goes back to energy sea (5).

II. EERSP IS CREATIVITY PRINCIPLE SO LONGLY MANKIND SOUGHT

Existing and new created matter can combine on practically infinite ways as far they obey EERSP. In one point of ever existing universe, the simplest life products appeared. Some of them, among other characteristics, were able to move, change position in space. In all phase of life evolution (and now), EERSP acts, on the very same way as in hydrogen atom neutron has been created. In every phase of life upraising, EERSP generated necessary products (life neutrons). It is extraordinary coincidence, that high level stability mechanism is materialized in brain cell – named neuron. Neuron is the cell which is able to generate energy signals on ether level. According to the EERSP, it is the *only* way how higher level of matter can be brought to stable state. On the top of that, stabilization is needed constantly, what neuron cell in fact does. First neuron cell creation is equivalent to the first cosmic hydrogen neutron creation.

What happened after the first neuron cell appeared, thanks to the DNA "book keeping" ability, on the best way was described by Tomas Nagel:

"Each of our lives is a part of the lengthy process of the universe gradually waking up and becoming aware of itself".

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The first living creatures were stabilized by the first neuron cells, after cerebellum started to form. At the undefined point of the "lengthy process", our ancestors have had well developed cerebellum.

Third level of EERSP manifestation was brainstem formation, what was prerequisite for brain itself. In order to keep body under the full control, new brain function were generated and physically realized in now known brain structures (all the time we have to have DNA on mind).

Part of the brain where all communication between brain and body is performed is brainstem.

All two way signals of brain - body communication pass brainstem. Control energy information flux related to our existence is consciousness.

What is the highest level EERSP manifestation?

According to ATOS pure energy is primary source of everything. Energy entropy manifests itself constantly.

"On the adequate concepts of Life, the living and the universe An adequate concept of Life or of the living requires a fundamental understanding of what Life is, and this is only possible - we contend - when taken from the viewpoint of energy. The production of a body and a mind is first and foremost the cellular event that scopes and assembles the molecular machinery. This can only be grasped in terms of conjunctions of energy fluxes which permit the emergence of systems that are capable of autonomously increasing their internal energy to heighten their order - and by heightening their order. Stating this calls for explaining just what the parts are from the viewpoint of the whole, and the whole from the viewpoint of the parts. This dual movement is a reciprocal operation that yields results exactly contrary to what biocentrism suggests. Indeed, the viewpoint of Life can never be the viewpoint of the universe. On the basis of the Conservation Law of Physics, which is also the First Law of thermodynamics, the universe as a system cannot increase its energy content (there is no outside from which it can draw), whereas every living system functions on the basis of a steady increase of its energy content, and one that is effectuated at the expense of its surroundings. Life's particularity lies in the fact that it can increase its energy content over time, something that the universe cannot".

It is not easy to explain brain activity and diversity development vs energy consumption. According to EERSP, energy entropy on cosmic level, should be stable, what is source of long seeking teleology mentioned in Tomas Nagel Mind and Cosmos.

III. CONCLUSION

Energy flow manifested in brainstem, that is, information about everything what happens in our body

and out of us, detected by our organs, we experience as CONSCIOUSNESS.

Consciousness is constant awareness of NOW existing information.

There is not any intermediary level between ether and us. What happens in realm of energy (ether) we directly experience as energy flow throw brainstem, i.e. we become conscious about that. That is explanation why all of us see the same colors, dimensions, and so on. There is no intermediary process of life comprehension .All living creatures are ON LINE, direct input- output devices, in ether realm. Ether is absolute reality.

That is why many scientist and religious guru think that ether is equal to consciousness.

1. https://www.aetherometry.com/Aetherometry_Intro/Volume2B_Intro.pdf
2. <https://arxiv.org/pdf/gr-qc/0203015.pdf>
3. https://en.wikipedia.org/wiki/Mind_and_Cosmos
4. https://globaljournals.org/GJSFR_Volume18/6-Revisiting-the-Bohr-Radius.pdf
5. <https://www.youtube.com/watch?v=LPhgDfT4Zpc>

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Mystic Poetic Tradition of Kashmir: A Study

By Sabreen Javid

University of Kashmir

Abstract- Kashmir is immensely bestowed with exotic beauty and grandeur. It has lush green forests, mesmeric rivulets, mountains and attractive flower laden gardens that truly depict a heavenly ambience. Moreover, this region has been blessed with the mystic and spiritual personalities who represent the literary and cultural ethos of Kashmir that has been acknowledged in academic and literary world. There are many saints, sages and seers who visited Kashmir from Central Asia and few were the natives of Kashmir as well who spent their lives in disseminating their message of spirituality and their love for the Absolute Being. The paper highlights the poetic and mystical backdrop of various poets till Shaikh-ul Aalam. The study is important as it will pave way to demonstrate the Kashmiri poetic tradition to the international audience.

Keywords: *mysticism, kashmir, poetic tradition, shitikant, lal dyad, shaikh-ul aalam.*

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1. INTRODUCTION

The language spoken by Kashmiri people is called *Kashur* by its speakers and major dialects are *Marazi*, *Pogli*, *Kishtwari* and *Kamrazi*. Every country has its own culture, literature, language but what keeps the language alive is through the acceptance of words from other languages and Kashmir is one such place which has been highly influenced by the languages of other places especially from Sanskrit and Persian.¹ Further it is important to mention that the Kashmiri language had no script of its own, rather it happened to be Sharada, a branch of Brahmin script used for Sanskrit from Kashmir to Kabul upto mid 14th century. Sharada was replaced by Devanagari for Sanskrit, but in Kashmiri Sanskrit itself got replaced by Persian as an official language in 15th century and Muslim poets used the new script.² In the light of the above it can be concluded that Kashmiri language has gradually emerged and had the deep-rooted affiliations with other languages which is itself felt in the later Sufi poets of Kashmir. Before we have a peep into the poetic tradition of Kashmir it is important to have the glimpse of the past Sanskrit tradition that formed the main basis of our literary past and thereby making Kashmir a place for highest seat of learning. P. N. Pushp while highlighting the contribution of Kashmir in poetics says:

More than ninety percent of what we know today in Indian poetics has been the valuable contribution of Kashmir. For about six centuries (vii-xii) it had remained the homeland of

almost all the bold speculations and cool-headed theorizing about the form and content, spirit and significance as well as the appeal and aesthetic judgment of poetry. Infact out of the dozen most outstanding names in history of this branch of Indian learning no less than fifteen positively hail from Kashmir.³

It can be said that major works on the poetics has been done from the Kashmir itself and Kashmir has always remained in forefront in its contribution to Indian aesthetics. There were several schools of thought that emerged in Kashmir and in this context Toshkhani says:

One cannot but be overwhelmed by the fact that almost all the major schools of Indian aesthetics were founded by Kashmiri theoreticians -the Alankara School by Bhamaha, Riti School by Vamana, Vakrokti School by Kuntaka, Dhvani School by Anandavardhana and Auchitya School by Kshemendra.⁴

Kalhana's *Rajtarangini* speaks of numerous poets who flourished long before and who thought and wrote with ability on different branches of literature. The poets that Kalhana mentions in his *Rajtarangini* are Anand Vardana, Bilhana, Bharatmetha, Bharatmuni, Kshemendra, Ratana Sankhadhimat and Sanukhasakhadarta. However, the greatest contribution to Indian aesthetics was given by Anandvardana, Abinavgupt and Mammata. These poets had a deep insight over the Indian poetics and gave theories about the poetical aesthetics. Anandvardana's *Dhanyaloka* (the theory of illumination) is based on Dhavani or suggested sense of poetry. About the theory of *Dhanyaloka* P. N. Pushp states that:

The theory, no doubt, seeks a unity in diversity so that the emotions expressed are harmonized with the dominant emotions suggested; and, accordingly, all other equipment of literary excellence, idiom or diction is significant only in the context of collaborating with the power of suggestion in the aesthetic endeavour of awakening the dominant mood.⁵

Anandvardana's theory is based on the power of suggestion that argues that Dhavani alone is the soul of poetry. Then we have the famous poet-philosopher Abinavgupt who was the genius and above all well versed with *Natya Shashtra* and the *Dhvanya loka*. He analysed in the *Lochana* that for *Anandvardana Dhavani* was an important aspect of the poetry and not only that

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¹ Sufi, G.M.D. *Kashir: Being a History of Kashmir* Vol-1, Ali Mohammad and Sons: Budshah Hotel Lal Chowk Srinagar, 2008, p. 8.

² Raina, Trikolnath. *History of Kahmiri Literature*, Sahitya Academy, New Delhi, 2005, p. 385.

³ Pushp, P. N. "Kashmir's contribution to Indian Poetics." *J&K University Review*: Nov 1958, p.1.

⁴ Toshkhani, S.S. "Kashmir's contribution to Indian Aesthetics." *Kashmir Herald* Vol-3, August 2003. www.kashmirherald.com/featured/article/aesthetics1.html.

⁵ Pusph, P.N. "Kashmir's contribution to Indian Aesthetics." *J&K University Review*, Nov. 1958, p.7.

he laid emphasis on the new theory called as *Rasa*. Again in this context Pushp states:

Anand vardana theory of '*Rasa*' is revealed by a special power assumed by words in poetry and drama, power of revelation to be distinguished from the power of denotation, consisting of and animated by the action of generalizing the determinants etc. This power has the faculty of suppressing the stick peel of mental stupor which cloaks one's own consciousness... *Rasa* revealed by this power is then enjoyed with a kind of enjoyment different from direct experience, memory etc.. This enjoyment is of same order as the tasting of supreme *Brama*..⁶

Thus *Rasa* became a powerful element along with the *Dhavani* in framing a new picture of poetics. Later on another poet Mammata though did not directly mentioned *Rasa* and *Dhavani* theories but rather defended them in his book *Kavyaprakasha* a unique book on Indian poetics in every aspect, this book gave a sort of pattern to the poetry and has attracted almost seventy commentators all over the country, the book on whole will help us to know the influence it had laid on the later poetry. Prof. Majruh Rashid in his article on *Kavya Prakash: Akh Tabsure* writes:

مٹ سُنْد کادوِہ پکاش چھ ہندوستانی شریاتس اکھاہم
دیت تہ یہ ہیکہ از تہ اسہ خاص گر تھل واکھ شینہ شکر کتہ
وژن شاعری ہنز قدر شاماسی کرنس منز مددگار یات سپد تھ
ہر گاہ کا شرن نقادن اور گن کل گنہ -

.....Mammat sund Kavyaprakash chchu Hindustani shairiyatas akh aham duet te ye heaki az te ase khaas karith Lale Vaakh, Shaikhe Shruke te vatchun shairi hinz qader shinasi karnas manz madadgaar saebit sabdith har gah Kaeshrean naqaadan our kun kal ganne....⁷

(Mammatas *Kavya Prakash* is an important contribution to the Indian poetics, infact it is a useful book that will help us to know and understand the poetry of Lal and Shaikh in the proper context).

By the above statement it can be said that the influence of the Sanskrit poetics was creative and critical on the Kashmiri poetics. Also one of the famous Sanskrit scholar Prof. S. S. Toshkhani in his article titled as "Beginnings of Kashmiri language and literature" writes about the major influence on the poetic tradition:

"It needs to be noted that pre- modern Kashmir was centuries a part of the Sanskrit metropolis", to use the words of Sheldon Pollock, and the space occupied by it was so significant that it was able to determine the intellectual and the cultural climate in the whole country by contributing in fields as varied as literary expressions, theory of language,

philosophy, aesthetics, grammar, logic, historiography, theology and so on.⁸

From the above statement it is educed that Sanskrit tradition had a long lasting effect not only on the poetics but also on overall cultural climate of Kashmir. Now coming to the beginnings of the Kashmiri poetic tradition, a brief account of the folk tradition is as under:

A Kashmiri muses when his herd winds over the verdurous lea. He sings to dance when he takes his sheep to the pastures. He describes the boat he piles in the water of Vitasta or Jhelum, which he calls river of love. He entertains himself with the 'song of love'. He entertains himself with opera songs. He is enchanted by the natural beauty of environments and grows romantic to sing to his love. He sings even when carrying the load. The maid sings even when she washes clothes or cleanses utensils and grinds corn. As a matter of fact, Kashmiri women unlettered mostly, have 'relieved the tedium of their life.' 'By finding in these songs 'a sincere echo of emotion.' The Kashmiri sings in chorus on matrimonial occasions. His lull by notes lulls the child in cradle. He elegizes, at their death those near and dear to him. He is, besides mystical.⁹

From the above lines it is evident that Kashmir has had a rich folk tradition which included all the songs pertaining to the day to day activities of the common people. The roots of Kashmiri language and literature begun from:

II. CHUMMA SAMPRADYA

Within the heyday of Sanskrit tradition Kashmiri language was gradually gaining grounds, though very less information is available to us in the form of written records but one comes across the works such as "*Chumma Samprâdaya*" or "*Shangra Shelok*", an earliest specimen of the Kashmiri language. Although this work is not poetic but it amply explains esoteric Tantric sects of those times. These verses were highly sanskritised and were accepted by the Hindu, Tantric and Buddhist priests and those who were the priests of Shaivism and only their disciples understood the language of chummpads. In this context, S. S. Toshkhani writes:

The '*Chumma Sampradâya*' is an unpublished text though an exercise for publishing it was started by the Research and Publication Department of Jammu & Kashmir in the sixties of the last century and was aborted later for reasons not known. It seeks to expound the tenets of an esoteric Tantric sect aligned to the Karma school and can be assigned to the 11th century. It is a text not entirely written in Kashmiri but has only thirty odd verses in that language, which complements the seventy-four verses written in Sanskrit. But though mediated by Sanskrit and not exactly literary in content, these verses announce the inauguration

⁶ Ibid, pp. 8-9.

⁷ Rashid, Majruh. "Kavyaprakash Akh Tabsure" Tankeed Nazar Te Nazarye. *Anhaar*. Kashmiri Department Jild 33, Vol-1 2009, p.139.

⁸ Toshkhani, S.S. "Beginnings of Kashmir language and literature." *Dialogue July-Sep*, 2008, Vol-10. file:///D:/Beginnings%20of.html

⁹ Sufi, G.M.D. *Kashir: Being a history of Kashmir*, Vol-1, Ali Mohammad and Sons, Budshah Hotel Lal Chowk Srinagar, 2008, pp. 402-403.

of a departure that was to be of great significance in the literary history of the Kashmiri language.¹⁰

Some of the verses are:

*Bhâva svabhavç saba avinashî
Svapna sabhavana vi upanna /
Te aj niravidhi agama prakâshî
Idassa dishti kâla vipachhanna //*¹¹
*Vigalani shunñya âshunñya svarûpç
Vividha padârthu sâthu kavalçt /
Âshayu chitti sadâ nîrûpâ
Vicchî vijjû virtha praghatçt //*¹²

The specimen of the *Chummpad* in Devanagari are as:

6. परतरमनिकेतं तत्त्वमार्गस्थितं ते
निरुपमपदकुम्भासंप्रदायं समन्तात् ।
स्वरसवशतयाहं स्वत्कुपाघ्रातचित्तः
प्रकटतरवचोभिर्दशंयाम्याशु नूनम् ॥
C.S.(MS)., folio. 1.

Cf. कुम्भकाः संप्रवक्ष्यामि कुलाभ्याये यथास्थिताः ।
अतीतं प्रथमस्यापि द्वितीयस्य तु कुण्डली ॥
भ्रूमध्ये वै तृतीयस्य संबद्धश्च चतुर्थके ।
नाभिस्तु पञ्चमस्यैव जन्माधारस्तु षष्ठके ॥

Quoted from the *Kula-Kridavatara*,
T.A.V., XI, pp. 228-29.

III. MAHANAYA PRAKASHA

Shiti Kantha's *Mahanaya Prakasha* is the earliest recorded form of Kashmiri language. Shiti Kantha belonged to Pampur district and lived and wrote in 13th C, there are no evidences about the birth and death of Shiti Kantha. The book is preserved in Bandarkar Institute Pune and its manuscript has not been modified and changed. This book was published by Mukund Ram Shastri for J&K Research Library. Due to very little information about the book there was confusion about the authorship of 'Baalbodni Nayasuk', which Grierson has claimed to be written by Shiti Kantha. Grierson while mentioning about the language of Mahanaya Prakasha writes:

The work consists about 94 verses in old Kashmiri, not easy to understand. The language is old, belonging to the period when Prakrit, in the Apabhramsa stage, had just merged into the language that finally became Kashmiri of the present day. On enquiry, I have obtained the following information from Nityanand Shastri. Shitikantha was the author of Bala-Bodhni-nyasa, a vyakhya on the Bala-Bodhini of his ancestor Kavindra Jagaddhara. In the introduction of this vyakhya, Shitikantha states that he wrote it during the reign of Hassan Shah, the son of Haider Shah'. This opinion has had to be revised in the view of the fact that Shitikantha, the author of Bala-Bodhini, has been found not to be the Shitikantha who wrote Mahanaya Prakasha. The manuscript, Shitikantha Vamshavali, gives the genealogy of the author of Bal-badhini as prepared by himself; and gives the name of another Shitikantha, an ancestor, four generations earlier. He does not, however, mention ancestor wrote Mahanaya Prakasha, probably because he gives names of Sanskrit works, not Kashmiri. Moreover, the internal evidence of it

¹⁰ Toshkhani, S.S. "Beginnings of Kashmir Language and Literature." *Dialogue*, July-Sep 2008, Vol-10. file:///D:/Beginnings%20of.html

¹¹ Ibid.

¹² Ibid.

has persuaded the Kashmiri scholars to place Mahanaya Prakasha as an earlier work.¹³

From the above quote we can infer that Grierson has placed him in 15th C, but Shiti kant's guru lived during 12th C and it was also found that Shitikantha was born 150 years before grammarian of same name. Also the text and context does not belong to the 15th C as Kashmiri language had fully emerged at that time. So it was concluded that Shiti kant belonged to 13th C. Further, the importance of Mahanaya Prakasha lies in the fact that it is the oldest evidence of the Kashmiri written in 13th C. The book was based on, 'sarvogeni desha basha'. About the internal content of the Mahanaya Prakasha, S. S. Toshkhani writes:

Mahanaya Prakasha (illumination of great system or system of great meaning) is a work of karma (gradation) school which is akin to kula (familial) school and is based on shaktopaya or the energetic way. It deals with goddess, the wheel of energies and ritual sex and emphasis that great meaning or the absolute sense expresses itself through four forms of speech; para (transcendent and undifferentiated), pashyanti (visioning), mardhyama (interjacent) aikhari (displayed) word. Obviously all this terminology and esoteric practices of jnaansiddhi, mantrasiddhi and melapsiddhi associated with the propitiation of deities like vameshi, khechari, bhuchari, sambabekshini and rudreshwari cannot by any stretch of imagination be taken to be poetry.¹⁴

So this book is prosaic in nature than being poetic in content and further the text is written in very tough language.

Avtar Krishan Rahber while analyzing the Grierson's comments on Mahanaya Prakasha states:

1. It was time when Kashmiri language was at the stage when *Upranaya* was gaining status.
2. He acclaims him a great scholar.
3. He was well versed with Shivate Philosophy.
4. He did not think in Kashmiri but thought in Sanskrit.
5. The book consists of 2 types of vocabulary one of Upranyana era and second of Sanskrit era.¹⁵

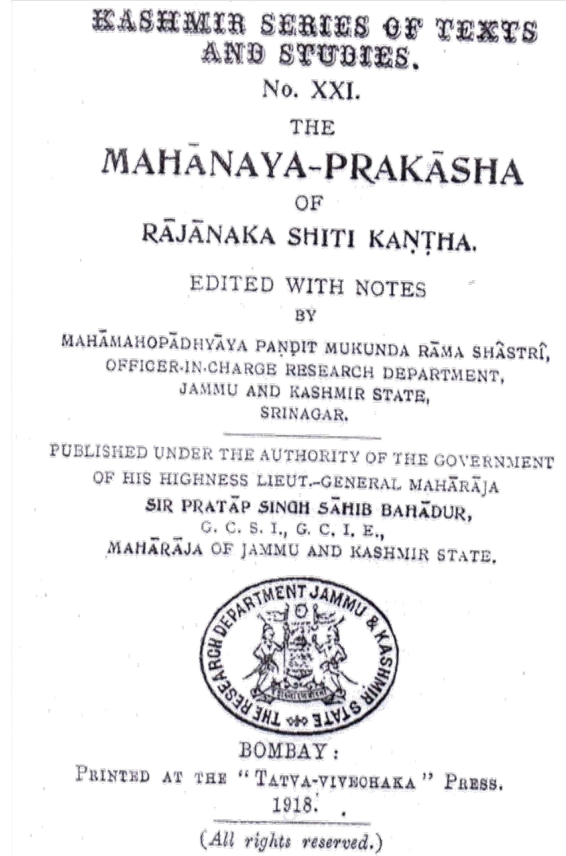
The text of the Mahanaya Prakasha consists of 4 lines quatrain which are:

Yasu yasu jantus samvid yasu yasu
Nila pita sukha dukha sarup /
Udayisdatta samâñ samarasa
*Kamakampan tas tas anurup /*¹⁶
Devat akka kishî parû raji
Jaga ghasmaru bhairu bhakshet /
Nant shatta gaska nçrâji

Shamavâñ âshaya takshet ¹⁷
Itay ovapleen parampara deepmala
Zan anhaar
Danit daam udayet niranlar dishi
Shapaya vatu avikaar. ¹⁸

While analyzing the vaakh of Shitikantha Prof. Jaylal Kaul remarks about the above verse:

Most words are Sanskritic but we find here a Persian word also used, the word o: valli: n, which is as same as Awliya (saints).¹⁹



¹³ Kaul, Jaylal. *Lal Ded*, Sahitya Academy, New Delhi, 1975, pp. 59-60.

¹⁴ Toshkhani, S.S. "Beginnings of Kashmir Language and Literature." *Dialogue*, July-Sep 2008, Vol-10. file:///D:/Beginnings%20of.htm

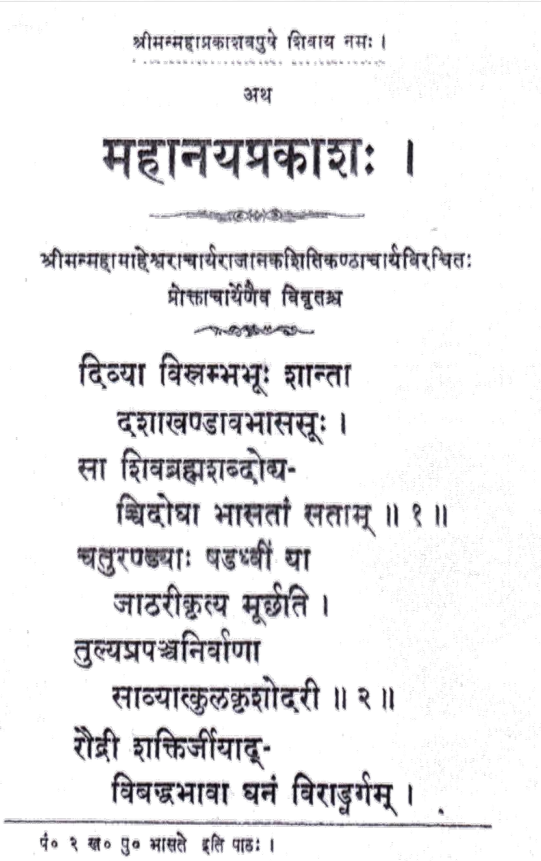
¹⁵ Rehber, Avtar Kishan. *Kashiri Adbuch Tawareekh*, published by the author, 1965, p. 139.

¹⁶ Toshkhani, S.S. "Beginnings of Kashmir Language and Literature." *Dialogue*, July-Sep 2008, Vol-10. file:///D:/Beginnings%20of.html

¹⁷ Ibid.

¹⁸ Kaul, Jaylal. *Kashmiri Literature (three special lectures)*, Prasaraanga University of Mysore, 1970, p.8.

¹⁹ Ibid.



IV. LAL DYAD

The dawn of Kashmiri poetry begins with the famous mystic poetess of Kashmir Lal Dyad. She was attributed with many names *Lal Arifah*, *Lal Muaj*, *Rabai Thani*, *Mariam-ul Makani*, *Lal Granny* and *Majnuni Aqila*. She is the first medieval mystic poetess who through her mystic verse gave a new life to the Kashmiri language. She is counted among the greatest poets that Kashmir has ever produced and has left an indelible impact on the poetic tradition. Earliest Sanskrit chronicles are silent about Lal Dyad, however, her earliest mention is given in hagiographic document by Baba Davud Mishkati in *Asrar-ul Abrar* (the secrets of pious) written in A.D. 1634.²⁰

Abdul Wahab Shayak, who wrote chronicle of Kashmiri in Persian verse, gives 735 A.H./A.D. 1334-35 as the date of Lal Dyad's birth in a verse:

فزون بُود بر هفت صد، سی و پنچ
ز ویرانے شد بیدار گنج

Fazun bud bar haft sanj siva panj.
*Za wair une shud bedidar gahna;*²¹

²⁰ Kual, J. L. *Lal Ded*, Sahitya Academy, New Delhi, 1975, p. 2.

²¹ Ibid., p. 4.

Greirson calls her a 'wandering ascetic', since Lal Dyad was spiritual heir of Shaikh Nur ud Din Nurani who paid glowing tributes to her in the following verses:

That Lalla of Padmanpur - she drank
Her fill of divine nectar
She was indeed an *Avtar* of ours.
O God, grant me the same boon!²²

Nineteenth century Kashmiri poet Shams Faqir mentions about her:

Lalla merged her *Prana* in the transcendent;
For while she went ostensibly to bathe
At the sacred shrine of Shurayar ghat,
With a leap and bound she jumped across
To where there is none other than God.²³

Lal Dyad's poetry shows distinct characteristic of modern Kashmir and one can identify the linguistic transition from pre-modern to modern Kashmiri, her verses have been translated by Baskher Razdan in 18th century. Moreover, she used aphorisms that testify her keen insight of wisdom and judgment she was gifted with. She rendered her verses in the form of *Vaakhs*. The *Vaakh* in the words of Jaylal Kaul can be defined as:

The *Vaakh* is mostly four lines stanza, complete and independent in itself, sententious gnomic verse. The sense seldom, if ever runs on to another *Vaakh* as it does in one instance. There are, however, several *Vaakh* that have common refrain, and few are put in the form of question and answers all these have close connection with each other. Each line of *Vaakh* completes the sense, it does not overflow into the line that follows; and therefore it has both compactness and pointedness, giving it the edge of proverb.²⁴

From the above statement it can be comprehended that *Vaakhs* were four lined stanzas and some of them were in question answer form and moreover, these *Vaakhs* had the compact and the terse texture. These *Vaakhs* resented the mystical and spiritual stature of the poetess and reflects the inner conflict in order to have union with the One Being. Some of the mystical gleanings of *Vaakh* are:

Asthen ay te gatchun gatche
Pakun gatshe den kiho rath.
Yorai ay ta turi gatshun gatshe;
Kenh na-ta kenh na-ta kenth na-ta kyah?

We have been coming into existence continuously,
and we cannot escape death;
It is inevitable to move on this path night and day.
We ought to go back to the place wherefrom we came.
There must be something in this;
otherwise what is (all-this)²⁵

²² Ibid., p. 88.

²³ Ibid., p. 89.

²⁴ Ibid., p. 66.

²⁵ Parimoo, B. N. *Ascent of Self*, Motilal Banarsidas: Bungalow Road, Jawahar Nagar, Delhi. 1987, p. 162.

These verses show that Lalla was highly influenced by the sufistic trend where she expresses her wish for eternal being thereby showing the transitory nature of this life, even about the sufistic trend of Lal Dyad, R. C. Temple remarks:

Lalla, in her verses, sometimes seems to have been under the influence of Sufi doctrine, for she uses words with a plane and an esoteric meaning throughout them, according to deliberate habit of Sufis²⁶

*Damah dam kormas damanhale
Prazalyom daph ta naneyem zath
Andarium prakash nebar tshotum
Gati rotum ta karmas thaph.*

For a moment I suppressed bellows of my respiration,
Lo and behold! The lamp lit up brightly and realized myself!
The light within me sparkled out;
In the encompassing darkness,
I seized at it (the bright gem of self) and gripped it tightly.²⁷

Again we have the quatrain:

*Dihchi lari dari-bar tropim,
Prana-tsar rotum ta dyutmas dam;
Hradayichi kuthari andar gandum.
Omaki cobuka tulimas bam.*

Closing fast the windows and doors of the house of my body,
I caught hold of the thief, prana and barred him in;
Tying him hand and foot inside the closet of my heart
I lashed him hard with the whip of Om.²⁸

*Lal boh tsayas savaman bagabaras,
Vuchum Shivas shakt milth ta vah!
Tati lai karmas amritsaras
Zindai maras ta me kari kyah.*

I, Lalla willingly entered through the garden gate,
There, O joy! I found Shiva united with shakhti;
there and then I got absorbed drinking at the lake of nectars
Immune to harm am I, dead as I am to the world, though²⁹

From the above verses it can be inferred that Lal Dyad had a distinct style of writing poetry, and infact, it seems that these verses highlighted both the mystical doctrine as well as her great command over the poetical aesthetics which was the legacy of the past Sanskrit tradition. Also we find that these verses are heavily loaded with alliteration, metaphors, lyricism and above all they have defined poetic diction. About Lal Dyad's mystic power, Abdul Ahad Azad remarks:

کشمیری زبان نے لال عارفہ کے بعد آج تک کتنے سلیم الذہن
ادیب پیدا کئے۔ وہ صاحبِ حال صوفی اور گیانی اور علم و فضل
کے مالک تھے لیکن لال عارفہ کا لطفِ سخن اور قبولِ خاطر کسی کو
نصیب نہ ہوا۔

*Kashmiri zaban ne Lal Arifah ke baad aaj tak kitne saleem u
zehan adeeb payda kiye. Woh sahibe haal sufi aur gyani aur
ilm o fazl ke malik the lekin Lal Arifah ka lutfe sukhan aur
qabul e khater kisi ko nasib na huwa.*

Kashmir has produced lot of mystic poets and scholars, they were highly knowledgeable but none was able to produce a poetic and artistic quality like Lalla, further she carries distinct status in keeping the tradition of Kashmiri poetry alive that inspires the poets not only of his times but of the contemporary times as well.³⁰

Thus the Lal Dyad's poetry was a significant landmark in the poetic tradition of Kashmir.

V. SHAIKH-UL AALAM

کلامی موزون بزبانِ کشمیر در بیانِ مواضع و حکم و کشفِ حقائق نیکو دارد

*Kaalami mozon bazabani Kashmiri darbayaan
mawaiz wa hikum wa kashfe haqayik naiko darad.*³¹

These lines were said by Allama Baba Davud Khakhi 400 years back which state that his poetry was the first written theology of Kashmiri language possessing great literary beauty and power of impact. The saint of extraordinary stature Shaikh Nur-ud Din is commonly known as *Nunde Resh*. He is the young contemporary of Lal Dyad and is one of the most outstanding mystic poets of Kashmir who not only kept the culture and literature alive by rendering his verses in his mother tongue but also kept the ethos and heritage of Kashmir alive. Although he kept the tradition alive by acting as a backbone to survival of the Kashmiri language but unfortunately very little is known about him to the outside audiences. Therefore his aesthetic appeal still needs to be internationally acclaimed. Professor Hamidi Kashmiri writes:

²⁶ Temple, R. C. *The Word of Lalla*, Gulshan Books: Residency Road Srinagar, 2005, p. 216.

²⁷ Parimoo, B. N. *Ascent of Self*, Motilal Banarsidas, Bungalow Road, Jawahar Nagar, Delhi, 1987, p. 162.

²⁸ Ibid., p. 74.

²⁹ Ibid., p. 103.

³⁰ Azad, Abdul Ahad. *Kashmiri Zaban aur Shayri Vol-2*, Jammu and Kashmir Academy of Art, Culture and Languages, Srinagar, 2005, p. 159.

³¹ Bukhari, Farooq Muhammad Syed. *Kashmir main Islam Manzar aur Pas e Manzar*, Maktaba Adab, Red Cross Road, Srinagar, 1998, p. 170.

شیخ العالم کے جمالیاتی شعور کی پختگی اور رچاوان کی حیاتی
پیکر تراشی کے خوبصورت نمونوں سے بھی مترشح ہوتا ہے۔ ان
کے یہاں ایسے پیکر کثرت سے ملتے ہیں جو ان کی بصری،
سمعی، شامی اور لمسی حیات کی نزاکت کا احساس دلاتے اور
قاری کی حیات کو بھی متاثر کرتے ہیں۔

*Shaikh-ul Aalam kay jamaleyati shaoor ki pukhtagi aur
rachaven ki hasyati peker tarashi ke khubsurat namunu se bi
mutarish hota hai. Un key yahaan aise peker kasrat se milte
hain jo un ki basri, samaei, shami aur lamsi hisiyaat ki
nazakat ka ehsaas dilate hai aur qari ki hisiyaat ko bi muti
karte hain.*³²

In the poetry of Shaikh-ul Aalam one finds almost ev
poetical quality which a poet should possess, One v
reads his poetry is significantly influenced by the aesthi
aspect of his poetry.

Shaikh Nur-ud Din was the founder saint
Reshi order. Abul Fuqara Baba Nasib-ud Din G
speaks about Rishis:

روشنائی شمع دین از ریشان است
رہ نمائی رہ یقن از ریشان است
دل نوازی مردم اہل نیاز
از صفائی باطنی دل از ریشان است
خوش سرائی خلد ایں کشمیرا
خوش رواج از دولت ایں ریشان است
نور افشاں چون ارم از ہر طرف
گوشہ ہر آستان ریشان است

*Roshnai shamae Deen az Rishiyaan ast
Rahnumai rahe yakeen az Rishiyaan ast
Dil nawazi murdame ahle niyaz
Az safai batini dil az Rishiyaan ast
Khush sarayee khilde een Kashmir raa
Khush rawaaj az dawlate een Rishiyaan ast
Nuri afshaan chu iram az har taraf
Goshaye har astaan az Rishiyaan ast*

The candle of religion is lit by Rishis
They are the pioneers of the path of belief
The heartwarming quality of the humble souls
Emanates from the inner purity of the hearts of Rishis
The vale of Kashmir that you call paradise:
Owes a lot of its charm to the traditions set in vogue by
Rishis.³³

Regarding his birth dates there is a sort of
disagreement. Rehber in *Kashiri Adbech Tawareekh*
mentions that Rajtarangini and Jaina Rajtarangini are
silent about his existence.³⁴ But later Baba Naseeb ud
Din Gazi and Baba Khalil³⁵ have respectively given
Shaikh-ul Aalam's biographical details as:

حضرت شیخ نور الدین دے کہ نور مہفت ایشاں پیش مردم خاص و عام روشن
است ... حضرت شیخ قدس سرہ العزیز کہ شہرہ راست دربار شیخ سلیمان
علیہ السلام در قریہ کیموہ ... از ہجرت سید کائنات ملی اللہ علیہ وسلم
سند ہفتن و ہفتا دوہ بود کہ حضرت شیخ نور الدین تولد شد ... شعر
گفتن بزبان کشمیری خود طبع موزون داشتند و نکتہا باریک و صحن ہا خوش
گفتہ اند کہ مشتمل بر پند و نصیحت ... شعر بعیت و طریقت و معرفت و
حقیقت است ...

ولادت اکن سرمایہ سعادت نیم جلوس سلطنت سلطان قطب الدین زمار اللہ بر باد
بقرہ کیموہ در روز نفیس یوم الخمس ششم ماہ جمادی الاول سنہ ہجری عدد ہفتا
دوہ

Shaikh Nur ud Din's father was Salar Sanz and
mother's name was Sadra Mouj. He gives his family
background as:

*Sanzay chum mol te sanzay mouje
Tavay rudus sanzay haav
Deka lekit phyroh pyom syoduy
Tatiy boh nund ta yeti draam naav
Sanz is my father and Sanz my mother too,
Very much of a Sanz am I, therefore:
The right way was it ordained for me:
Beautiful was I there, and here they named me so*³⁶

Being an exponent of Rishi cult, he lived a very
ascetic life. Allama Khaki says about Rishi's way of living
as:

³³ Khan, Ishaq. *Kashmir's Transition to Islam*, Gulshan Books, Residency Road Srinagar, 2005, p. 42.

³⁴ Rehber, Kishan Avtar. *Kaeshri Adbech Tawareekh*; published by Author, 1965, p. 166.

³⁵ Ibid, p. 166.

³⁶ Parimoo, B. N. *Nund Reshi Unity in Diversity*, J&K Academy of Art, Culture and Languages, Srinagar, 2007, p. 7.

³² Kashmiri, Hamidi. *Shaikh-ul Aalam ki Hayat aur Shairi*, Shaikh Mohammad Usman: Gaw Kadal Srinagar, 1997, p.108.

شیخ نور الدین، پیر جمع ریشان
زاهدے خوش بود، باحق داشت بسیار استغال
بود با تجرید و تفرید، اهل صوم دهر نیز
تارک لحم و بصل، شیروعل بسیار سال
صاحب کشف و کرامت بود و نطق خوب داشت
هم اوبسی بود، گفت این راوی صاحب مقال

Shaikh Nur-ud Din, the preceptor of all Rishis, was a great devotee and had a deep communion with God.

In addition to leading a retired and solitary life, he was also one of those who continually fast. He had given up eating flesh, milk, onions and honey for many years.

He was a man with intuition, had spiritual powers and had fine mode of speech, he was like Uwais (in that he had no known, spiritual guide), as an eloquent narrator he stated.³⁷

Being a religious preacher, his poetry was didactic and exhortative in tone. But in spite of that one finds number of *Shruks* where the aesthetical sense has been fully exploited thereby depicting the poetic charm which his *Shruks* were loaded with and also the influence of past aesthetics tradition of Sanskrit. Moreover, he rendered his verses in the form of *Shruk*. Some of the *shruks* are four - lined while some are long poems which can be fitted in the genre of Vachun. Rehber and Azad give the evidence of the work of Shaikh in Sanskrit proving it deep -rooted tradition of past and his Sanskrit words in the *Shruk*. Azad gives the account of Reshnama as:³⁸

بسیار غزل بزبان شمس کرتی فرموده هستند چون
خواندن آن دشوار بود سبب آن گذشته شدند

Some of the poetic verses of Shaikh are:

Ararish diticen yath sifatas
Zatas labni marun te zuen
Sharaf bakhshun haz insaanas
Trukh hai chuk te panai tsen

If thou realize the one, thy identity will come undone:
Behold, how the one shines out gloriously bright!
Thou canst not understand that with intellect or mind.
Whoever has drunk that fathomless Deep?³⁹

Kal hai karak kal hai vizi
Pulai lagi allah hu
Che yur gazakh su tor ruzi
Dil hai vizi Allah hu.

Probe the heart of things, flooded you will be with impulse divine.

And the spring of divinity in the full swing will be.
Was his path and half way he will meet you,
And the holy music will gush out from your soul.⁴⁰

Bul bul poshi -vari garan
Mogul garan huni vaas
Sah shal shuni -lay garan
Khar tsharan guhiled ta saas?

In search of flower-gardens roams the song-thrush,
And the owl seeks the ruined corner;
The lion and the jackal wander in the wilderness,
And the wood -louse looks for dung and dirt,⁴¹

Thus, from the above verses it can be comprehended that Shaikh-ul Aalam's poetry had a great aesthetic appeal and has used excellent poetical language and diction. Both Lal Dyad and Shaikh were the upholders, rather beginners of the poetic tradition of Kashmir, who, through the *Vaakhs* and *Shruks* conveyed both the mystical message as well and became the role models for the post-modern poets of Kashmir.

³⁷ Sufi, G.M.D. *Kashir: Being a History of Kashmir*, Vol-2, Ali Mohammad and Sons, Budshah Hotel, Srinagar, 2008, p. 100.

³⁸ Azad, Abdul Ahad, *Kashmiri Zuban aur Shairi*, Vol-2, J&K Academy of Art, Culture and languages, Srinagar, 2005, p. 223.

³⁹ Parimoo, B. N. *Nund Reshi: Unity in Diversity*, J&K Academy of Art, Culture and Languages, Srinagar, 2007, p. 103.

⁴⁰ Amin, Mohammad. *Gleanings of Shaikh-ul Aalam*, Markaz-i Nur: Shaikh-ul Aalam Chair, University of Kashmir, 2008. p. 5.

⁴¹ Parimoo, B. N. *Nund Reshi: Unity in Diversity*, J&K Academy of Art, Culture and Languages, Srinagar, p. 137-138.



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Spreading Fake News in the Virtual Realm in Bangladesh: Assessment of Impact

By Sharifa Umma Shirina & Md. Tabiur Rahman Prodhon

University of Barishal

Abstract- Fake news is 'false, often sensational, information disseminated under the guise of news reporting.' The upsurge of technological advancement, especially social media, has paved the way for spreading fake news. The virtual realm spurs fake news as per the speed of air. Nowadays, fake news has been one of the social problems in the world along with Bangladesh. Self-seeker groups use fake news as an 'atomic arsenal' to disseminate their popular rhetoric with supersonic speed for fulfilling male purposes. Fake news is usually rampant during any crisis, elections, and even in campaigns. The hoaxers and fakers exploit the opportunity of the wavering psychology of the social media users, and fake news becomes 'viral' on social media, Facebook. Recently Bangladesh has faced an acute crisis of spreading fake news during the 'Movement of Nirapod Sarak Chai, 'National election in December 2018' and very recent 'need child's head for Padma Bridge.' This study titled "Spreading Fake News in the Virtual Realm in Bangladesh: Assessment of Impact" seeks the reasons for spreading fake news and its' social impact in Bangladesh.

Keywords: fake news, rumor, social media, mob lynching, virtual real, viral, social movement.

GJHSS-A Classification: NLMC Code: 190399



Strictly as per the compliance and regulations of:



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Sharifa Umma Shirina ^α & Md. Tabiur Rahman Prodhan ^σ

Abstract- Fake news is 'false, often sensational, information disseminated under the guise of news reporting.' The upsurge of technological advancement, especially social media, has paved the way for spreading fake news. The virtual realm spurs fake news as per the speed of air. Nowadays, fake news has been one of the social problems in the world along with Bangladesh. Self-seeker groups use fake news as an 'atomic arsenal' to disseminate their popular rhetoric with supersonic speed for fulfilling male purposes. Fake news is usually rampant during any crisis, elections, and even in campaigns. The hoaxers and fakers exploit the opportunity of the wavering psychology of the social media users, and fake news becomes 'viral' on social media, Facebook. Recently Bangladesh has faced an acute crisis of spreading fake news during the 'Movement of Nirapod Sarak Chai,' 'National election in December 2018' and very recent 'need child's head for Padma Bridge.' This study titled "*Spreading Fake News in the Virtual Realm in Bangladesh: Assessment of Impact*" seeks the reasons for spreading fake news and its' social impact in Bangladesh. This paper is based on secondary literature. The Rapid growth of online journalism, most of the online portals are run by unskilled, and less educated persons, lack of news sense, lack of national security act for controlling web portal, lack of ethical knowledge of journalism, lack of implementation of the law to punish criminals, mistrust on existing justice, mistrust on police who are detached from mass people, taking revenge on political rivals, derange social discipline, creating a chaotic environment, the suspicious mind of mass people, lack of knowledge and mass awareness are the main reasons of spreading fake news in Bangladesh.

Keywords: fake news, rumor, social media, mob lynching, virtual real, viral, social movement.

1. INTRODUCTION

Today, after more than a century of electric technology, we have extended our central nervous system itself in a global embrace, abolishing both space and time as far as our planet is concerned.

- Marshall McLuhan, *Understanding Media*, 1964.

Today we live in such a world which is defined as a 'Global Village.' The term 'Global Village' was traced by communication scholar Marshall McLuhan and popularized by him. McLuhan's dream of a global village becomes true by inventing the internet.

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Modern technology and the internet are the key drivers, and the major force of global village. Hence the world is now in our grip like smartphone. The internet connects the world and makes the world like a village. Technology and the internet introduce us to a new world as well, which can be referred to as 'Virtual Realm.' Social media like Facebook, twitter, WhatsApp, youtube, and other new media, blogs, online news portals are the platform of the virtual realm. This new media creates an artificial world where we are living now. Specially Facebook and youtube contribute greatly to create this artificial but virtual realm. Among 7.7 billion (worldometers.info: 2019) world's population, over 4.39 billion people are active internet users, encompassing 57% of the global population. The internet users are increasing gradually. In Bangladesh, Internet users are retroactively increased at present. The total number of Internet subscribers has reached 98.136 million at the end of August 2019, where 91.348 million Internet users were in December 2018 (BTRC: 2019). But most of the internet users use the internet for using Facebook. As of June 2019, there are an estimated 2.4 billion monthly active Facebook users, among whom 1.6 billion daily active Facebook users worldwide (dustinstout.com: 19 October 2019). In Bangladesh, the number of social media users is 34 million. Among them, 33.713 million (96.04%) is Facebook users, whereas 0.67 million (1.98%) visit youtube. The majority of them are men 73.8%. The young generation aged 18 to 24 is the largest group (15.6 million) of Facebook users (statista.com: 19 October 2019). Most of them are young adolescent college or university going students. Facebook is the highest and frequently visited new media in Bangladesh. On average, 10 minutes, 57 seconds are spent by the viewers of this site (alexa.com: 20 October 2019). As Facebook is a widely used social media in Bangladesh, it is used as a great platform for spreading fake news in Bangladesh. Facebook has a great impact on overpopulated countries like Bangladesh. Facebook is the most popular social network in Bangladesh. In Bangladesh, almost all internet users use Facebook regardless of age, gender, locality, or ethnic identity. Nowadays, Facebook becomes an integral part of daily activities. Alongside, Facebook is being used for social Communication, knowledge and experience sharing, and business purposes; for spreading fake news and rumors at supersonic speed towards mass people.

II. FAKE NEWS: CONCEPTUAL CLARITY

Fake information can be defined as the 'deliberate creation and sharing of information known to be false' (Wardle: 2017). Fake news is more dangerous to society. 'Fake news,' which, according to former US president Barack Obama, creates a 'dust cloud of nonsense,' has become one of the most popular 'socio-political topics' in the world right now, thanks to the rapidly growing social media presence across the cultures. Fake news is 'false, often sensational, information disseminated under the guise of news reporting' (Collins English Dictionary). Fake news is to be news articles that are intentionally and verifiably false and could mislead readers (Allcott and Gentzkow: 2017). So fake news can be defined as a news article or message which is published and propagated as false information regardless of meaning, and sometimes which has a motive behind it. The upsurge of technological advancement, especially social media, has paved the way for spreading fake news. The virtual realm spurs fake news as per the speed of air. Nowadays, fake news has been one of the major social problems in the world along with Bangladesh. But the idea of fake news isn't new something. The world faced the crisis of spreading fake news during World War 1. But today, self-seeker groups use fake news as an 'atomic arsenal' to disseminate their popular rhetoric with supersonic speed for fulfilling male purposes. Fake news is usually rampant during any crisis, elections, and even campaigns. The hoaxers and fakers exploit the opportunity of the wavering psychology of the social media users, and fake news becomes 'viral' on social media, Facebook. But society suffers much for spreading single fake news. Recently Bangladesh has faced several acute crisis of spreading fake news during the 'Movement of Nirapod Sarak Chai, 'National election in December 2018' and very recent 'need child's head for Padma Bridge.' Borhanudding, Bhola incident is also the worst example of spreading fake news in Bangladesh.

III. PURPOSE OF THE STUDY

Social media has a direct impact on the society around the world including Bangladesh. But the influence of social media, especially Facebook, in Bangladesh, is severe as a densely populated country. New media and online journalism immensely arise worldwide due to the internet. Besides, Facebook, twitter, youtube, others new media like WhatsApp, messenger, and online news portals have also led to the proliferation and spreading of fake news. The main objective of this paper is to explore the social impacts of spreading fake news through the virtual realm and identify the reasons for spreading fake news in Bangladesh as well.

IV. METHODOLOGY

This paper is based on secondary literature and data collected from different dailies, online sources, and research papers. Besides, it has been screened social media to observe how fast fake news gets spreading in the virtual realm during the different social crises. Some Facebook posts are also collected as data to see how people become distracted by the fake news and play a role in spreading fake news without knowing its' authenticity.

V. GLOBAL SCENARIO OF FAKE NEWS

Spreading fake news is a problematic global phenomenon that becomes the cause of worry of global leaders. People are suffering a lot worldwide due to fake news. Even technological developed country like the USA also suffers much for spreading fake news. The people of the USA believe in fake news unknowingly and become disconcerted by fake news where the literacy is very high (100%). This fake news are spreading through the virtual realm as people are habituated to digital media like online news portals, Facebook, Twitter, LinkedIn, Instagram, and Youtube, which are free of cost. According to Pew Research Group (2017), roughly 93% of people in the USA get their news online (either via mobile or desktop) circulated through social media, especially Facebook and youtube. Recent researches on the USA President Election 2016 show that most popular fake news stories were more widely shared on Facebook than on the other popular mainstream news media. In 2016, most discussed fake news stories in USA tended to favor Donald Trump over Hillary Clinton (Silverman: 2016). The alarming thing about spreading fake news is that many people who see or read fake news stories report that they believe them (Silverman & Singer-Vine: 2016). Evidence shows that the consequence of fake news not only helps Trump to win but leads to the death of common people. In October 2017, a slightly distorted news titled headline "FBI Says Las Vegas Shooter Has Connection With Daesh Terror (ISIS) Group" about the Las Vegas massacre became viral on Google and Facebook, which killed at least 59 people and injured more than 500 people. This fake news was spread by Russian propaganda site Sputnik, the internet's largest news platform, which failed to manage spreading misinformation. Later, Sputnik removed this article and replaced it with a story making the opposite claim -"FBI Says Las Vegas Shooter Has No Connection With Daesh Terror (ISIS) Group" without acknowledging its original false story" (Kathleen Chaykowski: 2017). The global community worries about fake news as it is a growing concern. In 2019, Ipsos conducted a poll on fake news in Canada. The Ipsos poll for Global news reveals 90% of Canadians admit to falling for fake news (Connolly: 2019). Most of the

Canadian (almost 71%) worry about Fake news (Cain: 2019).

Asian countries have not been immune to the fake news phenomenon. As reported by Russel Goldman in New York Times (2016), a hoax story reported in December 2017 spread the threats of nuclear war between Pakistan and Israel. It caused panic in the streets of Pakistan (Nagi: 2019). A horrible scenario caused by fake news can be seen in India. Besides Facebook, WhatsApp contributed a lot to spreading fake news in India and made a massacre result. WhatsApp, which has more than 200 million users, the biggest market of the messaging application in India, has already made a huge mess in the country as at least 30 people fell victim to lynching due to the circulation 'fake news' through the WhatsApp since January last year. BBC's research finds that Indians are 'reluctant to share messages which they think may incite violence, but they feel duty-bound to share nationalistic messages.' 'Fake news stories regarding India's progress, Hindu power, and revival of lost Hindu glory are being shared widely without any attempt at fact-checking,' said the BBC researchers (Islam: 2019; Prothom Alo English). There are more than 50 documented cases of mob violence triggered by misinformation spread over social media in India in the last two years. Many platforms, including Facebook, YouTube, and Sharechat, a vernacular language social media start-up and app, play a role (Roy: 2019). In 2018, India was shaken by a spate of mob killings sparked by a hoax about child kidnappers spread on WhatsApp. In just two months, 20 people have been murdered in mob lynching due to the spreading of rumor of child kidnapping but officials and social media platforms have so far been powerless to stop the violence. Many victims in other vigilante killings, such as those over child kidnapping rumors, are targeted because they are outsiders (AFP, New Delhi: 2018). The rumor of child kidnapping can't be stopped but continuing in India. On 22 August 2019, a mental challenge was pinned down on his stomach in Banda, Uttar Pradesh, suspecting him a child kidnapper. The rush of rumors of child- kidnapping and offline instances of violence over a six-week period found the police grappling for solution. Like Banda, Bundelkhand, Chhatarpur, Chitrakoot, and in many other districts of Uttar Pradesh, India, a roughly estimated over 100 incidents of mob violence due to child lifting rumors, in August alone in the state. According to data from IndiaSpend, there have been more than 33 cases of murder and over 99 cases of attacks triggered by rumors of child kidnapping between 2017-18 (Lahariya: 2019).

VI. IMPACT OF FAKE NEWS IN BANGLADESH

Bangladesh suffers much for fake news. Facebook is the most used and popular social media in

Bangladesh, and becomes a widely used tool for spreading fake news. Among the 163.6 million (2019) population of Bangladesh, almost 33.713 million people use Facebook and some have multiple Facebook IDs. Even some Facebook ID is opened only for the purpose of spreading fake news. The problem of spreading fake news is acute in Bangladesh during the crisis. Sometimes, a crisis moment has been created by spreading fake news through Facebook, which is the fastest medium to reach a maximum audience. Facebook has direct impact on our society. Even some Facebook centered movements have already occurred in Bangladesh indicating the direct impact of Facebook on our society. Such 'Ganojagoron Mancho' in 2013 and recently 'road safe movement' are the result of Facebook. Fake news has a seasonal outbreak too. Fake news is usually rampant during any crisis, elections, and even campaigns. The hoaxers and fakers exploit the opportunity of the wavering psychology of social media users (Islam: 2019; Prothom Alo English). Bangladeshi young generation who use Facebook is suffering from a viral virus. Fake news becomes viral with a supersonic speed and its' impact on society like an 'arsenal atomic bomb.' Some incidents happened for fake news has been illustrated to show the impact of fake news, which creates massacre and causes to death many innocent people.

a) *Borhanuddin, Bhola, 20 October 2019*

Very recently on 20 October 2019, a clash between villagers and police over an unverified Facebook post in Borhanuddin, Bhola. The clash is triggered by a Facebook post. The unwanted and unfortunate result of this clash is 4 people were killed and more than 200 others injured (20 October 2019; Prothom Alo English) including ten policemen (20 October 2019; bdnews24.com), and one house was torched and 12 more belongings of Hindu community were vandalized (21 October 2019; Daily Star).

A post from Facebook ID of Biplob Chandra Shuvo containing derogatory remarks about Allah and Prophet Muhammad (S) went viral on Facebook, triggering condemnation and protests. Hundreds of villagers gathered for a rally under the banner of 'Muslin Tawhidi Janata' in protest against the social media post and demand punishment of the youth, Biplob Chandra Shuvo, for allegedly hurting religious sentiments on Facebook. The situation went beyond the control of the police, and at one stage of the procession, police fired rubber bullets to disperse the crowd and resulted in 4 death and more than 200 wounded. But the man, Biplob Chandra Shuvo, claimed that his Facebook account was hacked and went to the police station to file a general dairy (GD) the previous night (20 October 2019; bdnews24.com). The hacker has not yet been identified, but the process is on (25 October 2019; Daily Star). In the past, rumors through Facebook posts led to

incidents of attacks on minority communities. Such attacks took place in Ramu of Cox's Bazar in 2012, Ataikula in Pabna in 2013, Nasirnagar in Brahmanbaria

in 2016, and Horkoli Thakurpara in Rangpur in 2017 (21 October 2019; Daily Star).



Figure 1: Visual representation of the impact of rumors on Facebook in Borhanudding, Bhola.

'Tawhidi Muslim Janata' activists, closely watched by riot police, gather for a rally in Bhola's Borhanuddin Upazila on October 20 2019. Star file photo



Locals carry an injured person after a clash between villagers and police over an unverified Facebook post in Borhanuddin Upazila of Bhola on Sunday, October 20, 2019. Photo: *Dhaka Tribune*.



An injured person is being taken away. Photo: *Prothom Alo*.



An activist with his back covered in shotgun-pellet wounds lying on a hospital bed following the clash with police. Photo: *Daily Star*.



Pieces of broken furniture lie scattered on the floor of Sri Sri Gourinitai Ashram in Bhola's Bhawalbari after the temple was attacked by religious zealots yesterday. Photo: *Daily Star*



This picture went viral on Facebook as the situation of Borhanuddin, Bhola though it wasn't true, and was taken before in other incidents.



b) *Rumors of child kidnapping for Padma Bridge*

Bangladesh suddenly faced acute rumors of child kidnapping in the 2nd half of July 2019. Social media especially Facebook is used as a rumor spreading machine in Bangladesh. Suddenly a rumor of child sacrifices being required for the completion of Padma Bridge, the largest \$3bn projects in Bangladesh spread on both social media (Facebook, online news portals) and offline across the country. This rumor sparked after a report circulated of a young man allegedly found carrying the severed head of a child in the northern district of Netrokona on 18 July 2019 (25 July 2019; theguardian.com).

Nine people have been killed in vigilante mob lynching in 9 several districts in Bangladesh sparked by rumors on the virtual realm (Facebook) of child kidnapping till 23 July 2019 (Shirin, 25 July 2019). More than 30 other people have been attacked in connection with rumors (25 July 2019; theguardian.com). Most of the victims were women, deaf, and even mentally challenged person who were outsider. Among the latest victims was a mother of two, Taslima Begum Renu, who was beaten to death in front of a Dhaka school on 20th July 2019 by a mob that suspected her of being a child kidnapper. Even a deaf man was also beaten to death outside the capital that day while visiting his daughter suspected in the same rumor. At least 25 youtube channels, 60 Facebook pages, and ten websites accused of spreading the rumors have been shut down (25 July 2019; theguardian.com).

c) *Quota Reform Protests in April 2018*

Bangladesh has observed a massive protest of both public and private university students on existing quota reformation. Though this quota reform protest

initiates from students of Dhaka University, a prominent public university of Bangladesh, it sparked across the countries all tertiary level of education institutes. This protest one of the longest but successful protests of university students has seen in recent past.

The protests continued sporadically in March and gained momentum in early April 2018 though protesters came under the banner of "Bangladesh Sadharon Chhatra Odhikar Sangrakkhon Parishad" mid-February to organize peaceful demonstrations in favor of reforming the quota system. Both public and private university students, including college students, gathered in streets and blocked key intersections of Dhaka along with other parts of the country, bringing traffic to a grinding halt. The demands raised by protesters in Dhaka struck a chord with students and job seekers across Bangladesh. All students, who protest, across the country boycotted classes and expressed solidarity with the quota reform movement. Protesters declared a massive gathering in April and blocked the key Shahbag intersection in Dhaka for five hours. The protesters asked to government to reform the existing 56% reserved quota to only 10% for expanding opportunities for candidates who don't have quota facilities (Raju & Shovon: 2018).

But this anti-quota protest turned violent only after several rumors were spread in social media platform Facebook, it has emerged after massive gathering in 8 April, which had largely been peaceful until then (Raju & Shovon: 2018).

The Dhaka Tribune, one of the leading online English newspapers in Bangladesh, found that much of the chaos and violence during the protests were fuelled by rumors on the social media. Several rumors, given

following, shaped the quota reform movement turning into violence.

- i. Around midnight on Sunday, April 8, a rumor spread that a rubber bullet fired by the police had hit one of the protesters in the scrotum. Another rumor misinformed people of the death of Abu Bakar Siddique, a protester who had been injured when a rubber bullet hit him on the left eyebrow. One of the movement's conveners also told a private TV channel that one of the protesters had been killed. This fake news was quickly picked up and went viral through different Facebook pages and prominent personalities posted without verifying that Siddique was shot dead by police during a clash. Facebook pages like 'Troll Du,' 'Quota Songskar Chai,' 'Zakir's BCS Specials,' 'Basher Kella' started posting news about Siddique's death early hours of April 9. But Siddique later went to a live Facebook video and posted a status clarifying that he was okay. Meanwhile, Dhaka Medical College Hospital's Dr. Alauddin told the Dhaka Tribune that on Sunday night, no one was admitted with a scrotum injury.
- ii. Another rumor was spread by leaders of the Bangladesh Chhatra League, the ruling party's student front, that the protesters had vandalized the faculty of Fine Arts and torched the artwork that was supposed to be used in the Mongol Shobhajatra. But the Chhatra League later issued a statement condemning the alleged vandalism. Besides, Mir Arshadul Haque, the campus correspondent of an English daily, confirmed to Dhaka Tribune that vandalism is fake, and he was inside the Fine Arts Faculty at that time.
- iii. Another report of the violence surfaced at mid-night around 2 am on 9 April when protesters surrounded the residence of the Dhaka University vice-chancellor. A few people, who have yet not identified, attacked, vandalized, and looted the residence. Two cars of the vice-chancellor were also set fire while two other cars were vandalized. The news was served as that the protesters were behind this heinous vandalism, but demonstrators alleged that the attack on the residence was carried out by outsiders and still now they are not identified.
- iv. There was another rumor early April 11 that Chhatra League's Kabi Sufia Kamal Hall unit President Iffat Jahan Isha had tortured a demonstrator and cut her tendon. It is claimed in the rumor that the leader didn't permit to take the demonstrator to the hospital even though she was bleeding. This rumor spread on Facebook at supersonic speed and incited the protesters along with commoners further. This rumor became trustworthy as the picture and video of a wounded girl was posted on Facebook. Tension arises to the apex, and guardians of the students worried about their girls, and this rumor led both

protesters and common people agitated. Later, the injured student, Morsheda, clarified in a Facebook video that she had herself injured her foot on broken glass when she kicked the window of Isha's room to rescue a screaming girl who was presumably being tortured there.

- v. At around 3 am on 11 April's night, another post by Basher Kella claimed that a ruling party student front leader of Dhaka University's hall unit was assaulting general students. The page claimed that armed Chhatra League activists riding around 100 bikes were on the way to TSC to attack the protesters.
- vi. Another rumor that arose based on the Isha's cut off the tendon of a protester because Chhatra League activists had fired shots at students who tried to go towards the Kabi Sufiya Kamal Hall. But a protester dismissed this rumor.
- vii. There were also few rumors about Chhatra League activists assaulting protesters at Mohsin Hall, a residence of students for Dhaka University. Still, the Dhaka Tribune correspondent couldn't find evidence to substantiate the allegation.

The government tried hard to tackle rumors. About 200 Facebook accounts have been listed in connection to a case filed over "spreading rumors" in the social media during the quota reform agitation in Dhaka (13 April 2018; Daily Star).

The important thing is that this massive student movement, led by students, was organized solely through social media i.e. Facebook alike movement had been seen 'Ganojagoron Mancho' in 2013 in Bangladesh. World has seen the massive power of social media, i.e., Facebook in these two different movements happened in Bangladesh and the Arab Spring in the Middle East in 2012. Later, another massive but peaceful and dynamic 'Road Safety Movement' led by school-going students been seen in Bangladesh organized through Facebook. Thus social media especially Facebook has a massive and direct influence on society in Bangladesh.

d) *Rumors spread during the 'Road Safety Movement' through Facebook in July 2018*

The world faces rumors during crisis moments. Hoaxers and fakers take the opportunity of the emergency period and exploit human psychology and create chaos in society. Especially political rivals grab the advantage of juncture when a country faces movement or war. Hence rumor spread at the highest speed to reach people during world war 1 and world war 2 and other war or crisis time. Bangladesh also suffered much in rumor during the freedom war in 1971. But in rumors get new life and way of spreading in such a way like the atomic bomb in this digital age. Facebook and online portals add a new dimension in spreading rumors and fake news.

Recently rumor is the rampant speed the movement of 'Safe roads movement' in Bangladesh. Not only Bangladesh but the world has seen for the first time a new style of the movement named 'Road safety movement' or 'Safe roads movement.' This movement arises on the deaths of two students of Shaheed Ramiz Uddin Cantonment College at Kurmitola by road accident on Airport Road in Dhaka on 29th July 2018 (3 August 2018; bdnews24.com). This road accident triggered widespread protests for justice and road

safety measures solely led by school going kids and children. This 11 days long exceptional school-going students' movement was peaceful and last till 8 August. But few hoaxers tried to make this peaceful movement violent by spreading fake news and rumors last days of the movement.

As tension was mounting, one Afzal Hossain Raahim claimed in a Facebook post that the police arrested a college student at his home at Khilgaon.



Afzal Hossain Raahim

20 hrs · 🌐

“আজ সকাল ৭ টায় শেখ রাইয়ান আহাম্মেদ আলিফ কে তার বাসা থেকে ধরে নিয়ে যায়। ধরে নিয়ে যাবার সময় নাকি পুলিশ এও বলেছে,

"বিচার চাইতেছ না, চল বিচার করি"।

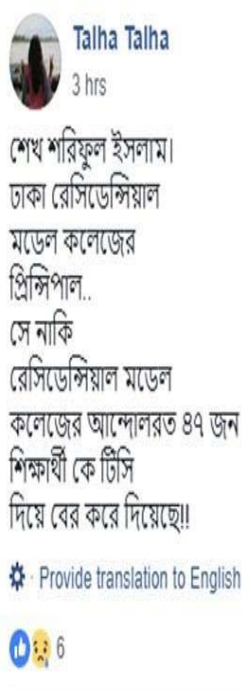
ছেলেটি খিলগাও গভর্নমেন্ট কলোনী কলেজের HSC এর ২য় বর্ষের ছাত্র। বাসা কাজলা, যাত্রাবাড়ি।”

আমার আইনজীবী বন্ধু/ভাইবোনদের অনুরোধ করছি। বাচ্চাদের পাশে দাঁড়ান। ওরা একটা রাষ্ট্রব্যবস্থাকে মেরামত করতে রাজপথে নেমেছে। নামতে বাধ্য হয়েছে ওদের পাশে দাঁড়ান প্লিজ!

সাংবাদিক বন্ধুদেরও অনুরোধ করছি প্লিজ বাচ্চাটির খোঁজ নিন।



When the post went viral, the student himself had to write a post and confirmed that it was only a rumor. The falsely claimed arrested boy post on facebook, “Where do you get such fake news, and why are you embarrassing my family and me by posting these? This news is fake. Police haven't arrested me” (3 August 2018; bdnews24.com). Many people play a role in spreading rumors, and fake news as the tension of movement is high.



Many claimed that Dhaka Residential Model College had expelled 47 of its students for joining the protests. But the college authorities condemned the news, claiming it was 'baseless and misleading'. In this

incident, two students were arrested in Dhaka for allegedly spreading rumors on social media during the recent student-led protests over road safety (16 August 2018; Dhaka Tribune).



The violence of August 4th in Dhaka's Jigatola was fueled by rumor-mongering, claims, and counter-claims on social media. Photo: *Mehedi Hasan/Dhaka Tribune*

The above-given picture went viral on Facebook that fuelled violence on movement. This violence-marred demonstrations on August 4 and 5 August Dhaka's Dhanmondi when police and ruling party affiliate organizations Chhatra League got involved and clashed with students, while swirling rumors, claims, and counter-claims on social media added fuel to the movement though it incident didn't happen. Another rumor fuelled violent ending of a student movement in early August led police to crackdown on several people. That's why till 11 August, DMP (Dhaka Metropolitan Police) and the CID (Criminal Investigative Department)

arrested 97 people, mostly students of public and private universities, for spreading rumors on social media and instigating violence during the weeklong students movement for the safer road (Hasan: 2018).

Masud Hasan Chowdhury Shuvro uploaded a photo on his Facebook account during the recent road safety movement. The photo shows a policeman is charging batons on a female student demonstrator. But Dhaka Metropolitan Police (DMP) claimed the picture was taken on September 31, 2012, during a Power and Energy Ministry besiege program by National Committee to Protect Oil, Gas, Mineral Resources,

Power and Ports. As a proof, the DMP portal also provided a snapshot of a news report containing the same photo published in a national daily on October 1. In the later part of the safe road movement, false news of torturing students and raping female students at a ruling party's party office was spread through video posts (Alam; Daily Sun).

On 4 August 2018, Quazi Nawshaba Ahmad, actress and model, went live on Facebook and urged

people to 'save the students from attacks' and claimed falsely that two students were killed. But she acknowledged that she hadn't seen anything with her "own eyes".

Her 1.37 minutes long live video went viral on Facebook, which made many aware citizens confused authors whether it was true or not. Later she was arrested by RAB (Rapid Action Battalion) accused of spreading rumor (4 August 2018; bdnews24.com).



Nowshaba was on Facebook live.

Another live video went viral on Facebook. A girl, covering her face, claimed that many school-going girls were being raped by rolling government affiliated Chhatra League activities at their party office situated at

Jigatala, Dhaka. This rumor can still be found now in the following link.

<https://www.facebook.com/joydev.n/videos/2220475084863424/?t=0>



The following pictures also became viral on Facebook on 4 and 5 August 2018 which turned the road safety movement into violent. Though the person, M Mahbub Alam, who posted 'Is it rumor or Photoshop? We want a safe country...' including the picture on Facebook, is a teacher of a private university but confused by this violent picture. Many others become puzzled at this rumor, and took part to spread rumors unconsciously.



These pictures are collected as a snapshot from Facebook by the author 'Sharifa Umma Shirina'.

Not only Facebook users, but some baseless online portals contribute to spreading rumors by publishing fake news. Yousuf Chowdhury, chief executive officer (CEO) of online news portal 'Zoom Bangla' and two students from Dhaka and Bogra were arrested for allegedly trying to create anarchy by publishing fake news and spreading rumors on social media over the ongoing students' road safety movement (9 August 2018; Daily Star).

e) *Religious hate speech and rumors spreading over Facebook led to mass death and vandalized.*

Several mobs occurred in Bangladesh several times triggered by spreading religious hate speech, defamation, and rumors through the virtual realm, i.e., Facebook which resulted in death and vandalized.

The very fast rumor spread through Facebook draws the attention to Bangladesh in 2012 when using Facebook was started in here. Since then Facebook has become a widely used tool for spreading rumors in Bangladesh. Hence, Bangladesh faces several crises of rumors frequently.

On 29 September 2012, a mob torched and vandalized several houses of Buddhists in Ramu, Cox's Bazar, one of the worst religious attacks in Bangladesh apparently triggered by a Facebook post allegedly defaming the Holy Quran of Muslims. A Buddhist temple in Ramu was burnt to the ground. The cause of this fanatic zealot was a local Buddhist, Uttam Kumar Barua, being tagged in a Facebook image of burning Quran (29 September 2012; bdnews 24.com).

After Ramu violence, another fanatic mob vandalized at least 20 houses and shops run by local Hindus in the Bangram Bazar area of Ataikula, Pabna, in 2013. The incident stemmed from a rumor that Rajib

Saha made a post on Facebook, which demeaned the Prophet Muhammad (pbuh) (Rashid: 2019).

On 27 April 2014, fake news of defaming religious on Facebook caused to violence in Homna upazila of Comilla. At least 28 houses of Hindus were disrupted when the rumor of Prophet Muhammad (pbuh) had been defamed in Facebook by some Hindus. A rumor spread in the locality that two Hindu youths posted offensive on the social networking site Facebook about Prophet Muhammad (pbuh) which hurt Muslims. But the police have arrested 12 people for instigating violence and restoring to vandalism (29 April 2014: Daily Star).

On 30 October 2016, a violent mob attacked Hindu-dominated localities in Nasirnagar, Brahmanbaria, injuring more than 100 people and damaging at least 17 temples and over 50 houses due to an offensive Facebook post that hurts religious sentiments of Muslim. Six days later, mob attacked twice and set fire to houses of Hindus. The violence triggered by a Facebook post from the account named 'Rasraj Das,' son of Jagannath Das at Harinberh, Nasirnagar of Brahmanbaria. Later, police arrested Rasraj Das for denigrating Islam and create chaos through social media and court ordered him into prison (Chakraborti: 2016).

The controversial Facebook post triggered the communal clash in Thakurpara, Rangpur on 10 November 2017. This clash causes one innocent killed and 20 wounded, including seven police officers. The rumor was that Titu Roy, originally from Thakurbari village but currently living in Narayanganj, put up a Facebook post defaming Prophet Muhammad (pbuh) a few days ago. This offensive post made villagers

agitated and provoked to do heinous activities like they set fire at least 30 Hindu houses. Over 100 suspects were arrested in connection with the communal (Badal & Hasan: 12 November 2017). A similar incident took place in very recent in Borhanuddin, Bhola, which is illustrated above. This is not enough; Bangladesh has faced similar several crises due to rumor in the past from when Facebook got popularity among mass people.

VII. ANALYSIS AND DISCUSSION

Bangladesh is continuously facing the acute problems of rumors spreading in the virtual realm like Facebook. The above-given documents show that almost every year, at least one serious social crisis has been created due to rumors spreading on Facebook in Bangladesh. Few dimensions can be traced regarding rumors based on the above evidence.

- a. Most of the rumors spread during the crisis moments like movement. Perpetrators took the advantage of crisis moments. That's why during the 'Road Safety Movement' and 'Quota Reform Protests', several rumors spread on Facebook and went viral through the personal post and several Facebook pages.
- b. Some evil-doers took the advantages of most used popular social media platform Facebook to incite fundamental religious sentiments to attack minorities in Bangladesh. Borhanudding clash in 2019, Thakurapara vandalism in 2017, Nasirnagar attack in 2016, and Ramu violence in 2012 are the notorious consequences of rumors spreading through Facebook. Perpetrators incite common people by defaming religious sentiments through posting on Facebook to create chaos in society. But most of the time, the evil-doers are successful in attaining their purpose as the above evidences say.
- c. Offenders spread general prejudices on Facebook for creating violence when they get any opportunity. These prejudices are spread based on infrastructure development which few don't want. 'Rumor of child sacrifice for Padma Bridge' is one of the examples of such an incident.
- d. Perpetrators choose social media platform Facebook to create violence in society to reach many people within a few minutes. There is no other medium as Facebook to become a post viral at supersonic speed.
- e. Most of the rumors and fake news spread on online, e.i., Facebook but affected people offline. In all cases, the virtual realm's rumors resulted with consequence in real life. It can be said that the virtual realm shapes and controls our offline life or real life.
- f. Another important thing to observe that rumors vary in terms of place and context and even level of

education. Rumors regarding religious sentiments and prejudice spread in such a community and place where literacy rate is very low, mostly in villages.

- g. Both educated and uneducated, but young generations are severely affected by rumors equally though the types of rumors are different. The above evidences show us this picture.
- h. Most of the rumors are deliberately produced, and spread on Facebook and few repost or share intentionally but few others share unknowingly.
- i. Rumors quickly turn into reality from the virtual realm and spread as soon as possible to gathers commoners.
- j. Most of the Facebook users tend to believe in rumor rather than to verify its' authenticity.
- k. Today's Facebook generation is suffering from a viral virus actually in the virtual realm. Some intent to be viral, and some contribute to do viral something. The over curiosity makes them like it. The young fabu-generation (facebook addicted generation) of Bangladesh has no interest in verifying any news or information. They always hurry to draw the attention of others by posting or reposting and sharing provocative news on Facebook. Very few have the patience to unveil the truth.

VIII. REASONS FOR SPREADING RUMORS ON THE VIRTUAL REALM

Many reasons can be triggered the quickest spread of rumor in Bangladesh. There are uncountable numbers of online portals in Bangladesh. This rapid growth of online journalism is one of the major reasons for spreading rumors and fake news. Because most of the online portals are run by unskilled and less educated persons who have lack of news sense. Most of them have no ethical knowledge of journalism. A lack of a digital security act for controlling the web portal is another reason for spreading rumors and fake news. Because when a rumor is served covering as a news, whatever medium it doesn't matter, people don't raise questions about its' authenticity. Though recently Digital Security Act has been adopted, its' implementation can't be seen yet. The lack of a digital security act paves the way for spreading fake news through the virtual realm. There are lots of laws and acts to punish criminals, but implementation is a rare case in the context of Bangladesh, which led people to uplift the law in their hand. Besides, people's mistrust of existing justice, mistrust of police, who are detached from mass people, are another reasons of violence in society. Political perpetrators deliberately spread rumors for taking revenge on political rivals and try to create a chaotic environment and derange social discipline to keep the ruling party in an awkward situation. The suspicious mind of mass people, lack of knowledge, and mass

awareness are also considered as one of the major reasons for spreading fake news in Bangladesh. Lack of media literacy is one of the main reasons for spreading fake news and rumor in Bangladesh. Most of the people, who use social media platforms, don't know how to use and in what purpose. It may be the only one fake news but its' impacts on society is severe, which is figured out from above evidences.

IX. FEASIBLE PREVENTION

Scientists and technologists have developed few websites and apps to check fake news, misinformation, and propaganda. Such as Glennkessler, PolitiFact, the Pulitzer Prize-winning fact-checker site, FackCheck.org (subjectguides.nsc.ca) are the popular fact checker by which fake news can be identified. BDFactCheck.com is now popular fact checker in Bangladesh. Alongside, suitable steps should be taken based on the above reasons to mitigate rumors and fake news as well. There is no other alternative way of education to prevent spreading rumors and to believe in rumors. Media literacy can minimize the gap between news and fake news and rumors. The fair implementation of the digital security act can reduce the rapid growth of web news portals, which are the main tools for spreading fake news sometimes and they practice copy-paste journalism and have no sense of ethics. As Facebook is the main tool for spreading rumors and fake news and is the reason of creating violence in the society, it should be monitored in such a creative way so that freedom of speech wouldn't be derogated. Besides, Facebook recently launched an artificial intelligence based program to predict and prevent suicides (wired.com). Similar programs can be implemented to predict and prevent violence and extremism by detecting suspicious users and activities from social networking platform Facebook. But the legal action is must and unavoidable step to throw cold water on rumors and fake news. The much-awaited 'Digital Security Act 2018' has been adopted to perish digital chaos in digital platforms and to make a more secure way of using social media. Though there is some debate about a few sections of the digital security act, it has made a legal way of protecting defaming, spreading fake news, fake information, and rumors on new media platform especially on Facebook. The Digital Security Act (2018) takes prevention measures and punishments under sections 8, 28, 29 and 31 on hurting religious sentiment, and values, disrupting public order, dishing out defaming information and causing deterioration in law, and order by publishing anything on a website or in electronic form or digital format. On the contrary, this act under section 43 allows police in Bangladesh to search and arrest anyone if police official believes that an offense under the law has been or is being committed at a certain place, or there is a possibility of committing

crimes or destroying evidence which is the most debatable section that shrinks the freedom of press and freedom of expression. A mass awareness can also be an effective step in preventing spreading rumor and fake news through the virtual realm. Besides, citizen must have to be aware of using Facebook and have use their own concise to differentiate between news and fake news and rumor before sharing.

X. CONCLUSION

Facebook has become a panic of spreading rumors and fake news in Bangladesh along with the world. The impact of spreading fake news in the virtual realm is severe, proved by the above evidence. Sometimes single fake news or rumor may cause to destruction of our secular entity in Bangladesh. It's high time to prevent spreading fake news and rumor on Facebook for our existence.

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Postcolonialism at its Unabashed Best: Reading Gita Mehta's *The River Sutra*

By Prof. Dr. Aparajita Hazra

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The River Sutra is an intriguing work by Gita Mehta. After reading the book to its last page, one sits wondering whether this book ought to be called a novel, or a collection of anecdotes that are cleverly sewn together by a number of threads-a number of *sutras*.

The River Sutra in its entirety weaves mesmeric gossamer of tales which come guised almost as the tittle-tattle of a retired Government employee who has no better way to while life away. But a closer and more careful look at the stories strewn across the 10 chapters of the book reveals more than meets the eye.

The book leaves one with a medley of emotions once it's completed-emotions that take a little while to sort out.

True to its name the work takes a *sutra* that ties all of it together. Ostensibly speaking, the stories, and bits and pieces of anecdotes are threaded together by the winding, tortuous length of the Narmada river that runs as the pivotal *clou* through all the tales. Thus the Narmada becomes the primary titular *River Sutra* in the book. The word 'sutra', originating from the Sanskrit root 'siv' or 'siu' meaning to sew together, connotes the factor(s) joining the tales together. A closer look at the matrix of the novel reveals that there are a number of other, sometimes inostensible motifs that run as a *sutra* throughout the book too.

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The *River Sutra* is an intriguing work by Gita Mehta. After reading the book to its last page, one sits wondering whether this book ought to be called a novel, or a collection of anecdotes that are cleverly sewn together by a number of threads—a number of *sutras*.

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The collection of separate but not disjointed tales is plaited together by one link that leads to the other with the Narmada being there in all the episodes. The episodic structure that augments as well as undermines the meganarrative methodology reminds one of the structural marvel of works like of Boccaccio's *Decameron* or Chaucer's *The Canterbury Tales* from centuries back or even closer to homeland, the *Panchatantra* anecdotes. *The River Sutra* makes use of the Framed Narrative or the telescopic narratology as the bureaucrat's all encompassing story gives way to a number of other anecdotes told by different people.

It is ironical that the rural *mise-en-scène*s of the work is introduced to the readers by a man who has lived the major portion of his life in the bustle of the city as a bureaucrat. The unnamed senior retired Government officer who tires of life—or so he says—and comes over to the rural little place near the town of

Rudra as the manager of a quiet little guest house is the chief narrator in *The River Sutra*. As he broaches the discourse of storytelling, more narrators come into the matrix of the work. People like Tariq Mia, the Mullah from the mosque in the neighbouring village across the hill, Dr Mitra, the doctor from the sleepy little town of Rudra, Mr Chagla, the moon-faced, homely assistant to the bureaucrat, the local constable Sashi just go on linking in to the mainstream flow of the tales as they go by.

Gita Mehta describes her characters in such vividness that by the time one finishes one's journey through the book, these few staple characters become well known and familiar to the senses. Every detail like how Mr Chagla, red-faced from the exertion pedals slowly and painstakingly up the uphill road, or how Dr Mitra with his lanky frame, throws up his bony hands as he guffaws at some joke or how our bureaucrat loves to sit in the open terrace of his guesthouse at dusk, watching the last bit of reflection giving way to the dark over the waters of the Narmada flowing quietly below, as the sun calls it a day, brings these characters very close to the hearts of the readers. The familiarity to these down to earth and people-next-door characters is carefully built up in such meticulous detail that after a certain while in the novel, whenever the characters sit around talking amongst themselves, the reader feels participatory to the gatherings. When they talk we feel like we're there, party to their chit chat.

And it is through this chit chat, under the garb of tittle tale, comes the entire oeuvre of stories.

The stories tell of life, its little tales—an up here and down there, a dash of happiness here and a cloud of sadness there—sometimes it's a tale of ascetic renouncing life for *Moksh*, sometimes it's a story of living life to the full. If somewhere it's triumphant like the Archaeologist's story, it's weighed down with the heaviness of treachery and betrayal elsewhere like in the anecdote of Mohan Master.

The stories are threaded together with *Sutras*—and as the book progresses, one understands that it's not just the Narmada that's the *sutra*—there are others too.

Even the retired Government bureaucrat stays steady as the *sutra* that holds the work in its entirety through his quiet narration.

The others like Tariq Mia, Dr Mitra, Mr Chagla, though they seldom come up as narrators, apart from

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Tariq Mia, who tells the tale of Uma and the ascetic, act as a sutra of sorts as they are the ones that make up the little group of people who, with the constancy of their presence, give identity to the locale. Erin Soderberg in *Voices from The Gaps* correctly wrote that Mehta "blends humor with witty observations, constructing a book that presents her own impressions through the experiences of many."

True enough, the heteroglossia of multiple narrators is what makes up the spatio-temporality of this place.

Indira Karamcheti in *The Women's Review of Books*, rather looks askance at *The River Sutra*, waving it off cursorily as "too slight, too airy an entertainment, a reinforcement of what is held to be already known rather than an enlargement of mind and spirit with the challenge of the new" (Karamcheti 20). But a careful reading of the book reveals more to it than meets the eye.

Gita Mehta keeps positing Nature dos-a-dos civilisation at the slightest hint. One understands how *Prakriti* and *Purusha* are counterbalanced with each other all through the work. The entire work, divided equally between three stories narrated by male narrators and three by female ones, bring about a *mélange* of connections between Nature, contemporary urbanity, landscape, mythology and vicissitudes of life.

According to *Samkhya Joga*, *Prakriti* and *Purusha* are the two facets of the manifest *Brahman*, known as *Isvara*. Together, they regulate and moderate the entire universal cosmic process. *Prakriti* as opposed to *Vikriti*, connotes the natural, unaltered form of being and energy.

Purusha comprising etymologically of the roots 'puru' and 'usha' connotes the "eastern dawn" of the Creative unconsciousness of the Manifested *Brahman*. Both *Purusha* and *Prakriti* are eternal, indestructible.

Prakriti, with its eight-fold nature comprising of the earth, water, fire, air, ether, mind, reason and the ego and life force, is the the *Adhibhuta* aspect of God-the *kshetra* or the field while *Purusha* is the indwelling witness Spirit of consciousness, the *kshetragna*-the *Adhidaiva*.

In *The River Sutra*, each tale either begin with the Narmada and its surrounding naturescape, or winds its way back there. The Narmada plays a large role in all of the stories that talk of the variegated chiaroscuro of emotions that make up the consciousness of all the characters, thereby firmly weaving the sutras of *Prakriti* and *Purusha* together.

The first story talks of Ashok the young man who had renounced the world to be a Jain monk and was on his way to Mahadeo, a little place on the banks of the Narmada, when the narrator met him. The story talks at length about all that went on in the life of this young man ever since he decided to renounce the world, the turmoil of emotion s inside him as well as in

the ones dear to him. The story ends with an ironical punch when the young man confesses how, at the brink of his becoming an ascetic, his mind was riddled with doubts: 'I am paralyzed by fear. This is the last time I will embrace my children, or laugh with my brother. The last time I will enjoy the privacy of my bathroom... I abandon all hope of retreat. The ceremonies of enunciation have progressed too far.' (37)

The next story, the second one, tells the tale of Mohan Master. Tariq Mia introduces his story by recounting how one day the bereaved bedraggled Mohan came to hand him the record of his blind ward's singing to be played on the gramophone at Aamir Rumi's tomb. The story moves on through the chequered theme of a blind young boy and his soulful voice, a greedy wife a quiet and genteel music teacher, the art of singing and the stab of treachery.

The novel moves on to the next tale beside the Narmada-the tale of Nitin Bose, who comes to stay at the Guesthouse on the Narmada. He is obsessed with the persona of Rima, and sings of eye makeup and vermillion, so much so that people start suspecting he is possessed. The Narmada, among the native Vano people, is famed to be able to cure madness as much as it is famed to cure snake bite.

Then comes the fourth tale the Courtesan's story. Her life languishing amidst the reminiscences of the ancient kingdom of Shahbag talks of the accomplished and fine life of the courtesans there. But her story ends in tragedy as her daughter, a beautiful girl who had had her own share of emotional upheaval, ended up giving her life up in the dark currents of the Narmada.

The next story, The Musician's Story, starts on the banks of the Narmada, where the narrator meets a young woman who claims she is on a 'musical pilgrimage'. The woman tells her poignant tale of how her music was solace to her heart that was pained by her lacklustre features. She comes to the banks of the Narmada to nurse her braised feelings and to figure out the meaning of life.

The last story too, clings to the Narmada as the *sutra* as the story recounts how a lonely ascetic comes across a little child who had been dragged into the mire of child prostitution and takes her along in his miles-long pilgrimage by the river Narmada, naming her Uma.

The book ends with a surprising twist with the story of the famous archaeologist who comes to stay in the guest house by the river, with his assistants and companions. After a sojourn of a couple of weeks which came like a breath of fresh air to the narrator, the caretaker of the guest house, the jolt- though rather pleasant-comes when it is revealed that the archaeologist is none other than the ascetic who took on Uma almost like an adopted daughter.

The novel comes to what can almost be called a serpentine end as the last story shows a journey back to mundane life from ascetic renunciation. This looks back in irony to the first tale where the man, significantly named Ashok, makes his crossover from mundane life to ascetic renunciation.

And all along this metanarrative of the binary of life and the beyond, the six stories run like *petit recit* that add up to what *The River Sutra* is all about.

The novel *The River Sutra* posits a lot of binaries dos-a-dos. The novel plumbs deep into the storehouse of annals and anecdotes and mythology that India is. Gita Mehta has a wonderful way of nipping in with bits and pieces of mythological allusion in the rubric of her narrative. The mythological references merge into the storyline so that they do not stick out like unnecessary digressions. Rather, they augment the concept and schema of the narrative.

"It's true. Don't you see a prow to the sahib's walk this morning?" Their provocative laughter followed me down the gentle incline of the path. "Be careful not to walk alone, sisters. The mango trees are in bloom."

"Kama must be sharpening his arrows of blossoms and stringing his bow with bees, sisters. Take care the sahib does not lure us to a seduction."

I could not help smiling at the women's references to Kama, God of Love, with his sugarcane bow strung with honeybees and his five flowered arrows of desire. There was indeed a mood of longing in the jungle. Small flowers foamed over the leaves of the mango trees, the wind carried the scent of lemon blossoms and sandalwood to my nostrils. (Mehta 97)

Again, the narratology allows the storyline to be interspersed with the various classical aspects of the Indian core existence. In the Musician's Story, the storyline beautifully gets sprinkled with little bits and pieces of tradition as the girl narrates her life as her father's disciple in learning music:

"The first sound of creation was Om. Each vibration of Om created new sounds that led to the primary scale. Think of these seven notes as the Om of music. If you cannot play them correctly you will never be able to master a raga." I was only a child but my father wanted me to understand that music was the mathematics by which the universe could be comprehended." (Mehta 195)

At another juncture of the same story the lady recounts how her father explained the mythology behind the origin of all the *ragas* in Indian Classical music:

"There was no art until Shiva danced the Creation," he said, explaining how melody was born. Music lay sleep inside a motionless rhythm-deep as water, black as darkness, weightless as air. Then Shiva shook his drum. Everything started to tremble with the longing to exist. The universe erupted into being as

Shiva danced. The six mighty ragas, the pillars of all music, were born from the expressions on Shiva's face, and through their vibrations the universe was brought into existence. "The melodies of these six ragas sustain the harmonies of living things. When they fuse together they become the beat of Shiva's drum that brings the universe to destruction. But they are all male. And music can never be still, it can never be without desire. Life must create more life or become death. So each of the six ragas was given six wives, six raginis to teach them love. Their children are the putras, and in this way music lives and multiplies." (Mehta 210)

These little touches would enable a non-Indian reader to figure out the quintessence of Indian culture and mystic ways of life to an enormous extent.

There are quaint little stories too that get narrated by someone or the other in the novel, adding to the core Indianness of the book. For instance the little tales that the indigenous inhabitants associate with the Narmada add to this local touch. In Chapter Nine, Dr Mitra, much to the disbelief of the city-conditioned retired Government officer, tells the him the story of the Immortals around the Narmada, in what is one of the numerous telescopic narratives:

"It is as if reason and instinct are constantly warring on the banks of the Narmada. I mean, even the war between the Aryans and the pre-Aryans is still unresolved here." "After four thousand years?" "My dear chap. What about the temple of Supaneshwara on the north bank of the Narmada?" I reluctantly admitted that I had never heard of it. "But you must have heard of the Immortal who sleeps in the forests near the temple." "What is an Immortal?" I asked, faintly irritated by Dr. Mitra's heavy-handed display of mystery. "An Aryan warrior."

"Are you telling me that a four-thousand-year old Aryan warrior is asleep on the north bank of the Narmada?"

"Absolutely, my dear fellow." Dr. Mitra gave me a gleeful smile. "I can even tell you his name. Avatihuma."

"I've never heard such nonsense in all my life." "Ask any local tribal. Your guard is from Vano. He'll corroborate my story." (Mehta 158)

In Chapter Sixteen, Titled 'The Song of The Narmada', references to the rich classical tradition of Indian literature is alluded to very inostensibly under the garb of homely chit-chat among a group of acquaintances in the guest house:

"Thousands of years ago the sage Vyasa dictated the *Mahabharata* on this riverbank. Then in our own century this region provided the setting for Kipling's *Jungle Book*. In between countless other men have left their mark on the river."

An assistant grimaced at her fellow scholars.

"For instance, Kalidasa. His poem *The Cloud Messenger* and his great play *Shakuntala* both describe the hills behind this rest house."

I could see the conversation was a familiar game to the professor's assistants as the other girl said, "Then twelve hundred years ago Shankaracharya composed a poem to the river."

"What about all the poems Rupmati and Baz Bahadur wrote when the Narmada appeared to them as a spring from under a tamarind tree not so far from here?" asked one of the men.' (Mehta 264-5)

One remembers how Gita Mehta described the purpose of her story telling to Wendy Smith, "... I wanted to make modern India accessible to Westerners and to a whole generation of Indians who have no idea what happened 25 years before they were born."

The only thing that intrigues one is the portrayal of women in the novel. The book leaves one with an uncomfortable feeling that women are rather underplayed in this novel. Though the narration of the stories is divided equally into male and female narrators, the characterization of the women bothers one a tad.

Some of the women one comes across in the book are the wife of Master Mohan, who proves to be instrumental in the death of the talented blind young singer because her avarice got the better of her. Readers get a good idea of this shrew-like wife of Master Mohan's whose words vie with her actions in cruel rudeness.

"Wives! Don't talk to me of wives. I never take mine anywhere. Nothing destroys a man's pleasure like a wife."

Master Mohan knew the paanwallah was being kind. His wife's contempt for him was no secret on their street. The small houses were built on top of each other, and his wife never bothered to lower her voice. Everyone knew she had come from a wealthier family than his and could barely survive on the money he brought back from his music lessons.

"What sins did I commit in my last life that I should be yoked to this apology for a man? See how you are still called Master Mohan as if you were only ten years old. Gupta-sahib you should be called. But who respects you enough to make even that small effort!"

Her taunts reopened a wound that might have healed if only Master Mohan's wife had left him alone.' (Mehta 54)

One wonders why the pitiful desperation of the woman who has had to choke her own dreams because a man who promised all sorts of support to her in marriage had failed to provide for her. He remains the martyr whose peace was sacrificed to the rough querulousness of his vixen-like wife. The portrayal

surprises one a bit, more so as it comes out of the conceptualization of a woman.

The end of Master Mohan's story shows how the greed of the wife caused a young singer to lose his life to a thug-almost making a veritable villain out of her.

Again, Ashok, the young man who renounced the world for the life of an ascetic, is seen to have a wife who cries and whimpers and serves only as a hindrance to the goals of Ashok.

In the musician's story, it is reiterated that marriageability is the biggest credential to a girl. If the girl happens to be ugly, like the young lady there, whose dark skin and disproportionate nose and chin caused her to suffer many a harsh word from her mother and many a silent tear secretly, she is to seek solace in something else, like music in this case. What irks a feminist mind is the insinuation that beauty will be measured in the hackneyed parameters dictated by a phallogocentric society. What is more gruesome is that the girl, almost groveling to get married, finds herself jilted and tries to hide herself behind the façade of music. One balks at the fact that nowhere is it even hinted that skin-deep beauty and the so-called parameters of normativity do not matter in the least. Nowhere is the girl told that her big chin and dark skin do not matter. The novel seems to go along with the idea that despondency is legitimate in her life, but music could be an art that could provide compassionate recompense. The tale of her trauma is almost heart-breaking:

'If my mother had been more sympathetic I would have asked her then to end my music lessons. Unfortunately, my mother seldom spoke to me. My ugliness upset her. When other children stared at me, sniggering at my ugliness, my mother's eyes filled with tears but she never comforted me or told me they were wrong.

Shamed by mother's tears, I hid in the bathroom, examining myself in the mirror to see if my face was losing any of its coarseness. Each time I looked I saw only two features in the mushy flesh, this nose growing bigger as if trying to join this chin that drives forward like a fighter's, tempting an opponent's attack.' (Mehta 220)

And as if the mother's quiet rejection was not enough, the father too says words that carve a niche in her mind:

"I will continue to teach you. But on one condition. They say the greatest gift a man can give is the gift of a daughter in marriage. If you insist on studying under me, you must be prepared to be a bride."

It seemed to me that I could not escape the specter of marriage. Knowing no man would want me as a wife, I begged him to continue my musical education. (Mehta 218)

Music thus seems to have come as a means of pleasure to the woman largely because no man would ever agree to marry her because of the way she looked.

Apart from this, in 'The Tale Of The Courtesan', the portrayal of first the elderly woman who comes forth as narrator of her tale as a courtesan in the courts of Shahbag, and then her daughter, who, though she is beautiful, rouses an inexplicable sense of disdain and vexation in the mind of the retired bureaucrat who was at that point the listener to the story of the courtesan and her daughter.

All this somehow makes the readers feel the sense of a lack-the want of more of the Feminine Principle. Gita Mehta being a feisty woman herself, somehow makes the readers expect more of strength in the woman characters than seen here. The novel rather lets the woman characters slip into the clichéd tropes of the nagging woman, or the evil shrew or the voluptuous seductive siren.

However, Nature is projected as the chief Feminine Principle in the novel.

Francine Prose in her review of *The River Sutra* once observed that there is an intriguing 'layering of the stories that leave the reader with the sense that things are richer and more meaningful than they seem, that life is both clear and mysterious, that the beauty and the horror of this world is both irreducible and inexplicable.' (Prose 6)

True enough, in an age when many Indian authors gullibly step into the snares of a colonialism of the mind even while writing about Indian-ness, Mehta is one feisty author who upholds the essence of Indian heritage, tradition and culture with resolute élan. She comes across as a fiercely postcolonial writer who stands up for the Indian way of life to vindicate the same so as to set the orientalist view of India as the subaltern on its head.

The study of the concept of the subaltern deals first with preliminary definitions of this concept as it was initially used by the Italian Marxist political activist, Antonio Gramsci, in his article 'Notes on Italian History', which later on expanded into his widely known *Prison Notebooks*, written between 1929 and 1935. Gramsci talks of how the Subaltern connotes the underclass subjected to dominant impact of the hegemonic power structure of the elite.

History and literature always reflect that hegemonic power structure, thereby consolidating its perpetuation. Gita Mehta, through her bold and proud portrayal of Indian life as it is, reads history 'from below', so to speak. Hers is a contrapuntal view that subverts the orientalist stereotyping of India as the land of the poor, the mystic, the cultureless.

There are two kinds of representation: a) *Darstellen* or representation as depiction from outside and b) *Vertreten* or the rhetoric-as-persuasion from

inside. Gita Mehta takes her techniques of *Vertreten* to the acme.

In an interview for Hindustan Times on January 27, 2019, Padma Rao Sundarji asked Mehta:

"The press note issued by the committee calls you a 'foreigner'. Notwithstanding your lineage and the fact that India is always present in your writing, are you one?"

Mehta proudly answered: "I am an Indian citizen and carry no other passport or nationality."

Gita Mehta portrays the Indian way of life without drawing back in any trace of hesitation with any aspect of life. Pradyumna S. Chauhan from Arcadia University in Pennsylvania once said:

'Whether midnight's children or grandchildren, most of them seem to have had their minds bent in a similar fashion. They interrogate the colonizer's version of history, indeed; but, more unmistakably, they render scathing accounts of their native scenes, finding them *sans beauty, sans strength, and sans any meaning or purpose.*'

Not so with Mehta. India in Gita Mehta's *The River Sutra* is presented in its multifaceted diversity.

The Spiritual India, the Mythological India, the Musical India, the Religious India, where Nature, especially, the Narmada takes on as the chief religion. All other religions-Hinduism, Jainism, Islam-all fade into insignificance, and therefore merge and fuse into each other to the towering being of the Narmada in the book. And as Pradyumna Chauhan says, 'There is nothing that her eyes do not light upon, and certainly nothing that they do not illuminate. To encounter her writing is virtually to make a fresh discovery of India.'

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Patients' Satisfaction on Selangor Hospitals

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Abstract- Malaysian healthcare is nominated as one of the best healthcare providers in the world. However, does this fact reflect the patients' satisfaction? Therefore, this research aims to investigate whether empathy, competency, and service quality influence patients' satisfaction in healthcare services in Selangor, Malaysia. Primary data are collected using a self-administered questionnaire and a sample of 206 patients from four government and private hospitals in Selangor. Data were analysed through descriptive statistics, correlation and regression analysis. The findings show that empathy has the strongest relationship ($\beta = .403$) followed by service quality with ($\beta = .284$) and competency ($\beta = .176$). All factors also influenced patients' satisfaction. All identified variables contribute to a big amount of variances ($R^2 = 66.8\%$) to the overall hospital performance that makes its client happy and satisfied. The understanding patients' satisfaction will lead to many improved services. Practically, this study can contribute to a better experience for patients and knowledge for hospitals to strive for a better service healthcare provider.

Keywords: patients' satisfaction, hospitals, empathy, competency, service quality.

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Abstract- Malaysian healthcare is nominated as one of the best healthcare providers in the world. However, does this fact reflect the patients' satisfaction? Therefore, this research aims to investigate whether empathy, competency, and service quality influence patients' satisfaction in healthcare services in Selangor, Malaysia. Primary data are collected using a self-administered questionnaire and a sample of 206 patients from four government and private hospitals in Selangor. Data were analysed through descriptive statistics, correlation and regression analysis. The findings show that empathy has the strongest relationship ($\beta = .403$) followed by service quality with ($\beta = .284$) and competency ($\beta = .176$). All factors also influenced patients' satisfaction. All identified variables contribute to a big amount of variances ($R^2 = 66.8\%$) to the overall hospital performance that makes its client happy and satisfied. The understanding patients' satisfaction will lead to many improved services. Practically, this study can contribute to a better experience for patients and knowledge for hospitals to strive for a better service healthcare provider.

Keywords: patients' satisfaction, hospitals, empathy, competency, service quality.

I. INTRODUCTION

Patient satisfaction is a profoundly attractive result of clinical consideration in the medical clinic and may even be a component of a wellbeing status. Patients' satisfaction is an important outcome measure guiding quality improvement in the healthcare setting while the patient-centred care movement places increasing importance on patient engagement in clinical decision-making. A patient's appearance of fulfilment or disappointment is a judgment on the nature of clinic care in the entirety of its viewpoints. Whatever its qualities and restrictions, quiet fulfilment is an indicator that ought to be crucial to the appraisal of the nature of care in clinics. Recently, the International Living Annual Global Retirement Index nominated Malaysia, with a score of 95 out of 100, as the first rank in the Best Healthcare in the World category of the 2019 (Elankovan, 2019). Being number one means that Malaysian hospitals are great in serving their patients. So, does this fact reflect in the patients' satisfaction? Ganasegeran (2015) pointed out some bad images in Malaysian hospitals such as too long waiting times, emotional burnout, service orientation of doctors, particularly doctor's professionalism, the lack of

empathy, poor level of competencies, aggressive pursuit of monetary gains, and their disregard for patient suffering in medical practice had caused substantial dissatisfaction towards public healthcare service providers. Quek (2014) argued that these two (2) categories of healthcare which is the public sector and private sector healthcare are serving Malaysia healthcare at its best. Rapport et.al, (2019) documented that good communication and environments can improve patient experience and follow-up at home is vital. They even suggested that a special care centre needs for patients those who are involved in entry and exit from the hospital. Similarly, the Malaysian public healthcare sector is trying to serve its patients despite the influx of patient admissions, propagating surplus demand of uneven population healthcare provider ratio and perceptions of poor service quality. In the scope of patient satisfaction in Selangor, health services are considered to be of good quality if customers' expectations and perceptions are well balanced. Sharifa (2010) alluded the determinants confirming customers' expectations will lead to satisfaction, while factors disconfirming it will result in customers' dissatisfaction, reduced compliance to physicians' treatment and deterioration in overall disease management. The study is to investigate the factors affecting patients' satisfaction, to 'determine the most affecting factors that affect patients' satisfaction and to determine if there are any differences in patient satisfaction based on types of hospitals.

II. LITERATURE REVIEW

The satisfaction of patients with technical expertise and outcomes is positively linked with the delivery enhancement efforts of hospitals. Patients' satisfaction is recognized as one of the most important quality dimensions and key success indicators in the health care industry (Oyatoye, 2016).

a) Definition of Patients' Satisfaction

Patients' satisfaction is defined as an individual assessment of health care providers and services and patients' satisfaction prompts compliance with medical advice and treatment, service utilization, and enhancement of the doctor-patient relationship. Patients' satisfaction with hospital treatment positively influences the image of the medical facility (Afthanorhan et al, 2018). They found that many factors are involved which are the assessment of the quality of the medical service associated with the rapid solution of the reported

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problem, staff empathy, as well as the understanding and precise knowledge. Experience with a health care service can have a positive influence on the patient's expectations of the services. Besides, these researchers suggested the need to satisfy the health needs of patients by the staff competency but also strive to meet these expectations which lead to enhanced satisfaction considering the quality of medical services. As the health care staff meets the expectation of patients, the patients' will be more satisfied. Thiedke (2007) documented that patients' satisfaction reflects the provider's ability to successfully deliver care or laboratory services that meet patients' expectations and needs.

b) Empathy

Empathy refers to how hospital staffs caring and personalized attention to its patients that will gradually lead to patients' satisfaction. In the case of healthcare services, empathy is the ability to treat, care for and cure the patients. Empathic involvement occurs when an individual responds to the emotional state of someone else without experiencing the emotion themselves. The patients hope the doctors can give more attention and listen to them. Other than ease of communication attention and patience of the staffs are indicators of empathy. This element is important especially for the female patient during embarrassing examinations performed by the physician (Chiapponi, 2016). In a similar vein, Kitapcia, (2014) found that empathy is positively related to the patients' satisfaction.

c) Competency

For another variable, competency, it is the capability of the hospital staffs when they are communicating with patients. It comprises training of the healthcare staff, their technical and cultural abilities as well as their communication ability with patients. The most important aspect that determines patients' satisfaction is the quality of the health care service

provided as patients' perception of the ability of their health care provider will likely to affect their self-confidence in the skill of their health care provider. Poor competency level of health care staffs could lead to substantial dissatisfaction due to patients suffering. Ganasegeran et.al, (2015) emphasized that professionalism is imperative to improve patients' satisfaction by enhancing the relationship between doctors and patients. Hassali, (2014) also studied patients' satisfaction and discovered that there is a positive relationship between competence and patients' satisfaction.

d) Service Quality

Service quality is "a function of the difference between service expected and customers' perceptions of the actual service delivered" (Goel, 2015). Shabbir et al. (2016) emphasized that patient satisfaction is commonly used to determine service quality. They also found that there is an association between service quality and patient satisfaction. Service quality is the most vital key factor regarding service suppliers to get the upper hand, so it should be to be very much enhanced and well-measured (Lee & Yom, 2007). In the case of patients' satisfaction service quality is meeting or exceeding the patient's expectation. Patients' satisfaction and health service quality both should be considered together for the balance and stability of health care organization in a competitive environment. In the case of healthcare services, if the provided care and services fall short of their expectations, the expected outcome is dissatisfaction. On the other hand, service quality may play a more significant role in overall patient satisfaction (Johnson, 2015). In fact, to a patient, service quality is about satisfying the needs and providing the necessary medical services (Sathiyaseelan et al., 2015). In this study of patients' satisfaction, there is a positive relationship between service quality and patients' satisfaction.

III. RESEARCH FRAMEWORK

In regards to the above discussion, a research framework has been established between the independent variables and the dependent variable. Figure 1 illustrates the conceptual framework of this study.

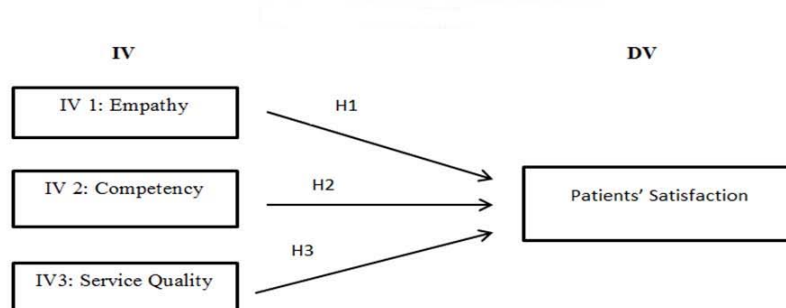


Figure 1: The Conceptual Framework

IV. METHODOLOGY

This study is categorized as a quantitative study method that uses a survey method to collect relevant data. Research design selected for this study is a descriptive study. The descriptive study can be used to determine the relationship between variables and usually used to describe the current situation (Husin, 2017). Descriptive research is used in a study that has conclusive data based on quantitative ability. Some factors have been shown to influence patients' satisfaction with health care services including patients' socio-demographic characters, the physical appearance of the hospital, general environment of the premises, patients' understanding and expectations from various health care services (Muhondwa, 2008). The patients' satisfaction questionnaire used in this study were taken from Afthanorhan et al, (2019). These measures have then been adapted to suit the patients' satisfaction in the Selangor hospitals context. The questionnaire was reconstructed to figure out the performance of the hospitals based on the patients' perception of the hospital staff empathy, staff competency, service quality and their satisfaction.

a) Data Collection

The researchers have collected the data at the hospitals' pharmacy as the patients were waiting to be called for medication at Hospital Shah Alam, Hospital Ampuan Rahimah Klang, AVISENA and Colombia Hospitals. The questionnaires were given to patients from four hospitals in Selangor which are both public and private. This study managed to collect feedback from 206 patients from four hospitals namely. The data collection lasted for four weekends. There are (6) parts in the distributed questionnaires. The first part consists of 1 section; (A) Demographic Information. Demographic information is self-developed by researchers based on respondent's details, consists of 6 items that include information such as gender, age, marital status, occupation, monthly income and type of

disease. All of this information is collected through multiple-choice questions. The second part in the questionnaire consist of 1 section; (B) suggestion for further improvement in patient's satisfaction on Selangor hospital. The third part in the questionnaire consists of 4 sections; (C) Patient's Satisfaction, (D) Empathy, (E) Competency and (F) Service Quality. The respondents of this study were requested to indicate their level of perception which presented by using a seven-point Likert scale of frequency, ranging from '1' (Strongly disagree) to '7' (Strongly agree). The data was then analysed using Statistical Package for the Social Sciences (SPSS).

V. RESULT

a) Demographic Analysis

The respondents consist of male and female patients. Table 1 shows the demographic characteristics of the respondents in which 53.4% of them are male, and 46.6% are female. Next, most of the respondents were in the age group 25 – 30 years old is 51.0, total respondent was 31 – 35 years old is 17.0%, in a group of 36 – 40 years are 15.5%, and the remaining 16.5% of the respondent were 40 years above. From the descriptive analysis in marital status, it shows of the respondent were single constituting 50.0%, 42.2% are married, 2.4% are widowed and 5.3% respondents of them are divorced. For the occupation, the majority of the respondents are private which hold 42.2%, 32.5% are come from the government sector and respondent from self-employed in 25.5%. Other than that, monthly income where the respondents were income RM1001 – RM3000 which hold 38.8%, respondents' income RM3001 – RM5000 was 28.6%, 17.0% from monthly income more than RM5000 and income less than RM1000 is 15.5%. Lastly, it was followed by the type of disease in others show in higher per cent which holds 38.3%, high in fever are 30.1%, for influenza are 3.4% of respondents, for dengue are 12.1%, for asthma 11.7% and diabetes are 4.4%.

Table 1: Demographic Characteristic of Respondent (N=206)

| | Frequencies | Percentage |
|-----------------------|-------------|------------|
| Gender | | |
| Male | 110 | 53.4 |
| Female | 96 | 46.6 |
| Age | | |
| 25 - 30 Years | 105 | 51.0 |
| 31 - 35 Years | 35 | 17.0 |
| 36 - 40 Years | 32 | 15.5 |
| More than 40 Years | 34 | 16.5 |
| Marital Status | | |
| Divorced | 11 | 5.3 |
| Married | 87 | 42.2 |

| | | |
|--------------------------|-----|------|
| <i>Single</i> | 103 | 50.0 |
| <i>Widowed</i> | 5 | 2.4 |
| Occupation | | |
| <i>Government Sector</i> | 67 | 32.5 |
| <i>Private</i> | 87 | 42.2 |
| <i>Self-Employed</i> | 52 | 25.2 |
| Monthly Income | | |
| <i>Less than RM1000</i> | 32 | 15.5 |
| <i>RM1001 - RM3000</i> | 35 | 17.0 |
| <i>RM3001 - RM5000</i> | 80 | 38.8 |
| <i>More than RM5000</i> | 59 | 28.6 |
| Type of Disease | | |
| <i>Asthma</i> | 24 | 11.7 |
| <i>Dengue</i> | 25 | 12.1 |
| <i>Diabetes</i> | 9 | 4.4 |
| <i>Fever</i> | 62 | 30.1 |
| <i>Influenza</i> | 7 | 3.4 |
| <i>Others</i> | 79 | 38.3 |

b) Reliability Test

Next, Table 2 shows the result of the reliability test. The reliability coefficient of Cronbach's alpha is acceptable if the value is greater than 0.7. Therefore, based on the result of the reliability test that has been analysed, it shows that the Cronbach's alphas of

variables in the study are all above 0.7. This means that the reliability test among the variables has high internal consistency. Based on Table 2, the Cronbach's alpha for Patients' Satisfaction (DV) is 0.835, 0.915 for Empathy (IV1), 0.871 for Competency (IV2), and 0.866 for Service Quality (IV3).

Table 2: Reliability Test

| Variables | No. of Items | Cronbach Alpha |
|------------------------|--------------|----------------|
| Patients' Satisfaction | 5 | 0.835 |
| Empathy | 5 | 0.915 |
| Competency | 5 | 0.871 |
| Service Quality | 5 | 0.866 |

c) Independent Sample T-test

Next, Table 3 shows the t-test. The primary concerned with the significance value-if it is greater than 0.05(i.e., $p > .05$), the group variances can be treated as equal. However, if $p < 0.05$, we have unequal. From the result of Levene's Test for Equality of Variance is statically significant, which indicates that the group variances are equal. These are ratios of the mean of the differences to the standard errors of the difference under the two assumptions: $(0.05420/0.10334) = 0.525$, $(0.05420/0.10255) = 0.529$. The format of the test is

$t(df) = p =$ significant value, the value $t(204) = 0.525$, $p = .600$. It can be concluded there is no difference in patient satisfaction towards different hospitals. The finding of this study showed that there is no difference in patient satisfaction between private and public hospitals since the significant value is $p < 0.05$. This finding means that both types of hospitals in the current study provide equal services to their patients. Majority of patients were equally satisfied with the service provided at both types of hospital in Selangor.

Table 3: T- test

| | HOSPITAL | N | Mean | Std. Deviation | Std. Error Mean |
|-----|----------|-----|--------|----------------|-----------------|
| DV1 | Public | 105 | 4.9314 | .87170 | .08507 |
| | Private | 101 | 4.8772 | .57548 | .05726 |

Based on the results obtained in Table 4, it can be observed that the sig. value from the Levene Test is $0.008 < 0.05$, meaning that the variances for two samples are equal and the results from the independent t-test procedure is $.0600 > 0.05$. It can be concluded

that there is no difference between private and government hospitals in term of patients' satisfaction.

Table 4: Independent Sample Test

| | | Levene's Test for Equality of Variances | | T-test for Equality of Means | | | | | 95% CI of the Difference | |
|------------------------|-----------------------------|---|------|------------------------------|---------|----------------|-----------------|----------------------|--------------------------|--------|
| | | F | Sig | t | df | Sig (2 tailed) | Mean Difference | Std Error Difference | Lower | Upper |
| Patients' Satisfaction | Equal Variances assumed | 7.119 | .008 | .525 | 204 | .600 | .05420 | .10334 | -.14954 | .25794 |
| | Equal variances not assumed | | | .529 | 180.959 | .598 | .05420 | .10255 | -.14814 | .25654 |

d) Correlation

Next, Table 5 shows the correlation analysis. It is found that the correlation between patients' satisfaction and empathy a positive correlation of 0.786.

The correlation between competency and patients' satisfaction positive correlation of 0.758 and between patients' satisfaction and service quality is a positive correlation of 0.765.

Table 5: Correlation

| | | Patients' Satisfaction | Empathy | Competency | Service Quality |
|------------------------|---------------------|------------------------|---------|------------|-----------------|
| Patients' Satisfaction | Pearson Correlation | 1 | .786** | .758** | .765** |
| | Sig. (2-tailed) | | .000 | .000 | .000 |
| | N | 206 | 206 | 206 | 206 |

*Correlation is significant at the 0.05 level (2-tailed)

**Correlation is significant at the 0.01 (2-tailed)

e) Determination Coefficient (R^2)

Based on Table 6, it shows that adjusted R Square value is 0.663. It means that 66.3% of the

dependent variable; patients' satisfaction on Selangor hospitals is explained by the current independent variable; empathy, competency and service quality.

Table 6: Model Summary

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate |
|-------|-------------------|----------|-------------------|----------------------------|
| 1 | .817 ^a | .668 | .663 | .42977 |

a. Predictors: (Constant), Empathy, Competency, Service Quality

f) F Test (Goodness of Fit Model)

Based on Table 7 below, the significant value of the model is 0.000 which is less than 0.005. It depicts significant relationships exist between all three independent variables; empathy, competency, and

service quality with patients' satisfaction on Selangor hospital. Thus, the model used is compatible and fit. Therefore, all variables used in this study are considered as valid.

Table 7: ANOVA

| Model | Sum of Squares | df | Mean Square | F | Sig |
|--------------|----------------|-----|-------------|---------|--------------------|
| 1 Regression | 74.985 | 3 | 24.995 | 135.325 | 0.000 ^b |
| Residual | 37.310 | 202 | .185 | | |
| Total | 112.295 | 205 | | | |

a. Dependent Variable: Patients' Satisfaction

b. Predictors: (Constant), Empathy, Competency, Service Quality

g) *Multiple Regression Analysis*

Based on Table 8, shows the model of results. All three independent variables have positive affected patients' satisfaction, with a significant value of less than

0.05. Empathy, competency and service quality make patients satisfied. This result also showed that empathy has the highest beta value, .403. Second is service quality with .284. and competency with beta value .176.

Table 8: Multiple Regression Results of Patients' Satisfaction on Selangor Hospital

| Model | Unstandardised Coefficient | | Standardised Coefficient | T | Sig |
|-----------------|----------------------------|------------|--------------------------|-------|------|
| | B | Std. Error | Beta | | |
| Constant | .236 | .239 | | .986 | .326 |
| Empathy | .415 | .085 | .403 | 4.904 | .000 |
| Competency | .185 | .092 | .176 | 2.011 | .046 |
| Service Quality | .323 | .094 | .284 | 3.438 | .001 |

Next, Table 9 shows the hypothesis testing. It is found that the significance effect between patients' satisfaction and empathy positive correlation. The relationship between empathy and patients' satisfaction significant due to its p-value of 0.000 is less than the alpha value of 0.01. Thus, the null hypothesis (H0) is rejected while the alternative hypothesis (H1) is failed to reject. The relationship between competency and patients' satisfaction significant due to its p-value of

0.046 is less than the alpha value of 0.01. Thus, the null hypothesis (H0) is rejected while the alternative hypothesis (H1) is failed to reject. The relationship between service quality and patients' satisfaction significant due to its p-value of 0.001 is less than the alpha value of 0.01. Thus, the null hypothesis (H0) is rejected while the alternative hypothesis (H1) is failed to reject.

Table 9: Summary of Hypothesis Testing

| | Hypothesis | Result | Significance (<i>p-value</i>) less than 0.01 |
|-----|---|-----------------|--|
| H1: | There is a relationship between empathy and patient satisfaction | H1 is supported | .000 |
| H2: | There is a relationship between staff competency and patient satisfaction | H2 is supported | .046 |
| H3: | There is a relationship between service quality and patient satisfaction | H3 is supported | .001 |

VI. FINDING AND DISCUSSION

This study has tried to identify the patients' satisfaction on Selangor hospitals that are categorized in following types: (i) the relationship between empathy and patients' satisfaction, (ii) the relationship between competency and patients' satisfaction, and (iii) the relationship between service quality and patients' satisfaction.

a) *The Relationship between Empathy and Patients' Satisfaction*

The result shows that there is a positive relationship between empathy and patients' satisfaction. Besides, the relationship is found to be significant. Empathy plays a very important role in making patients happy. The result is consistent with prior studies which concluded clinicians who use more empathic communication can elicit more relevant information from patients about their illnesses and concerns, thus the outcome of this study was important in terms of management practices (Blatt, 2010). The results of this study showed that the hospital staff's empathic skills

significantly and substantially influenced patients' satisfaction (Kitapcia, 2014).

b) *The Relationship between Competency and Patients' Satisfaction*

Based on the correlation results, there is moderate (.758) relationship between competency and patients' satisfaction. The result for multiple regression shows that this variable does influence patients' satisfaction. This study is consistent with prior studies that concluded the quality of the health care service provided affects patients' confidence in the skill of health care provided (Loh, 2019). Probably, this finding document that Selangor people are concerned about the staff competency in treating them as the respondents considered this staff already capable and competent in delivering their job well. So, the factor of competency is one of the keys to patient satisfaction.

c) *The Relationship between Service Quality and Patients' Satisfaction*

The result shows that there is a relationship between service and patients' satisfaction. Besides, the relationship is found to be significant. The result is

consistent with prior studies which that concluded personal relationships greatly affect the service quality perception since the services are intangible and inseparable from consumers (Abbasi-Moghaddam, 2019).

VII. CONCLUSION

This study provides an addition of an empirical study that for Malaysia hospitals, be it in private or public hospitals, they serve the same. Thus, there is no difference in patients' satisfaction. Both types of hospitals provide a good quality service. Empathy or good emotional treatment is found the biggest factor that satisfies patients. The second factor is no doubt service quality that links significantly to patient fulfilment. All identified variables contribute a big amount ($R^2 = 66.8$ percent) to the overall hospital performance that makes its client happy and satisfied. There is a relationship found between staff competency and patients' satisfaction, it does affect patients' satisfaction. All these doctors and nurses are considered highly qualified. Their competency does make differences in the respondents' satisfaction. Thus, this new finding would provide an insight to the stakeholders for better serve healthcare provider.

VIII. RECOMMENDATION

Since empathy is found as the highest influence, the future research is recommended to make the staff more empathetic to the patients. The hospital staff should have more ability to recognize, understand and share the thoughts and feelings of the patients. By doing so, they could develop sensitivity to others that could be therapeutic and life-saving. For the service quality, hospitals should always ensure that the patients are given professional and prompt service. Service quality should be further enhanced as nowadays it becomes one of the most crucial elements for gaining sustainable advantage and it will give the hospital industry a great opportunity to create a competitive differentiation among others. Another element is staff competency that could be further adequate Malaysia hospital to be at the top-notch healthcare provider in the world.

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

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

Numerical Methods

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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



Figures

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

PREPARATION OF ELETRONIC FIGURES FOR PUBLICATION

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

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

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

TIPS FOR WRITING A GOOD QUALITY SOCIAL SCIENCE RESEARCH PAPER

Techniques for writing a good quality human 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 human 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 through which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

INFORMAL GUIDELINES OF RESEARCH PAPER WRITING

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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

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



Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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



The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

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

What to keep away from:

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



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.

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BY GLOBAL JOURNALS

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



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