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- Impact of Social Media Visuals
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Discovering Thoughts, Inventing Future

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Prospects of Transitioning to a New Model for Socioeconomic System Organization (Noonomy)

By S.D. Bodrunov

Abstract- The current model of the socioeconomic system is plagued by a number of imperfections which tend to escalate with the passage of time. Attempts at resolving inherent issues and contradictions under the existing scientific paradigms have proven futile. It is hardly an exaggeration to state that the modern academic thought has reached an impasse in its efforts to explain some emergent transformations from the perspective of dominant economic theories. Thus, there is an objective need for the development of a new viable model for socioeconomic system organization. Instead of accounting for minute circumstances, the model should rely on long-term fundamental system dynamics. The paper seeks to identify such a model and provide the theoretical substantiation of its core characteristics. S.D. Bodrunov incorporates Marxist and institutionalist approaches to economic analysis and conventional universal methods applied in social and economic sciences and the humanities.

Keywords: noo-society, noonomy, socioeconomic system, fourth industrial revolution, economic evolution, material production, reindustrialization, economic policy.

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Prospects of Transitioning to a New Model for Socioeconomic System Organization (Noonomy)

S.D. Bodrunov

Abstract- The current model of the socioeconomic system is plagued by a number of imperfections which tend to escalate with the passage of time. Attempts at resolving inherent issues and contradictions under the existing scientific paradigms have proven futile. It is hardly an exaggeration to state that the modern academic thought has reached an impasse in its efforts to explain some emergent transformations from the perspective of dominant economic theories. Thus, there is an objective need for the development of a new viable model for socioeconomic system organization. Instead of accounting for minute circumstances, the model should rely on long-term fundamental system dynamics. The paper seeks to identify such a model and provide the theoretical substantiation of its core characteristics. S.D. Bodrunov incorporates Marxist and institutionalist approaches to economic analysis and conventional universal methods applied in social and economic sciences and the humanities. The study models the main characteristics of the promising trajectory of the socioeconomic system's further historical evolution which comprisesthe modern society based on the traditional economy, new industrial society of the second generation (NIS.2) based on knowledge capacity and intensity of production, and noo-society based on the noonomy. The author also explores the main features of promising models for socioeconomic system organization, conditions required for transitioning to such models and issues which need to be resolved to ensure a successful transition. Bodrunov shows that a key factor behind the transformation is the acceleration of innovative and technological development which warrants special attention to industrial (material) production. Empirical data and theoretical analysis are used to disprove the concept of the postindustrial society and underpin the conclusion on the importance of pursuing reindustrialization on a qualitatively new foundation reliant on knowledge intensive technologies. The results of this study can be used to substantiate long-term state socioeconomic policy measures.

Keywords: noo-society, noonomy, socioeconomic system, fourth industrial revolution, economic evolution, material production, reindustrialization, economic policy.

I. Introduction

The modern economy is very uneven in its development both in the spatial aspect and by sector and is characterized by instable dynamics with growth rates exhibiting certain fluctuations at medium-term intervals (Table 1).

Table 1: Actual and Forecast Dynamics of Real GDP, %

	2015	2016	2017	2018e	2019f	2020f	2021f
Worldwide, incl.	2.9	2.6	3.1	3.0	2.6	2.7	2.8
developed countries	2.3	1.7	2.3	2.1	1.7	1.5	1.5
emerging markets and developing countries	3.8	4.1	4.5	4.3	4.0	4.6	4.6
incl. BRICS	4.0	4.6	5.3	5.4	5.1	5.3	5.3
China	6.9	6.7	6.8	6.6	6.2	6.1	6.0
Russian Federation	-2.5	0.3	1.6	2.3	1.2	1.8	1.8
India	8.0	8.2	7.2	7.2	7.5	7.5	7.5

Source: World Bank.
Notes: e = estimate; f = forecast

On the one hand, uneven development is typical of any large system. But, on the other hand, the current stage of economic development is characterized by dramatic irregularities, which allows for the conclusion that the evolution of the economy is nearing its bifurcation point. In this context, from the perspective of scientific analysis, it is important to forecast the development dynamics of the socioeconomic system in order to have the possibility to choose the path for further development rationally (which is often impossible in sizable systems comprising a large number of subjects with conflicting interests) or at least influence its trajectory.

Moreover, it is necessary to account for uncertainty embedded in the market economy and also the cyclicity of economic growth rates which, if the aforementioned bifurcation point in its systemic dynamics coincides with a recession, may result in long-

Author: Professor, President of the Free Economic Society of Russia, President of the International Union of Economists, Director of S.Y. Witte Institute for New Industrial Development. e-mail: inir@inir.ru

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term stagnation and actuate the negative scenario. An important aspect, which constitutes a fundamental characteristic of the current state of affairs, is the revolutionary change in the dominant technological mode, i.e. the change related to the dynamics of another Kondratieff wave and generally referred to as the Fourth Industrial Revolution [1].

Summing up the aforementioned ideas, we can draw the conclusion about the relevance of the search for new models of socioeconomic system development and organization. Moreover, instead of accounting for minute circumstances, prospective models should rely on long-term fundamental system dynamics. This study seeks to find such a model and provide the theoretical substantiation of its core characteristics.

II. Sources and Methods

The study relies on quantitative and qualitative data that reflect the situation in and dynamics of economic development (worldwide and for certain countries and regions). The data are drawn from official reports compiled by statistical services, analytical materials of international organizations (World Bank, World Economic Forum, International Monetary Fund, etc.) and scholarly publications, including the ones reflected in prior original research.

The author's methodology incorporates the Marxist and institutiona list approaches to economic analysis, as well as conventional universal methods (historical, retrospective, comparative, statistical, structural, etc. analysis), systems theory, scenario analysis, forecasting and modeling methods, expert approach, etc.

III. Results and Discussion

Accelerated development of science and technologies, which has currently taken the shape of the Fourth Industrial Revolution, is a core premise underpinning the future transformation of the socioeconomic system. By changing the content of core technologies and dramatically increasing operational efficiency, new technologies are ultimately altering not only the structure of the economy, but also public relations. These changes can be seen, for example, in the popular idea that robots will soon replace humans in the economy [2] causing mass unemployment and resulting in other negative social consequences.

Let us point out that in spite of its relevance (particularly for the technologically advanced countries), the issue is hardly new. For example, back in the nineteenth century Karl Marx, who in his economic and social analysis famously prioritized material production, predicted that in the future people would be supplanted from production processes, cease to be their participants and assume the role of "watchmen and regulators." Modern robotics, the Internet of Things and other technological achievements make the future that Marx portended come true.

Under modern conditions, technological changes have become a key factor in socioeconomic transformations, and these changes themselves rely on an increase in the knowledge intensity of material production, whereas an increase in knowledge intensity leads to snowballing changes in the very system of both knowledge and technologies. Acquisition and transformation of new knowledge generates new technologies, and these technologies further serve as the source of new knowledge.

Characteristics of this process that exude a positive reverse effect include higher integration of production, science and education; focus on reindustrialization based on high technologies; reduction in the duration of an innovative cycle; and accelerated diffusion of innovations and penetration of technologies that recently seemed novel (robots, computers, the Internet, new energy sources, nanotechnologies, etc.) not only into production, but also into social processes and people's daily routine. We are observing a shift in the structure of production factors and their significance. The essence of this shift is that knowledge, as opposed to things (physical capital), has become a critical factor in our progress.

This qualitative change in material production engenders a new quality of the economy and society and the formation of the new industrial society of the second generation (NIS.2) [3] based on high-tech knowledge intensive production, which, in turn, harbingers further genesis of a qualitatively new model of economic activity – the noonomy – and the corresponding new social order–the noo-society (Fig.1).

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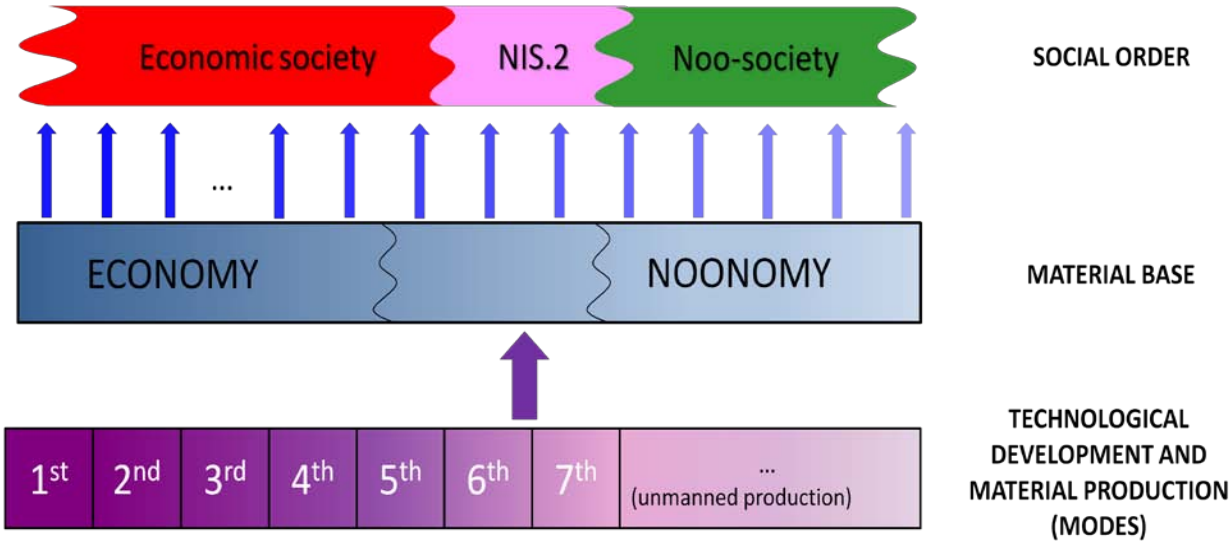

Fig. 1: Stages in the Evolution of Economic Activity Models

For a long time, theoretical perceptions of the current stage in the evolution of the socioeconomic system have been operating within the concepts of industrialism and post industrialism [4], and only a representative of institutional economics J.K. Galbraith [5] tried to disprove this logic in his work. Galbraith introduced the concept of the New Industrial State. He believed that industrial development served as the foundation of not only economic, but also public progress. For a while, his ideas were regrettably overlooked by both theoreticians and practitioners.

Nevertheless, many countries are currently exhibiting a renewed interest in industry. Not just developing, but also developed countries are adopting national strategies and programs targeting reindustrialization (new industrialization) [6]. Naturally, that warrants a reconsideration of theoretical approaches to the socioeconomic development. In this respect, we would like to emphasize a number of key points.

First: Production that can be termed 'industrial' based on its core characteristics is not a thing of the past. It is the present and the future. Modern industry, however, is not the same as it used to be not only in the nineteenth, but also the twentieth centuries. The twenty first century engendered and witnessed quick progress of a new type of industry – knowledge intensive industry.

Second: Industrial production that is actively developing today is de facto material production, for knowledge facilitates progress in the society's material life and human qualities. In their development, culture, education and science, which (through reverse influence) are becoming the critical factors in the progress of material production, should all rest on material foundation. In this instance, we observe a close correlation with Marx's views as they pertain to his perception of the social structure as an aggregate of the Base and the Superstructure [7].

Third: It is important to emphasize technological upgrades which account for a qualitatively new format of industrial material production. Production, primarily, comprises labor and the man of labor. These categories bring together economic and social studies, and in real life shape the synergy of the socioeconomic system.

The emphasis on production is important for reforming the management of the economy (applied aspect); moreover, the primacy of production should also be taken into account by economic theory, which requires the integration of new ideas developed by representatives of the neoclassical political economy, institutionalism, Neo-Marxism, world-systems theory, and some other schools of thought into the mainstream.

Figure 2 shows the main points of knowledge intensive economy and corresponding models of industrial production. Knowledge intensity allows for the transformation of the development driver, i.e. innovations (Joseph Schumpeter). The process of technological innovation is undergoing changes towards acquiring the following characteristics: (1) 'acceleration of acceleration', the second derivative of technological upgrades of sorts; and (2) continuity of the innovation process.

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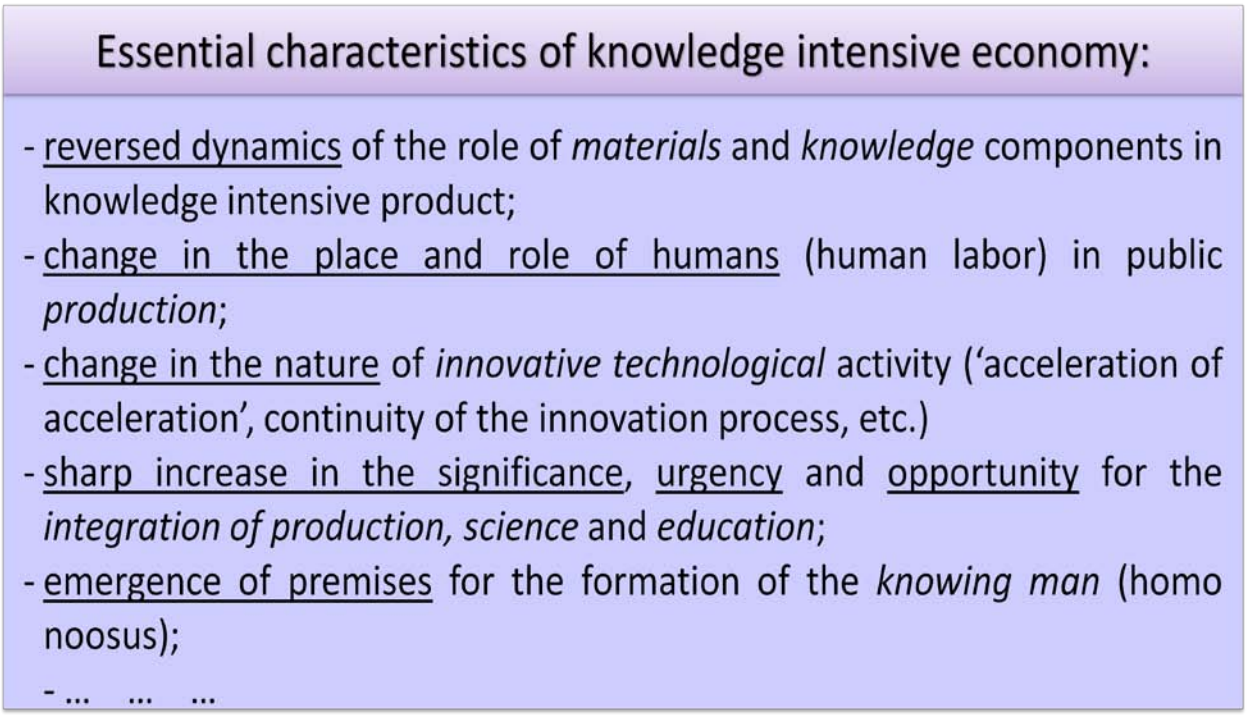

Fig. 2: Essential Characteristics of Knowledge Intensive Economy

A new model of the socioeconomic system has a number of specific characteristics.

First, we assert that the postindustrial society described by Daniel Bell and his followers is merely an illusion which both conceals and reveals real issues, for qualitative changes in the economy are indeed imminent, and they are actually related to the development of new technologies. The catch, however, is that these changes should not be seen as signs of the transition to the service society; instead, they manifest qualitative shifts in the technologies of material production and industry per se. Active adoption of these technologies cannot be promoted under the postindustrialist rejection of industrial production; it should be facilitated by pursuing reindustrialization on a qualitatively new technological foundation.

Top global powers have already sprung into action, for they have perceived the need to reverse feckless deindustrialization and the relocation of production facilities to countries which are less technologically advanced. That is why the U.S. and other developed countries are promoting reshoring by reintroducing domestic manufacturing or creating local production facilities. Let us point out that one of the goals pursued by US President Donald Trump in initiating the trade war with China is to ensure the 'return' of production facilities that were moved there by American transnational corporations.

Second, we are witnessing the emergence of the new industrial society of the second generation (NIS.2), which observes the dialectical 'negation of the negation' principle (J.K. Galbraith's the new industrial state - 'postindustrialist chimeras' - NIS.2) and restores the industry's dominant position in the economy in a new capacity. In this case, the core change lies in the transition towards knowledge intensive material production, which creates a domino effect and causes changes in all areas of production and the economy, such as a sharp decline in the role of material factors in production and an increase in the role of knowledge, 'acceleration of acceleration' of innovative processes, etc.

As a result of progressing down the knowledge intensive path of development (Fig. 3), there comes a point when the knowledge component becomes much larger than the material part in the majority of goods. Our graph illustrates this point really well by showing the intersection of curves which reflect the share of material and intellectual costs in total production spending.

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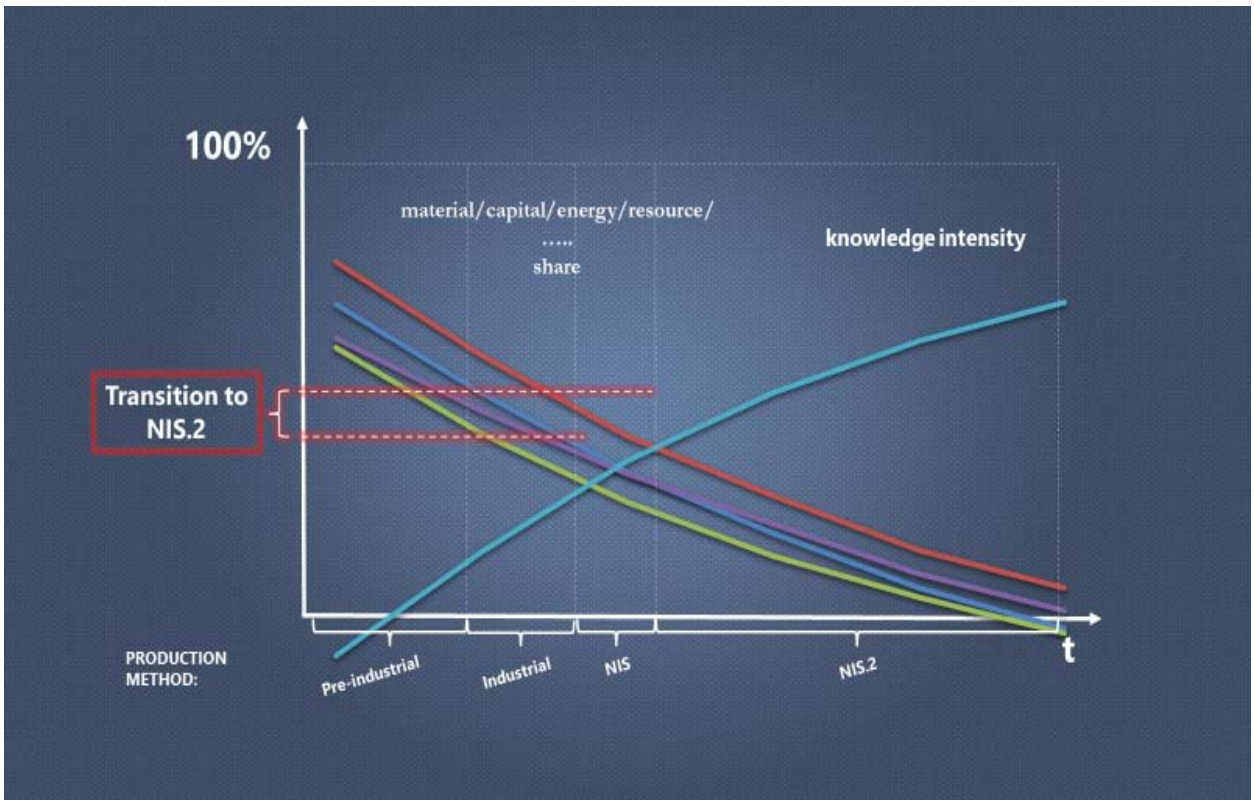

Fig. 3: Historical Change in Unit Utilization Parameters of Product Components

Third, the transition to the NIS.2 necessitates a certain reform in the system of economic relations, which, in turn, stipulates the development and implementation of an active industrial policy, strategic planning, public-private partnership, integration of production, science and education at micro- and macrolevel, etc.

The shift towards the prospective economic model which we refer to as the NIS.2 is not an abstract concept, but an actual process that is vigorously, albeit unevenly, unfolding in various locales of the global economic space. Germany, Japan, the U.S. and China are creating qualitatively different subspaces of new industrial technologies. Therefore, state economic policy should prioritize technological upgrading, acceleration of innovative development and reindustrialization reliant on modern science and cutting-edge technologies.

Not material resources, but knowledge will become the main source and pivotal factor of production development; simulative wants which are dominating the modern society will gradually lose their significance and get replaced with the desire to acquire knowledge; the system of income inequality will be superseded by the system based on unequal talents and aptitudes; and the humanity, which is becoming a powerful geobiological force (according to Vladimir Vernadsky's concept of the noosphere [8]), will have to shift away from the consumption of natural resources to the reproduction of geobiocoenoses. And this list of upcoming changes is far from being exhaustive.

Under this future model of the socioeconomic formation, traditional economic categories and laws (value, property and money) will gradually lose their conventional meaning and might disappear entirely. Thus, all economic forms will naturally evolve into non-economic ones. The formation of production which does not involve immediate human labor and instead relies on operations performed by technetic beings will lead to the removal of interpersonal economic relations in the technological settings of automated production (Fig. 4).

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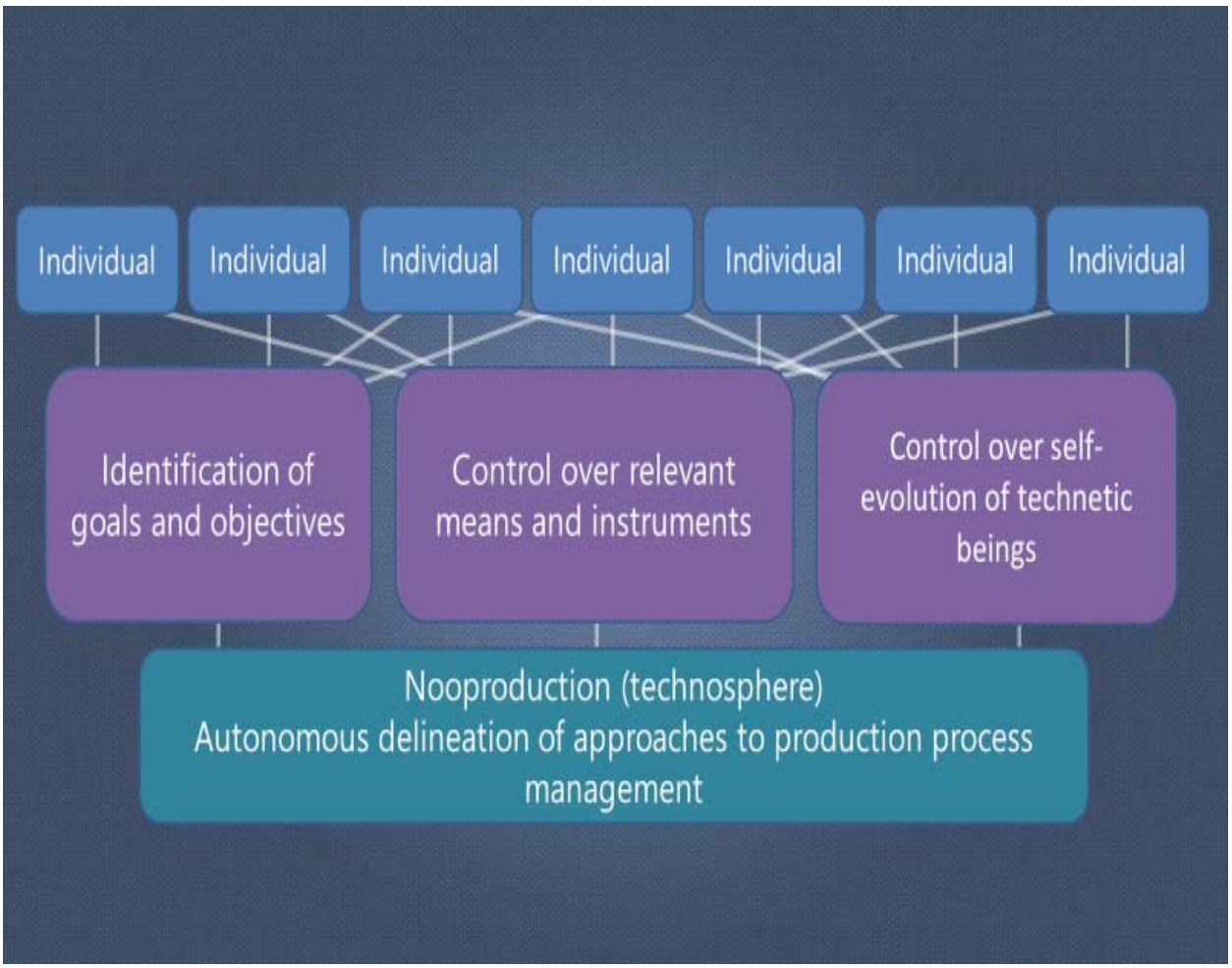

Fig. 4: Human Relations Pertaining to Noo-production Control

The aforementioned transformations will result in the emergence of a qualitatively new phenomenon – the noo-society – as a historically new model for public organization, with the noonomy serving as the material foundation of such society. *Noonomy* refers to a non-economic way of organizing production relations that ensures the satisfaction of wants and is implemented by humans removed from material production. In other words, the noonomy is a system which is evolving from the economy into a system where people are engaged in relations that shift beyond material production per se into the realm of noo-production [9] (Fig. 5). That is a key distinction between the future system of relations and the conventional economy.

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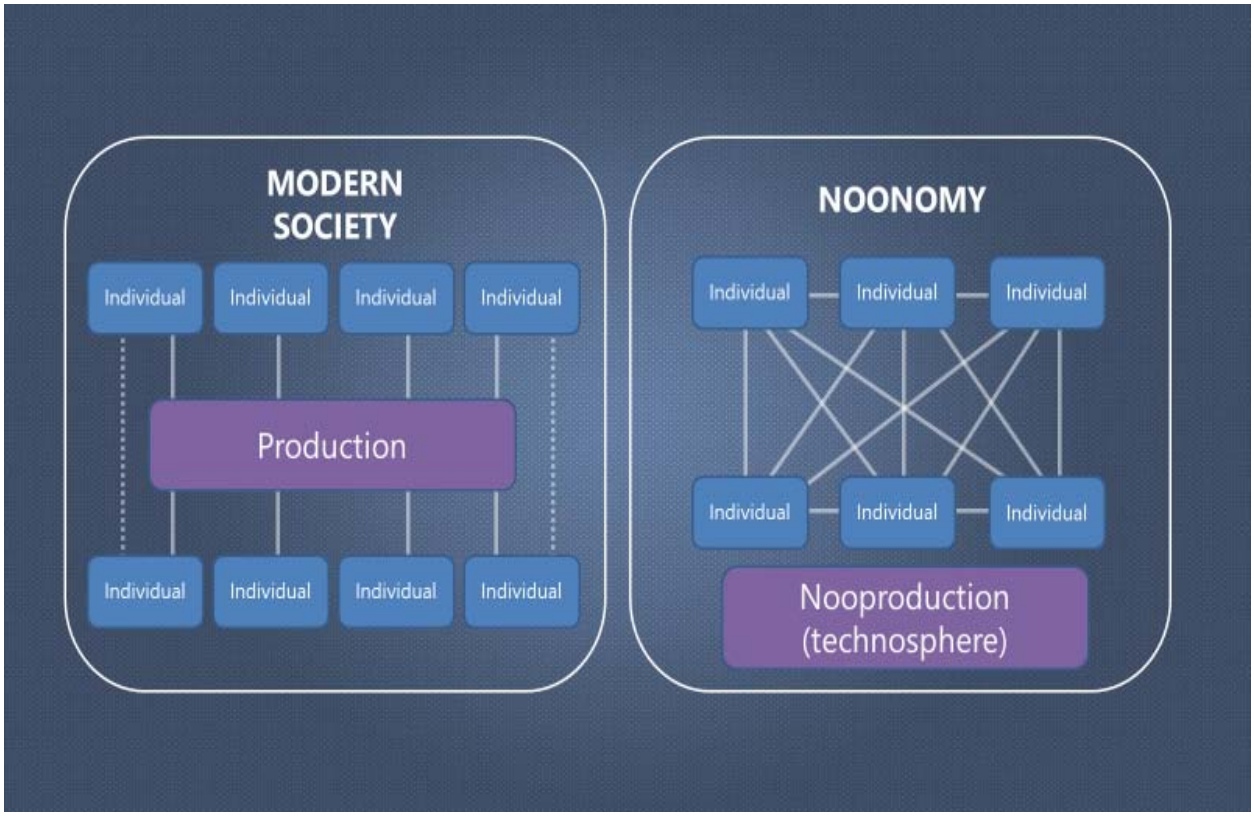

Fig. 5: Historical Change in Public Organization Models

Humans used to create their public institutions and make economic decisions based predominantly on relations associated with the production process, but this is about to change. As we gradually withdraw from immediate production, our activities will be regulated not by interpersonal liaisons between members of the workforce engaged in production, but by the relation between the society as whole and production in general, with production becoming increasingly unmanned.

At the same time, the transition of the human civilization to the noo-society through the NIS.2 is hardly automatic. Such transition does comply with the logic of progressive development, but, historically, objective premises do not necessarily have an immediate effect on the course of events. In real life, the socioeconomic development is greatly affected by momentary factors and various incidents, so the bifurcation point on the path towards the noo-society and noonomy is still ahead of us.

Human civilization is now in jeopardy because, in our pursuit of technology-driven leadership positions under the current expansionist economic development paradigm, we risk wasting the opportunity to establish a rational socioeconomic system reliant on the technological progress and may even lose our human identity. We are facing a choice: (a) move towards the rationalization of development processes, towards the noo-society and noonomy, or (b) follow an invariant of the negative scenario based on idolizing the 'pure market' with all its inherent issues which, as our technological capabilities increase, may have fatal consequences and even lead to a global catastrophe.

We have garnered multiple negative trends in the development of the technosphere. Human habitat and the biological system have been seriously compromised, as we observe the accumulation of issues pertaining to human interaction with the technosphere and an increase in our dependency on the technical and information environment, which results in human cyborgization of sorts.

The history of civilizational development exhibits an accelerated growth of man-made technetic species (strictly in accordance with the 'acceleration of acceleration' of innovations principle) at the expense of quickly declining biodiversity [10]. This trend is particularly pronounced due to the pursuit of profit and fixation on bulk economic indicators which increasingly fail to reflect actual human wants. Resulting higher stress on the environment caused by an increase in simulative wants, ever-growing inefficient use of natural resources and the expansion of mining and processing areas creates a tangible opportunity for the onset of negative consequences.

The world currently finds itself on the verge of a major change in long-term development trends. The situation in the beginning of the twenty first century resembles the early eighteenth century, when world

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leaders distinguished themselves by daring to abandon the traditional ways (executing a qualitative breakthrough by adopting steam, a novel technology at the time, and prioritizing capital and personal freedom); the leaders of our time will be made of those who move beyond the achievement of fetishized economic growth and perform the leap towards knowledge-based production, development of human capital and the pursuit of noo-development.

Instead of focusing on GDP growth, which merely reflects an increase in the amount of manufactured products and services, including simulative goods [11], a new model of socioeconomic development should adopt a set of criteria that will adequately evaluate the satisfaction of specific, rational and reasonable human wants that are critical for further human development.

In order to ensure our progress along the trajectory comprising (a) modern society based on the traditional economy, (b) new industrial society of the second generation (NIS.2) based on knowledge capacity and knowledge intensity of production, and (c)noo-society based on the noonomy (which from the perspective of the socioeconomic and humanitarian progress has no viable alternative), it is necessary to not only engage in active development of technologies and their implementation in industrial (material) production, but also achieve general consensus on the explored agenda through ensuring its exposure and engaging in a wide scholarly and public (civil) discussion.

IV. Conclusion

The modern world is at a civilizational crossroads. Issues accumulated in the process of socioeconomic development cannot find a satisfactory resolution under the current economic and social theoretical concepts. The study models the main characteristics of the promising trajectory for further historical evolution which comprises the modern society based on the traditional economy, the new industrial society of the second generation (NIS.2) based on knowledge capacity and knowledge intensity of production, and the noo-society based on the noonomy. The author explores the main features of promising models for socioeconomic system organization, conditions required for transitioning to such models and issues which need to be resolved to ensure a successful transition. The relevance of the agenda raised in the paper warrants further research of proposed theoretical constructs, including their closer correlation and integration with existing economic, social and humanitarian theories.

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Impact of Social Media Visuals on People's Visual Communication during Social Movements in Bangladesh

By MD Saiful Alam Chowdhury, Monira Begum & Shaolin Shaon

University of Dhaka

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Impact of Social Media Visuals on People's Visual Communication during Social Movements in Bangladesh

MD Saiful Alam Chowdhury[α], Monira Begum[σ] & Shaolin Shaon[ρ]

Abstract- The past decade has seen an armorial growth of the influence of social media on many aspects of people's lives. Social networking sites, especially Facebook, play a substantial role in framing popular view through its contents. This article explores the impact of visuals, especially photos and videos, published in social media during social movements. Importantly that some visuals received attention in social media during agitations which later got featured or become news in print, electronic and online news portal media as well. Some of the visuals later proved to be edited or fabricated contents which created confusion among participants in this research and beyond. The confusion has contributed to the acceleration or shrinkage of the movement in question in many cases. The center of this article is to examine how social media visuals influence people's visual communication during social movements. Additionally, it digs out the user's activity on social media during movements.

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I. Introduction

In the recent decade, social media have played the role of a powerful catalyst in the inception and development of contemporary social and political movements in Bangladesh. Thus, social networking sites are taking the place of 'public sphere' (Habermas & Habermas, 1991), which was traditionally used by people to congregate and discuss the ongoing issues. Shirnky (2011) asserted that the networked population is gaining greater access to information, more opportunities to engage in public speech, and an enhanced ability to undertake collective action (Shirky, 2011, p. 29). Participants of this research engage themselves in recent movements occurred in Bangladesh by expressing their opinion through literary and visual contents in social media. Photos and videos are the components of visual communication. The impact of visuals in people's visual communication through social media is vital and encompassing in nature. However, visuals published on social media during the movements may prove to be ambiguous in some instances. A common phenomenon has been observed that is the tendency of inciting participants by distorted or edited photo or video. In this connection, this study explores the impact of social media visuals in the visual communication of people during social movements.

Author α: Associate Professor, Department of Mass Communication & Journalism, University of Dhaka, Bangladesh.
e-mail: chowdhuri2001@yahoo.com
Author σ: Lecturer, Department of Mass Communication & Journalism, University of Barisal, Bangladesh. e-mail: moni27mcjdu@gmail.com
Author ρ: MSS (student), Department of Television and Film Studies, University of Dhaka, Bangladesh.
e-mail: shaolinshaon1213@gmail.com

a) Social Media

Social media is like an umbrella which consists of different types of social media. It is a significant part of contemporary communication. As an interactive platform, it is difficult to determine whether a specific website, application, or any platform fit for the definition of social media. (Kane, Alavi, Labianca, & Borgatti (2014) referred the social media as one of the recent most impactful IT phenomena that is the emergence and spread of a sub-set of IT technologies. It is qualitatively different from traditional media and online communication systems. Social media are the second generation internet-based applications of websites (Obar & Wildman, 2015, p. 748). And also it is defined as a group of Internet-based applications which build an ideological and technological foundation of Web 2.0, and allow the creation and exchange of User Generated Content (Kaplan & Haenlein, 2010, p. 61). In this definition, media is referred to as a generation of content; an internet-based set of technologies whether social part attributes to Web 2.0 and User Generated Content. Some Scholars referred Social media as "social media sites" or a set of information technologies which facilitate interactions and networking (Diga & Kelleher, 2009, p. 442). There also other scholars who discuss social media more externally. Boyd and Ellison (2007) addressed that "social network sites as web-based services that allow individuals to construct a public or semi-public profile within a bounded system, articulate a list of other users with whom they share a connection, and view and traverse their list of connections and those made by others within the system" (Boyd & Ellison, 2007, p. 211). Social media split the field into six distinctive categories Blogs, Social Networking Sites, Collaboration Projects, Content Communities, Virtual Social Worlds, and Virtual Game Worlds (Kaplan & Haenlein, 2010). Popular social media

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websites are Facebook, Facebook Messenger, Twitter, Instagram, Google+, MySpace, LinkedIn, Pinterest, Snapchat, Tumbler, Viber, VK, WeChat, Weibo, Baidu Tieba, and Wikia. Facebook, Twitter, and Instagram are used frequently in Bangladesh; they were given special emphasis in this study.

b) Visual Communication

Sharing of visuals on social media is becoming an integral part of social life experiences. Visual images suggest reality, create causal relationships, and foster interaction (Fahmy, Bock, & Wayne, 2014). People are trying to relate to each other, trying to perceive and create a sense of any issues or content given in social media day by day. Content may be any photos, videos, hash tags, emoticons, and written text of any opinions with photo or videos on social media which are commonly posted or shared by users. Thus they float on the wave of visual communication impulsively. G Rose (2016) has framed visual communication and other scholars worked on its functions and structure. Rose (2016) differentiates the sites "at which the meanings of an image are made"; the site(s) of production (referring to where an image is made); the site(s) of the image itself (referring to its visual content); the site(s) of its circulation (referring to where an image travels) as well as site(s) where the image encounters its spectators or users, something Rose labels audience (Rose, 2016, p. 24). At each of these sites, there are three modalities (aspects): the technological, the compositional, and the social. The site of the (material) production (process) examines the conditions of origin and the production structures of visual communication (Müller & Geise, 2015). Creating virtual and visual sphere people share and discuss on visual issues. Thus they get and show their social and cultural identity through visual communication.

c) Recent movements in Bangladesh

Recently, some noteworthy social movements occurred in Bangladesh. Social movements which got more attention in social media and thus significant for this study:

1. Movement for formulating and implementing proper road safety laws, and ensuring punishment for drivers who violate traffic rules (2018)
2. Quota reform movement demanding policy reform in government services recruitment (2018)
3. Protest against VAT on private university education (2015)
4. Shahbag movement demanding capital punishment for those convicted of war crimes during the Bangladesh Liberation War (2013)

Road Safety Movement (2018): The movement which spanned from 29 July to 8 August 2018 was started by the death of two high school students in a bus accident. The protesters, most of whom were teenage school students, took a position in a central place of the city and checked the legal documents and fitness certificate of every vehicle. Buses were torched; hundreds of vehicles were vandalized as alleged pro-government mobs attacked demonstrators, journalists, and photographers.

Some photos, such as, checking license and certificate of vehicle by student, giving slogans in front of students surrounded by police (recreation of a photo of quota movement), a student is walking with blood on his right shoulder, photos of parents in road safety movement that they help their sons giving water, foods, etc. get noticed in social media. Some photos of the slogan also got attention in social media. These are, '*we want justice*'; '*if you fear, you are dead, if you stand, you are the Bangladesh*'; '*you see the only 18 age, you did not see the power of age 18*'. Importantly, the smiling photos of Minister Shajahan Khan's in response to the news of road accident put a strong impact among protesters and beyond. There were also fabricated and rumored videos and pictures of actress Nawshaba, which got viral, created a negative effect on protesters.

Responding to the protest, Government of Bangladesh approved a draft Traffic Act including capital punishment for intentional killing and a maximum of a five-year prison sentence for accidental murder with a motor vehicle. The announcement of punishment came on 8 August and set to be enforced from 1 September 2018.

Quota Reform Movement (2018): After previous failed attempts of realizing their demand, hundreds of students began vigorous protests in Shahbag on 8 April 2018. Among the five demands of the protesters, the reduction of quota reservation from 56% to 10% in public employments was most prominent. Pictures and videos of the clashes that took place at the University of Dhaka that day went viral on social media. During movement, Minister of Agriculture Matia Chowdhury made a controversial remark in Parliament by calling the quota reform protestors 'children of razakars'. In response, leaders of 'Bangladesh Shadharan Chhatra Odhikar Sangrakkhan Parishad' called for a nationwide road blockade and strike at universities and colleges from 11 April 2018. Another incident made protesters more agitated when Iffat Jahan Esha, the president of Sufia Kamal Hall unit of Bangladesh Chhatra League was seen to have tortured and wounded a female student at midnight, named Morsheda in Sufia Kamal Hall of DU for participating in quota reform protests. Photos and videos of the incident quickly went viral on different social networking sites which drew attention to other general students. Around 5,000 students of the university gathered in front of the Kabi Sufia Kamal Hall at 1 am and took a position in front of the gate in protest of the incident.

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Finally, the government announced the abolition of the quota system. It made the protesters surprised or shocked as they earlier demanded the provision of the quota system for the indigenous people, women and some underprivileged freedom fighters (The Daily Star, 2018). However, the announcement was later confirmed by a gazette notification.

No VAT on Education Movement (2015): This is a remarkable protest by private university students demanding the elimination of VAT imposed on their education. In the budget of 2015-16, 10% VAT was introduced in the higher education of private universities (Anik, 2015). Following the protest and strong opposition by students, the Government was forced to reduce the amount to 7.5%. On 14 September 2015, the finance division decided to withdraw the imposed VAT after a cabinet meeting (Mamun, 2015).

Shahbag Movement (2013): On 5 February 2013, the International Crimes Tribunal found Abdul Quader Mollah guilty of crimes against humanity after prosecution started in 2011. Among his various convictions and punishments, his severest punishment was life imprisonment. The day before the verdict was announced, Bangladesh Jamaat-e-Islami, announced a nationwide dawn-to-dusk general strike for 5 February in protest of their leader's conviction (Habib, 2013). Responding to the punishment, thousands of pro-liberation people assembled at Shahbag demanding, *among other things*, the death sentence for war criminals, including Quader Mollah (Rahman, 2013). Social media played a considerable role in spreading news, photos, and videos worldwide about events at Shahbag. Especially a Facebook event was created calling for a protest at Shahbag. The human chain was made at Shahbag which went viral on 5 February 2013. Bangladeshis used the Twitter hashtag "#Shahbag" to provide live updates of the movement. On 15 February, protester and blogger Ahmed Rajib Haidar was killed. Protesters got agitated, wore black badges to show their respect on the death of Ahmed Rajib Haider and they swear not to return home leaving their demands unfulfilled. Five students were arrested after as they confessed their involvement in the killing. The Shahbag protest has attracted people for its strength for all classes of people. The protest center was named as a 'generation circle' during movements. Many International and Bangladeshis abroad people and students showed their unity supporting the protest through social media, Facebook, and twitter (Cohen, 2013). After a prolonged prosecution, Abdul Kader Mullah was sentenced to death on 12 December 2013.

II. Objectives of the Study

- To investigate the impact of visuals in the formation of public opinion and public discourse on social media during movements.
- To find out if there's any manipulation of visuals that tends to accelerate or shrink the movement.
- To see visual communication through visuals during social-movements among people.

III. Literature Review

Social media has become a more forceful social platform nowadays. Tremendous circulation of visuals on social media has increased results of innovation and expansion of ICT. People share their visuals on social media that can bring social impacts. Social media platforms also allow visual images to be framed, filtered, and edited before being distributed (Russmann & Svensson, 2017). That is shown in this research with the help of comments of participants how visuals are presented and how this modifies people's visual communication during some recent social movements.

Russmann and Svensson (2017) focused on their study mainly on the site of the production and the site of the image itself. They also tried to find why and how visual images are shared and distributed across a platform or platforms. Besides, there's the content analysis of postings, including the visual image, its captions, and comments, on the Instagram accounts of Swedish political parties on their study (Filimonov, Russmann, & Svensson, 2016). An important side in visual communication is an audience, Müller and Geise (2015) deal with examining forms, structures, and processes of the perception and reception of visual images as well as its effects on the audience.

A significant research article by Wetzstein (2017) is about a social movement, called the umbrella movement. This research focuses on Twitter and the visual discourse of the 2014 Hong Kong protests. That time people widely used hashtag #honkongprotest. With the use of documentary image interpretation, the article explores visual thematic patterns, depicted actors and relations among actors, the visual perspectives used as well as visual image sources and narrative strategies. The study goes through analyzing the way discourses are formed and structured through visual images and how the visual documentation of a protest movement is shared through Twitter (Wetzstein, 2017).

Alper (2014) showed a controversial use of photo application Hipstamatic and Instagram. He documented the experience of US soldiers using mobile photo application Hipstamatic and Instagram. And also, he showed their de-professionalism of photojournalism and the debate about in war photography that raised questions about distinctions between photography and illustration, photography and photojournalism,

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professional and amateur, and reporting and editorializing (Alper, 2014). Schill (2012) explained his research that photography plays a vital role in formatting political images and television as visual media has an impact on giving political information. This study focused on the effectiveness of visual symbols in public affairs (Schill, 2012). In the study of reader's perception of digital alteration in photojournalism, Huang (2001) tried to find how much readers trust digital images used in documentary contexts and to provide an empirical base for newsroom guidelines and principles regarding the uses of digitally altered photographs.

Fahmy and Wanta (2007) studied visual journalist what they think and what the others think and the impact of news photographs on public opinion formation. They found the result that visual journalists believe their work can have powerful effects on the public under certain circumstances and their findings indicate homogeneous attitudes towards the impact of visual messages on the public (Fahmy & Wanta, 2007, p. 16).

Griffin (2001) worked with the camera, sign, and visual communication. In his research, he summarized the study of visual communication in communication research. He showed in his study the major themes and theories characterizing the study of visual communication and concludes by isolating key issues and current trends in the field. He also showed the use of the picture on the war in another research. He discussed the nature of US news-magazine photo coverage of the 'War on Terrorism' in Afghanistan and the military invasion of Iraq. He found that news-magazine photographs primarily serve established narrative themes within official discourse: that published photographs most often offer for prevailing government versions of events and rarely contribute independent, new, or unique visual information. (Griffin, 2001, pp. 382-400)

Adami and Jewitt (2016) traced four themes across their study on visual communication and social media. Transmedia circulation, appropriation, and control are the last theme of their study. Last theme means Digital technologies afford text creation through 'copy-and-paste' across media. As results visuals are easily assembled, bricolage, edited, manipulated, and reused, from one media to another (Adami & Jewitt, 2016, p. 3-5).

IV. Theoretical Framework

a) Social network theory

In the early stage, social network theory studied by some researchers. John Bernes, J Clyde Mitchell firstly studied social network in the field. From the overview of literature review of Jason Tyson's article, John Barnes is considered as coining the notion of social networks, an outflow of his study of class and committees in a Norwegian Island Parish in 1954 (Barnes, 1954). He viewed social interactions as a set of points, some of which are joined by lines and that the informal set of interpersonal relations composed a partial network within this structure. Stanley Milgram, who coined a fascinating aspect of Social Network Theory; is 'six degrees separations concepts'. It was the outcome of his late social experiment in 1960, named 'The small world problem' (Milgram, 1967). Another researcher John S Gravovetter conducted a study on the strength of weak ties as well as (Granovetter, 1973, pp. 1360-1378).

A social network is how people stay connected with online, like a platform, and accessible to anyone for communication. Social Networks refers to ties and nodes. Nodes are the individual actors within network, and ties are the social relationships between the actors. Social network analysis strives to derive social structure empirically, based on observed exchanges among actors (Haythornth waite, 2002, p. 125). However, people can influence their nodes and ties within the network. Such as facebook, they spend more effort and time to form and manage their impressions, especially when or engaging in the initial stage of interactions (Berger & Calabrese, 1975). Gradually people get less control when they are in the online chat room or sphere, which is not possible in the real world because people get controlled or have limitations.

Social network existed from the very early time of the 1990s. As a social network site, classmates.com started its journey in 1995, which became the most visited site until 2008. Friendster.com and Myspace.com are other sites which get popularity remarkably. In 2006, Twitter.com emerged apart from Youtube, Pandora, Flicker started to get their popularity day by day. The most popular site, facebook, created and founded by Mark Zuckerberg, now secured the third position among all sites by Alexa rank till February 2019. It was estimated in 2018 December that monthly 2.3 billion users actively would get access in facebook. Within this network, people are getting involved more and more with social network sites. They share their opinion, post their photos and videos influencing their ties and nodes continuously. And this process is continuing in this network.

In the light of Social network theory, Social network sites play a very vital role in shaping people's activity in social media during social movements. Thus, holding a strong social relationship, social media bring people together through engaging posting opinions, photos and videos and set them what would they think what they would do influencing nodes and ties within the network during social movements. These kinds of process and relationship within a social network influence people visual communication.

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V. Method of the Study

This study bridges with a quantitative and qualitative approach to meet its objective. A survey was conducted with a questionnaire among people of students and professionals to know how they did their visual communication through social media during road safety movement, and how they interpreted those visuals using in this movement. Later, the survey result was analyzed from multifaceted perspectives.

VI. Analysis of the Survey

A survey was conducted on people's activities in social media and their influence on people's visual communication during movements in Bangladesh. While most of the participants of the survey are from Dhaka city, the rest of them are from other cities. Sampling has been done successfully for selecting participants where 150 numbers of participants answered 12 questions. Where 80% of participants were students, 20% were professionals. Most of the participants are male (65%), and other participants are female (35%). These participants are from different ages (18-40). Most of them are 17-25 ages (86%), 26-32 ages (11%) and other 34-40 ages (3%) ages.

Questionnaires for the study have been prepared based on some selected social movements that occurred recently in Bangladesh. These are 'Shahbag Movement', 'Quota Reform Movement', and 'Movement for Road Safety' 'Movements against VAT'.

Age of the participants is very considerable in this study because the youth always stay forward in every movement. In this study, it was found those maximum ages between 17-25 who are university students and the other 26-40 ages are both students and jobholders. Every participant, directly or indirectly, was engaged with those social movements.

Research questionnaires analysis: Among 150 participants, 68% said that they participated in any of the social movements directly. Besides, they were active users of social media during movements. 32% of the participants had no direct participation, but they participated through social media by sharing their opinion, picture, videos, or related things (Figure 1). In choosing the social media, most of them showed their preference in Facebook (97%), Twitter (3%), Instagram (14%), YouTube (2%), Reddit, LinkedIn, Pinterest (1.5%), etc. (Figure 2)

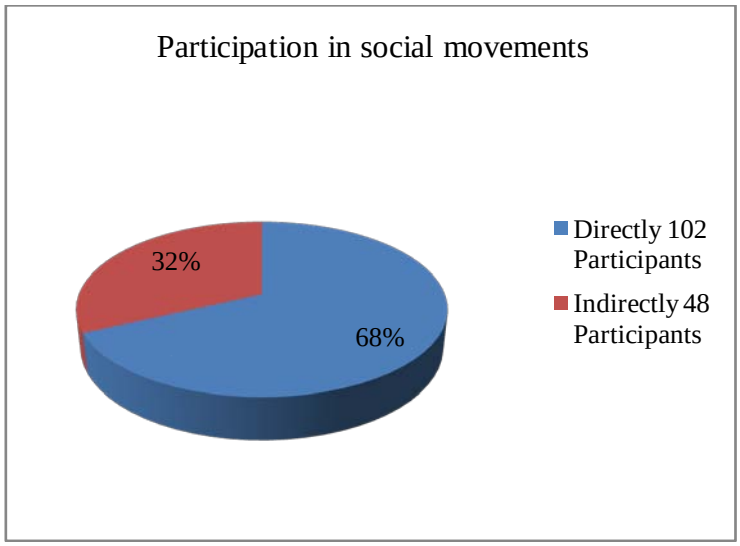

Figure 1: Participation in Social Movements

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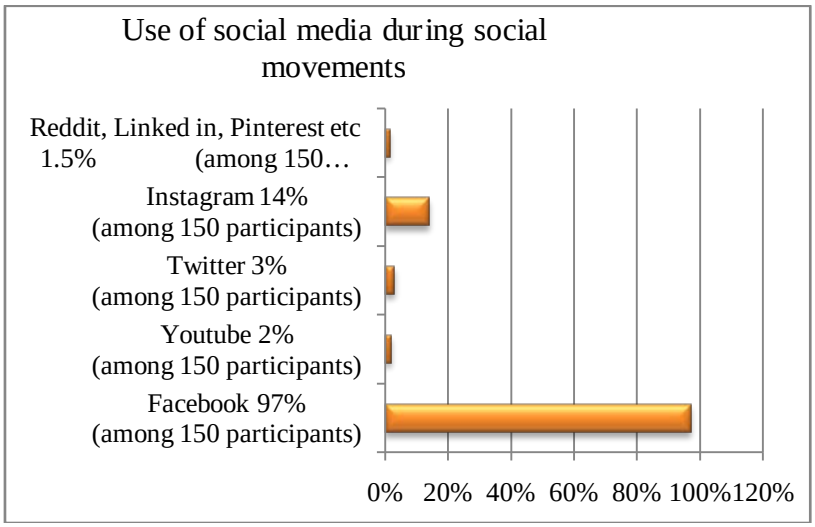

Figure 2: Use of media during social movements

During social movements, participants usually prefer to use social media above to get updated. Most of the participants were asked why they give more attention to Facebook than other social media. As Facebook has become more popular than other media, participants want to stay connected easily. They would get pictures or videos immediately if any incident occurred instantly in any place at any time. Besides, Facebook user, Instagram, Twitter users are now increasing as can be deciphered from their response. Social media accelerated and deepened participants' involvement during social media.

As mentioned by participants, some slogans, and presentation of pictures and videos through social media influenced those movements to be more vibrant and aggressive during that time. Some of these are, '*We want justice*'; '*If you fear you are dead, If you stand you are the Bangladesh*'; '*You see the only 18 age, You have not seen the power of age 18*'; '*No License*', '*Sate is being repaired, Road is blocked, Walk please*'. These were the strong impetus of young people. These kinds of picture and videos got coverage in print, electronic, online, and social media that inspired young and accumulated themselves for protest.

Participants were asked to know if any kind of photo has created any confusion or if they have perceived any picture or video as a 'fabricated', 'made' or 'rumored' during these time. About 90% of the participants showed their reasons for creating fabricated and confusing photos. Participants responded that there were some fabricated pictures and videos on fighting and raping cases. There were news and images of 'four Students were raped in Jigatola, Dhaka' during road safety movement, photographs of injured or murder, pictures and videos of past political clashes, photos of political clashes, images of missing people during this time. They were later found to be fabricated, made, or rumored. They also stated that when actress Nawshaba came on Facebook live and gave rumored information that was scripted and created confusion in general protesters. 10% of the participants thought that there are no confused, or made photos, or videos during social movements (Figure 3).

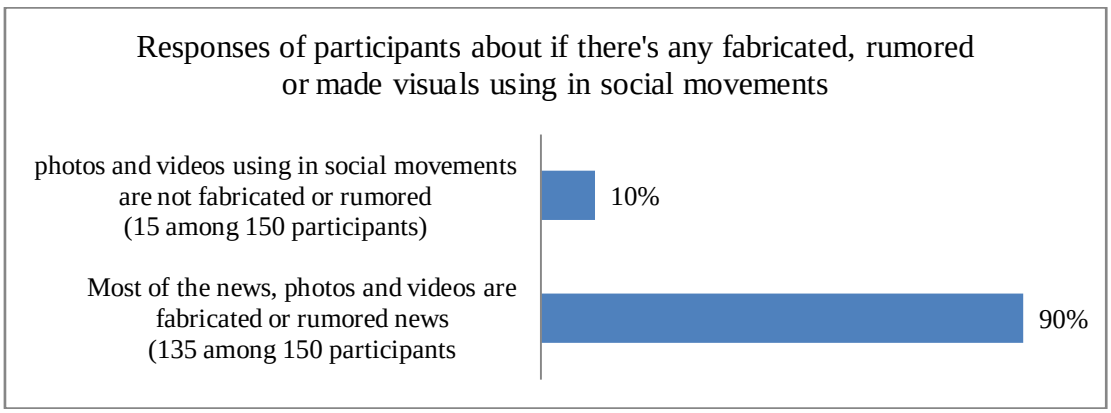

Figure 3: Responses of participants about if there's any fabricated, rumored, or made visuals using in social movements

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Most of the participants were active in social media during social movements. They shared their views, comments through Facebook, Twitter, Instagram, YouTube, and news media (Figure 4).

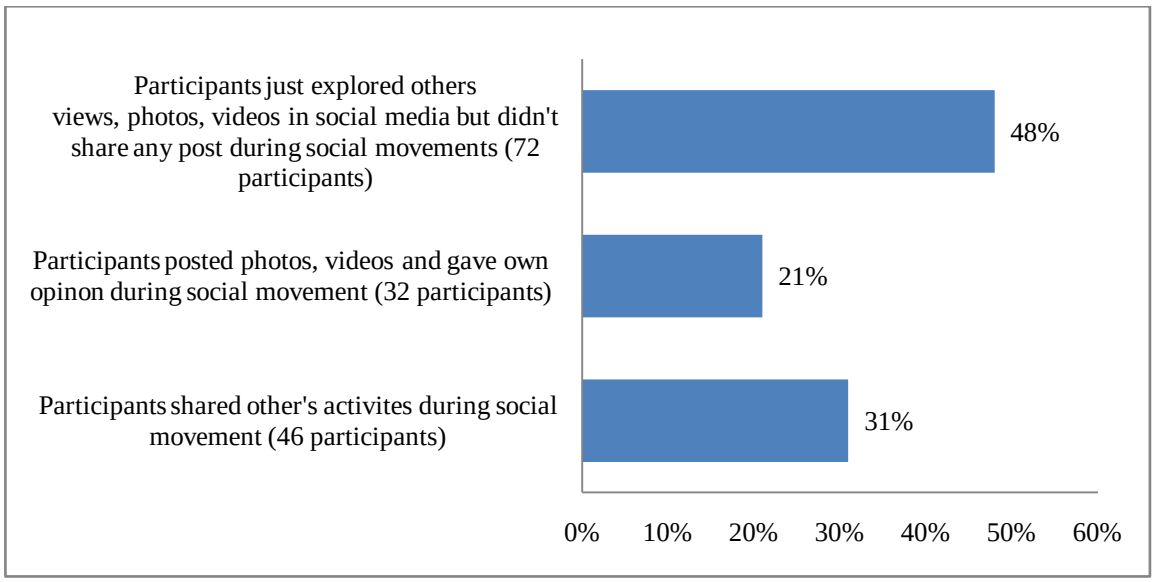

Figure 4: Activities of participants through Facebook, Twitter, YouTube, and other media during social movements

Seventy-two participants said that they just explored others activities and views on social media-related social movements, 46 responded that they just shared others views and post on social media, 32 responded that they expressed their own opinion. Interestingly, about 70% of the participants said that they did not verify the information found in social media before sharing or expressing an opinion. Conversely, 30% of the participants went for crosschecking every news, photos, or videos (Figure 5).

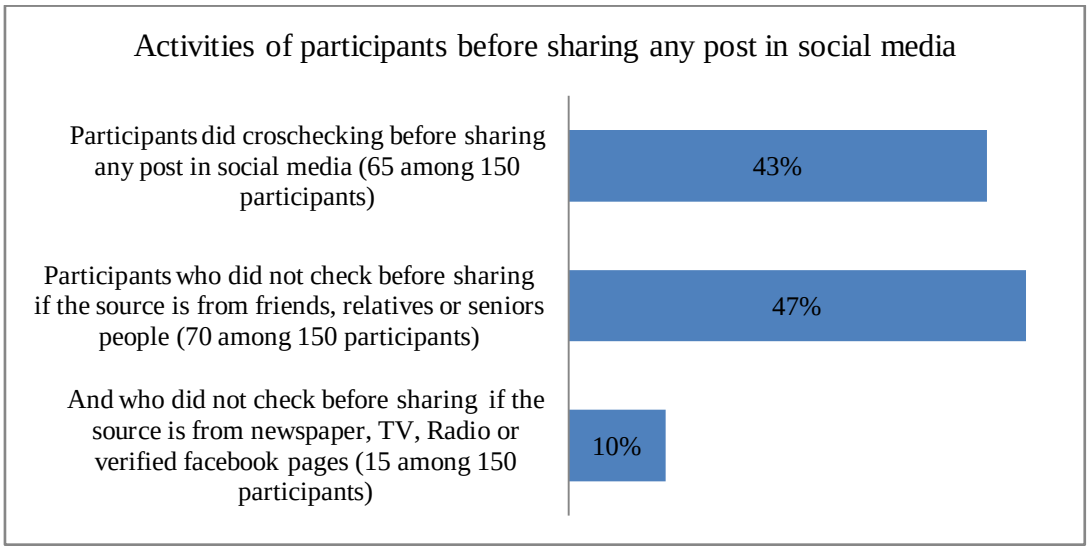

Figure 5: Activities of participants before sharing the post in social media

Where about 45% of participants showed their reaction by posting or giving a report for any kind of fabricated photos or videos in their news feed, 55% did not do anything. Participants were asked if they could understand if any pictures, videos or audio are edited for making people perplexed during movement's time. (Figure 6)

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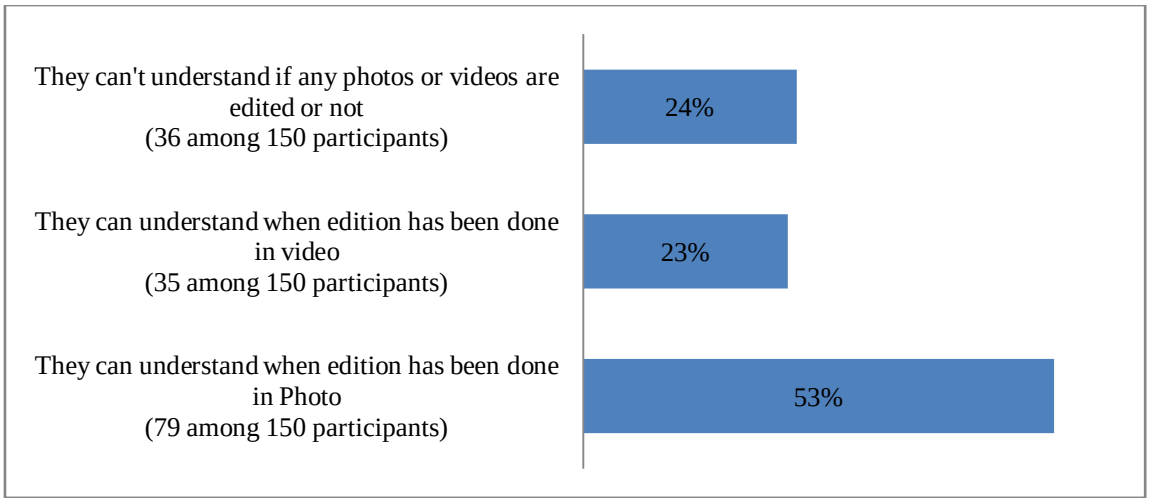

Figure 6: Activities of participants of the understanding edition of visuals

53% of participants said that they can understand if any photo shop has been done on any photo. 23% of participants answered affirmatively for the video edition. 36 participants can't understand the edition on any photo or videos which covers 24% of total percentages. Participants added some important issues in their responses. They said that most of the time, these movements lost their attention because of the downfall of protesters unity. They separated themselves into many groups for some confusing information or decision bestowed from some political authority. And lots of rumor has been created during movements that hamper government decision and their activities. People feel more interest in these topics during movements. About 90% of participants think that there are lots of social media visuals noticed in social media that influences people's visual communication spontaneously (Figure 7). They prefer to talk on social movements, and they think this kind's communication tends people to be more conscious about the rights.

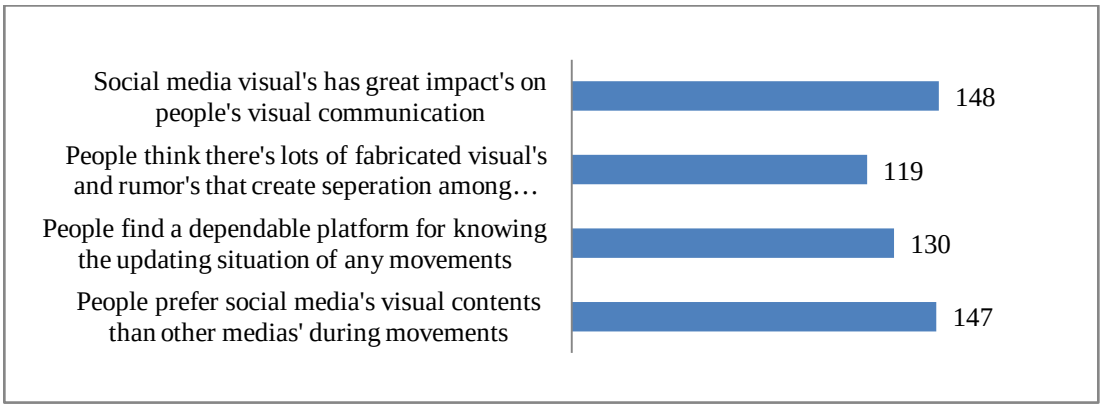

Figure 7: Impacts of social media visuals on people's visual communication

VII. Result of the Survey

It was found that about 68% of people participated in movements directly, which recently occurred in Bangladesh. Of them, about 86% are young from 17-25 ages, and 14% are adults from 26-40. Among 150 participants, 97% said that they depend on Facebook for any information (Photos, videos, opinions) during movements. There are also a growing number of Instagram users which was used by 14% participants. 90% of participants showed some rumored and fabricated photos that created confusion and clash among protesters and created separation among protesters. 10% did not give their opinion supporting the rumored photos. 53% of the participants said that they could understand the edited photo. 23% of participants answered that they could understand the video edition. Again, 24% of participants can't understand if there's any edit on any photo or videos. 90% of the participants did not check any post before sharing in social media if the sources are friends, relatives or senior people and also if the source is mainstream media, such as TV, radio, and newspaper and verified Facebook pages. Only 10 % of participants checked photos or anything before sharing.

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VIII. Conclusion

Social media plays a very significant role in any movements recently in the world. Bangladesh witnessed this trend in recent decade frequently. So, this research is more relevant and seasonable work. It will also add new knowledge and new thing in journalism and communication field. This research also demands further research in this field.

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Language and the Formation of Religious Reality

By Majed S Allehaibi
Jazan University

Abstract- This paper explores the notion that religious texts and the tradition of religious story telling are the content, form or "the movable feast" by which we form and preserve our culture and group identity, and by which we pass them down to the next generations. All these texts are composed of language that is open for analysis and multiple interpretations. Hence religious beliefs are anchored in language which shapes and reshapes our worldview.

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I. Introducation

Paul Tillich saw linguistic symbols as conventional, "they grow out of the individual or collective unconscious" (43). Each linguistic symbol, Tillich notes, "opens up levels of reality which otherwise are closed to us. . . ." (42). about the arbitrariness and conventionality of language, Nietzsche wrote in his essay "On Truth and Lies in a Nonmoral Sense":

What is a word? It is the copy in sound of a nerve stimulus … We separate things according to gender, designating the tree as masculine and the plant as feminine. What arbitrary assignments! How far this oversteps the canons of certainty! We speak of a "snake": this designation touches only upon its ability to twist itself and could therefore also fit a worm. What arbitrary differentiations! What one-sided preferences, first for this, then for that property of a thing! … This creator only designates the relations of things to men, and for expressing these relations he lays hold of the boldest metaphors. To begin with, a nerve stimulus is transferred into an image: first metaphor. The image, in turn, is imitated in a sound: second metaphor. (47)

The basic categories of terms in which we see the world come from the human mind. Rather than the world imposing them on us, we impose these forms and categories on the world to make sense of it, and language is an order-imposing phenomenon. It is a form of power that man exercises to control nature. What primarily distinguishes humanity from all other forms of life is this unique linguistic verbal power, such that we can represent the world abstractly in propositional forms and solve problems that are far beyond the range of possibility for the nonlinguistic creature.

Language is the production of sounds by a certain apparatus for the purpose of achieving certain events in the world and adapting to the characteristics of the environment's demands. John Locke's conventionalist theory of language addresses the question: How do words come to have the meaning they have? He says these meanings can only be arrived at by way of certain conventions. It can only be by conventional agreement amongst people that they refer to a chair as a "chair." Similarly, people came to agree that "money" as a word would refer to an object that functions as a medium of exchange, let it be gold coins, silver coins, paper currency, credit cards, or checks. Thus, language then becomes an essentially cultural affair. Not only does one learn Arabic because one is brought up to learn Arabic, but one learns the meaning of terms by the common agreement of those who use these terms.

Languages are traditionally understood to contain two elements: the first is a "denotative" element—that is, the element that represents actual objects in the world, which can ostensibly be defined by pointing at them. So, if one is asked to define a chair, one would give a definition that involves pointing to something, to the object in the category, "chair." The term "chair" is a denotative term, in that the word denotes an actual object in the world. Language also contains a second element—connotative terms, or terms that represent not an object but a meaning. That is to say, if one is asked to show a watch, one would point to an object, but if one is asked to show justice, one would certainly have to engage in certain conducts, a certain performance that matched up not with an object in the external world but with a principle (e.g., No one should be treated merely as a means to an end but always as an end unto himself). Therefore, one would engage in patterns of meaning, and the linguistic elements here would be irreducibly connotative, wrapped up in cultural considerations, the way the world is understood through a particular set of "-isms" during a particular time and cultural history.

What I wish to demonstrate up to this point is that language is a socially constructed phenomenon. It is formed through practices that are sanctioned by the language-using society. Language acquired its reality as a cultural phenomenon through human acceptance or recognition. Furthermore, what goes for language also goes for other social phenomena, such as religion. As Nietzsche says, in "On Truth and Lies in a Nonmoral Sense," truth itself is the creation of the human mind,

Author: Assistant Professor of American Literature and Intellectual history School of Arts and Humanities Jazan University.
e-mail: mhaibi@me.com

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created through human experience and living, but we have forgotten that we created it.

For his part, John Searle, in his book *Mind, Language and Society*, says that the human mind acting collectively has a remarkable ability: It can create an objective reality that exists in some sense only because we think or believe it exists, or only because we have a certain attitude towards it. Meanwhile, Ludwig Feuerbach in his "projection theory" of religion, proposes that the concept of God is really a human projection of their essence into heaven. In doing so, human beings alienated themselves from their innermost qualities and created a god out of those qualities. He describes religion as a mistaken belief about reality and symptoms of underlying social and psychological causes. Thus for him, religion is basically an act of human beings projecting into the sky, into this imaginary being (God) who is supposed to be perfect in love, power, righteousness, and justice. All these qualities, Feuerbach thinks, are indeed human qualities, and we took what we hoped to see in a human being and projected it into the sky to console ourselves. That is to say, we do not really have justice on this Earth, but in heaven we will. So, for Feuerbach, we take something that could be a real human attribute and project it upon this alien form, this imaginary being in the sky.

Marx also has a theory of religion that to some extent parallels Feuerbach's theory that religion is a false consciousness. He says that religion is the imaginary realization of human beings; it is the consolation for what the worker has lost. This imaginary realization is needed because human beings possess no true reality. Therefore, they have to have an imagined reality, a consolation such as going to heaven where their humanity is fulfilled or realized in this imagined way. Religion is the hope of restoration of their stolen humanity. It is an expression of suffering: "It is the sigh of the oppressed creature, the heart in a heartless world, the soul in a soulless condition, it is the opium of the people." It is the way to make their lives bearable. In short, Marx thinks that the religious language discourse is one of lying and propagandizing to impose and maintain social control.

In his "Daybreak," Nietzsche also thinks that religious morality is culturally formed. It started as an individual habit, then as the habit of a tribe, then a custom, and finally, over time, a cultural tradition. It is a set of habits or a set of rituals of which the original cause has been forgotten. In the same way, Searle illustrates, in his *Mind, Language and Society,* how religion is brought about like this with a very useful example: Imagine a community of creatures that builds a wall around an area where they live. The wall's assigned function is to keep intruders out and its own members in, and it functions by virtue of its physical features. It is just too high a wall for anybody to climb over easily. And, Searle adds, suppose the wall gradually decays so there is nothing left but a line of stones. Suppose, however, that the members of the community continue to see the line of stones as the boundary of their community, as the boundary of their little gathering. Suppose they attach a certain notion of duty, or obligation, to this line of stones because they think one is not to cross it, and people outside are not supposed to cross it either. It is just unacceptable to cross that line. In this example, people first assigned a function to an object (the wall), which performs that function solely by virtue of its physical structure. But later, the function is no longer performed by virtue of its physical structure but by way of the collective acceptance or recognition of the line as having a certain status, the status of a boundary. Thanks to that status, it has a certain function, the function of keeping intruders out and the members of the community in.

To return to the main question—what is the role of language in all of this? The answer is that none of it would be possible without language. Language, as mentioned above, is just noises that come out of one's mouth. Words are rather trivial physical events that have this remarkable capacity because we have imposed a function on them. Most religions, if not all, have their sacred texts. They are sacred because they are claimed to be the words of the Divine; thus, we created a sacred language.

For example, Muslims believe that the Quran is the final and complete word of God, revealed to Mohammad as a guide for humankind. For Muslims, Islam can be traced back through the prophets to Abraham and God himself. The Quran embodies that original revelation, and therefore Islam is the oldest, if you will, of the religions. The words of the Quran and the example of the prophet (his sayings, Hadith, and deeds) are preserved in narrative tradition and, which Muslims use as their guide for daily life. They represent the foundation stones not only of the Islamic faith but also of Islamic civilization, discussing as they do the life problems and issues of the Islamic community in addition to outlining religious beliefs and describing religious practices.

The Quran was revealed in Arabic, so Arabic is the sacred language of Islam and translations of the Quran are typically accompanied by an Arabic text. Until recently, translation of the Quran into local languages was forbidden for fear that the original text and meaning would be corrupted. The Quran is full of per formatives, Recanati defines it as, linguistic operations that bring something about, that get something done. The Quranic passages are central to the Muslim prayers, and if a Quranic passage is not recited while praying, the prayer is not performed. Muslims believe that the Quran is a miraculous text. For them, it is the only miracle brought about by the prophet. This is why Muslims believe that reciting specific passages from the Quran repeatedly has the power of blessing, saving, or even curing the

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worshipper from physical or psychological ailments. Reciting specific passages of the Quran over a cup of water or oil would turn it into a medicine. Alternatively, performing a certain kind of praying at a specific time in a specific manner would have the power (by the will of God) to yield rain in time of drought. The words "*besmi Alla Al Rahmani Al Raheem"* ("in the name of Allah the Magnificent the Merciful") is used by Muslims at the beginning of letters, speeches, or lectures. A Muslim would say these words when s/he begins any task. In addition, the Quran has played a major role in the development of Arabic language and literature.

Similarly, Hebrew is considered a sacred language. In the Kabbalah tradition, the Zoharis a profoundly esoteric and sacred book. Jews are not allowed to read and study this text until they are over the age of forty. It teaches that man is separated and alienated from God and that the purpose of the Kabbalah is to return the world as a whole to God; this can be done through *teshubah* (repentance). Kabbalists try to create a kind of critical mass of people who repent so that the whole world can go back to God and the Messiah can come. A branch of the Kabbalah tradition is the contemplation of the Hebrew alphabet and especially the four letters of the unpronounceable name of God. There is a whole mysticism based on the contemplation of that name. It is fascinating in Judaism that one cannot see God, that one cannot even pronounce his name; one can only contemplate the written letters of that name. The Kabbalistic tradition suggests that the structure of the Hebrew alphabet is the key to the structure of creation. Thus, meditation on the Hebrew alphabet, especially the divine name, yields up the secret of the whole of creation. It unveils the meaning of the world; it is a magical way, a mystical way, to reach into the heart of Divinity.

In his *Philosophy of Religion,* John Hick explores quite beautifully the idea that one form of religious discourse is storytelling* . It may be that our storytelling tradition has created our religious reality, just like Searle's example of the wall. Almost all religions are caught up in the notion of the parable, or the creation of myths. They tell stories that have a moral point to help us frame a view of the world. These kinds of stories encourage the formation of a group identity and encourage and solidify group cohesion; they also encourage a group's connection to its traditions and roots. Take, for example, the story of Sara, the wife of Abraham; grown old and childless, she tells Abraham to have a child with Hagar, her servant. So, Abraham and Hagar have a son, Ishmael. Subsequently, to their astonishment, Sara becomes pregnant again and gives birth to Isaac. Because Isaac would be overshadowed by his older brother, Ishmael, Sara persuades Abraham to send Ishmael away with his mother, Hagar, and the pair make their way to Arabia. Now, Jews and Christians trace their genealogy through Sara and Isaac to Abraham, while Muslims trace their genealogy to Abraham through Ishmael and Hagar. This story, therefore, is about heritage and roots and identity. Religious storytelling also has to do with the cultivation of particular kinds of attitudes towards life, people, and nature. The stories also function as a moral framework for specific behaviors, for people's personal and social lives. They channel us in the "right" direction. They are calculated to promote, enrich, and expand moral understanding or an understanding of the nature of our relationships to each other and the world. These stories can also provide us with fortitude in the face of adversity and reassurance when the way is very dark. In short, this kind of religious language or religious discourse constitutes traditions and cultural paradigms.

However, as John Hick argues quite poignantly, this storytelling tradition also leads to the persecution of individuals or societies and the development of a persecuting mentality in which national identity is articulated through punishing, torturing, or executing those who tell different stories. It is the belief that people will receive a kind of common identity through the exemplary punishment, in front of everyone, of those who think the wrong things and tell the wrong stories. Choosing a set of stories or values and dressing them up with a "thus saith the Lord" justification breeds arrogance and intolerance. If people reach the point of thinking that the set of values they and everybody in their society holds dear have behind them the weight of infinite wisdom, they are probably not going to be tolerant of those who do not share or listen to that set of stories, because in their minds these others are against the Almighty. Therefore, telling religious stories not only identifies things that are good and worthwhile for us but also enforces that with authority and power, and that leads to a grave risk of persecution. That, indeed, would be a work of faith, an exercise of piety.

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* John Hick writes: "It is not appropriate to speak of a religion as being true or false, any more than it is to speak of a civilization as being true or false. For the religions, in the sense of distinguishable religiocultural streams within human history, are expressions of the diversity of human types and temperaments and thought forms. The same differences between the eastern and western mentality that are revealed in characteristically different conceptual and linguistic, social, political, and artistic forms presumably also underlie the contrast between eastern and western religion. . . . That the great religious traditions of the world represent different human perceptions of and response to the same infinite divine Reality." (112, 119).

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Film Marketing Technique in Bangladesh: Is Youtube Trailer the Most Effective Tool?

By Shaolin Shaon
University of Dhaka

Abstract- In recent times, the film industry is becoming precisely phenomenon worldwide. But formerly gathering knowledge about this specific issue, film marketing theory,strategy, policy, and hierarchical procedure should maintain while practising. The research undertakes the historical analysis of films from the very past, several marketing policies and practice of Bangla movies and tries to identify their strategy of marketing. The questionnaire includes in-depth interviews of the audiences, and the sampling procedure is purposive sampling. The samples collected throughout the study explores the ethical issues of the essential film marketing techniques. Drawing on, the uses and Gratifications model of Active Audience Theory, this study discovers the methods and conclude that YouTube Trailer is the most compelling film marketing technique. Therefore, identification of the marketing strategy is supportive of the film to be blockbuster or successful in the theatre, and marketing of a movie generates countless impact to be widespread in the audience.

Keywords: the film industry, film marketing, film marketing techniques, active audience, youtube trailer.

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I. Introduction

Film marketing is a trendy term and considered as a critical piece of a film's prosperity. At the point when a film goes into creation, it should be nurtured like some other item and get the group of onlookers eager to see it. Dr Philip Kotler (2003) defines marketing, as the science and art of quantifying the size of the target market and promoting the appropriate products to satisfy the needs of the customer at a profit.

The promotion is known as film marketing and people responsible for this, belong to the production house of the film. Consequently, film marketing is concerned with how production houses position the film within the minds of the audience to encourage consumption of their movie. Through some useful techniques, the purpose of film marketing is to convince the audience about buying tickets to watch a film in movie theatres. As a result, film marketing techniques are some tools which aim to promote a movie to its target audience. This research will explore the various methods of film marketing in Bangladesh and also find the most compelling film marketing technique in Bangladesh.

a) History of Film Marketing in Bangladesh

To contextualize this research, it is necessary to have a brief overview of the film marketing history of Bangladesh. Early film marketing techniques were a poster, banner, leaflet, newspaper advertisement, magazine advertisement, lobby card, and press card (Hossain & Sultana, 2016).

History of film marketing in Bangladesh is interrelated with the advancement of Bengali film. The history of Bengali film refers to the- films produced in British-ruled undivided Bengal till 1947, films produced in East-Pakistan period till 1971 and the early films of Dhallywood- the present Bengal film industry of Bangladesh (Qader, 1993). In 1900, Hira Lal Sen made two advertisements -on *Jabakusum Hair Oil* and *Edwards Tonic* - and became the first Indian, to use film for advertising purposes (Bandopadhyay & Alexander, 2017). As advertising is a subset of marketing (McCall 2002), it should not be wrong to call it- the beginning of marketing in West-Bengal films.

Looking at the progression of West-Bengal films, in 1931, East-Bengal produced a silent movie- *The Last Kiss* (Hossain & Sultana, 2016) and in 1947 after being East-Pakistan, produced its first

The Bengali-sound film "*Mukh O Mukhosh*" in 1956 (Quader, 1993). Suvash Datta designed posters of "*Mukh O Mukhosh*" (Hossain & Sultana, 2016). Usually, these posters contained images with necessary texts- film title, names of the cast, director, production house; the release date- and become one of the vital film marketing technique to attract an audience for watching the film in theatres.

In 1913, the bioscope exhibition of Armatitola Jute Warehouse in Dhaka gradually converted into the first movie-theatre of Bangladesh –the "Picture House" which became "Shabestan Hall" later (Razu, J., 2000). In 1920, this movie-theatre was officially inaugurated and displayed posters inside and on the outside of movie-theatre, and elsewhere on the street or in shops as a film marketing technique (Hossain & Sultana, 2016, p.14). Posters called the attention of the target audience, and the audience got hints of the film story by the colour, depth, angle, and language on a poster. (p.15).

Hosssain and Sultana (2016) also found poster-based film marketing changed over time. The posters of the 1960s were black-and-white. Usually, it located still-images of the cast in the centre and exhibited more spaces in the background. The signs of the 1970s showed motion in the images of the cast and placed it in an abstract background. The colour ful posters were

Author: MSS (student), Department of Television and Film Studies, University of Dhaka, Bangladesh. e-mail: shaontfp@gmail.com

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introduced in 1980 and gave priority to the clothing, jewellery, hairstyles, and make-up of cast. Along with heroes, villains also appeared in 1990s poster (pp. 14-16).

Whether its hero, heroine or villain; the face of the cast in poster also began to convince the audience in watching films and "the notion of "star" emerged in the 1980s through it" (Eastman, 2000, p.239). The star power of Abdur Razzak, Kabori Sarwar, Shabana, Farida Akhter Bobita, Farooque, Shabnam, Kohinoor Akhter Shuchanda, Alamgir, Sohel Rana, Bulbul Ahmed, Zafar Iqbal, Wasim, Ilias Kanchan, Jashim, Rozina, Parveen Sultana Diti, and Champa was portrayed through film poster and considered as a film marketing technique. Faces of Stars on a poster influenced the audience to watch the film in the theatre.

The poster also used in another film marketing technique that is, microphone publicity of films. Microphone publicity referred a van with the sound system- fully covered with film posters - used to travel in various areas by the van-puller with a recorded audio-announcement of an upcoming film or sometimes with a narrator in a van who supposed to announce the news of film on the microphone (Moti, 2016). In the van, the narrator used to pronounce "Asiteche" exaggeratedly! "Asiteche" (Bengali words which meant "coming soon") on the microphone to call the attention of the audience about the upcoming film (Nihad, 2013). This technique of film marketing was influential among the audience as it provided information like- the names of actor-actress and director, release date, available movie-theatres; movie-show time, ticket price etc. (para. 2). Songs of that upcoming film were also played in these vans to attract audience about the film (Moti, 2016).

Film-songs played on Radio shows, were another popular film marketing technique that convinced the audience to watch the film in theatres. In 1927, state-owned radio station, Bangladesh Betar started broadcasting shows on film-songs – "*Onurodher Asor: Ganer Dali*", "*Tibbet Snow Tarokar Sondhane*", "*Clinic Plus Surer Dipti*", "*Sunlight Sangeetmala*", "*Rokomari Ganer Onusthan Geetali*" etc. (Muktadir, 2012). Before playing film-songs, the host of the show used to state the names of the singer, musician, songwriter - along with the films name and its actor-actress, director, release date, available movie-theatres, movie-show time etc. (para.4). Influenced by these film-songs played on Radio shows, the audience becomes curious to watch that film in movie-theatre.

Besides Radio, in 1964, state-owned television channel Bangladesh Television (B.T.V.) become a popular place for film marketing. "*Chaya-Chondo*" was a popular show of film-songs that also provided information about the films name and its actor-actress, director, release date etc. (Zahid, 2017). While radio-shows only provided the audio-version of a film-song, Television shows provided the visuals too. That's why the audience was highly influenced by the film marketing done through television-shows like "*Chaya-Chondo*".

Once the film has been in theatres for a week, newspapers and magazines started reviewing the film. In 1900, *Hinduranzika*- the weekly magazine of Rajshahi, published a review on the bioscope show held in the house of Sarail Kumar Roy, the Boalia Zamindar of Rajshahi City. This magazine review made curiosity in people to go and watch it (Bagchi 2008). So then, salient features published in the entertainment section of newspapers and magazines worked like a film marketing technique to attract an audience for watching the film in the theatre.

Although the film marketing techniques applied in the past are different from the present film marketing context, the consistency and pattern are almost the same with that era.

b) Significance of the Study

Occasionally a good story and a spectacular appearance of stars in a film would not be enough to expect excellent performance in box-office without a proper film marketing plan. Film promoting process can have a significant effect on whether or not it is successful. Movies are expensive to make, and if the audience does not buy tickets to watch the film in the theatre, the production house lost a lot of money. So, it is necessary to conduct film marketing research to find out the practical techniques of film marketing that convince the audience to watch films in the theatre.

The decreasing number of movie-theatres in Bangladesh demonstrates the dropped-down of film watching. It is the urgent duty of the production houses to invent something new in their film marketing plan to bring the audience back in movie theatres. In spite of this situation, films like "Aynabaji (2016)", "Dhaka Attack (2017)" have brought the audience in movie-theatres. The marketing technique of these films is considered an essential reason for their commercial success. So this study has tried to locate the appropriate marketing techniques for Dhallywood film.

Thus, in Bangladesh, what are the proper film marketing techniques and which one is the most compelling film marketing technique that brings the audience back in movie-theatres- are the goal of this research.

c) Literature Review

This section assesses the critical scholarly works on film marketing. The principal arguments, methodologies, and limitations of these texts are discussed in this part to explore and find out the gaps. Since there is no research on film marketing techniques in Bangladesh, works done in other countries are examined here.

Chattapadhay and Chaudhury (2014) worked on exaggerated film promotion of Bollywood. The study was conducted based on a questionnaire survey.

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Among 80 respondents, 90% of them believed that without advertising, none of any films would do well. The promotion of Bollywood films has become more critical to producers than developing scripts. Actress Rani Mukherjee appeared in various television shows to promote her film No One Killed Jessica. Affair-rumours between stars are seen intentionally before the release of their film as a film marketing technique (pp. 1-3).

Dutta and Majumder (2014) have worked on a case study on the marketing success of Tollywood films. Tollywood is a portmanteau of the words Tollygunge and Hollywood-referred as the cinema of West Bengal (Kanapaka, 2013). Dutta and Majumder analyzed some selected films -'Chader Pahar', 'Ovishopto Nighty', 'Bengali Babu English Mem', 'The Royal Bengal Tiger', and 'Taan'. The weekly collection and total box-office earnings of these films were elaborately explained (pp. 259-263), but the study did not disclose the marketing techniques of these films.

While Dutta and Majumder (2014) analyzed the marketing success of particular films; Bohra, Sinha and Ajit (2016) investigated the marketing strategies of a renowned Indian production house, Red Chilies Entertainment. They also used case study methods like Dutta and Majumder. Bohra et al. (2016) found that in spite of having poor scripts, some films of Red Chilies production like – Chennai Express, Happy New Year, Dilwale- ensured a profit in Box-office collection. He credited the marketing techniques of these films which lured away audience to watch it in movie theatres. Red Chilies Entertainment spent 40 crores for the marketing of Ra-one, which was half of the entire film's budget. The trailer of Ra-one was launched in 36 cities worldwide (pp.1-2). This production house also created a website, started a game apps "Ra-one" and let the audience live chat with the lead cast Shahrukh Khan through Google live chat, affiliated with brands like Western Union to make effective marketing of their films (pp. 3-4).

Arun Madhusudhanan (2012) studied the overall Indian film marketing history, marketing techniques, and marketing strategies. Mainly, he did a textual analysis on the brief overview of

Indian film promotion. In the chapter- 'film marketing techniques,' he analyzed trailers, television advertisements, posters, audio launch, websites, merchandising, street marketing, and radio promotion (pp. 17-29).

In Iran, Mohammadian and Habibi (2012) studied the impact of the marketing mix on attracting audiences to the movie theatres. A questionnaire survey made the study more comfortable, and they applied '*4Ps model*' - Product, Price, Promotion, and Place- of marketing in this study. The study found the place was the most influential variable in attracting an audience, the product was the second variable, and the promotion was third and finally came a price. They showed that seven types of film promotion were influential in attracting an audience to movie-theatres - word of mouth, movie reviews, television commercials, press advertisements, posters, radio advertisements and film website (p.104).

While film promotion was a minor part in Mohammadian and Habibi's research, Timothy Cheng (2014) did an elaborate content analysis on films promotion techniques, and it's importance in New York State. He found the importance of promotion in three stages -pre-production, production, and post-production- of a film. Pre-production film marketing techniques were audience research, typecasting, test screening, merchandising, and promotional tie-in (pp.11-21). Film marketing techniques of production stage were traditional tactics -based on print media and audiovisual tactics -based on the internet (pp. 22-30). Cheng also explained that conventional film promotion techniques are print media - news releases, feature stories, cast and crew details, director's statement, posters. A 2000 research by Eastman found audiovisual film marketing include promotional tours, media interviews, video news releases, and web pages (cited in Cheng, 2014, p. 25). Critics review and attention in award shows were the post-production film marketing techniques (pp. 31-38). Though these film marketing techniques discussed, this study did not identify the most feasible film marketing technique in New York. .

According to the International Telecommunications Union (2015), more than 3.2 billion people are now using the Internet. So, digital media will rule the contemporary film marketing techniques. Schorr and Angela (2003) categorized digital marketing into two types- Internet Marketing (web, smart phones, email marketing, online banner advertising and Social Media) and Non-Internet marketing (television, radio, SMS, digital billboards). They also identified that the latest buzzword in digital film marketing is Social media, such as Facebook, Twitter, Google+, Instagram, and YouTube. Another facility is, social media costs less than traditional marketing campaigns (Wheaton, 2011).

Boyd and Ellison (2007) described Social media and its characteristics:

> "Social media is web-based services; that allow individuals to (1) construct a public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share a connection, and (3) view and traverse their list of connections and those made by others within the system (Boyd & Ellison, 2007, para. 5). "

By conducting primary research via surveying 154 college students and gathering secondary data, Jerrick (2013) found YouTube trailers effectively encourage and influence college students to buy tickets and watch the film in the theatre. Sannapu, Parihar, Kandwal, and Kakkar (2014) also identified YouTube trailer as a foundation of success in their study on the

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importance of web-based tools for the promotion of movies. They found maximum customer attracts through a YouTube trailer of a film.

Finally, this study will try to see film marketing techniques in Bangladesh and also will try to find the most feasible film marketing technique in Bangladesh.

II. Research Questions

- What are the film marketing techniques used in Bangladesh?
- Which one is the most effective film marketing technique in Bangladesh and why?

a) *Theoretical Framework*

This study uses "Active Audience Theory" as its theoretical framework. In the quest for the question "How to measure an active audience?" Blumler (1979) suggested the engagement of audience with media in several ways- utility (specific media for specific tasks), intentionality (prior motive determinates the press), selectivity (selection of media is reflection of individual interest) and imperviousness to influence (the construction of own meaning from media content) (West, Richard & Lynn H. 2010).

One of the compatible models of "Active Audience Theory" is the Uses and Gratifications Theory. This theory examines the relationship between how people use the media and the gratification they seek from their media behaviours. This study preferred Uses and Gratifications Theory because of its priorities audience who are aware of consuming various media content. The audience is not only passive consumers of media but also have power over their media consumption.

In 1969, American theorist Jay Blumler and British theorist Denis McQuail developed Uses and Gratifications Theory (UGT). They found, the election of 1964 in the United Kingdom, led people to watch political programs on television. After studying these audience motivations, they formed the foundation for their research in 1972.

Robin L. Nabi and Mary Beth Oliver (2009) noted the media observation of uses and gratification researchers:

"Uses and gratifications researchers have examined media; like (a) a variety of traditional media-television, radio, newspaper, music, and movies; (b) different media contents such as - news, soap-operas, sports; and (c) emerging media including video cassette recorders, television remote controls, personal computers and the internet. (p.148) "

Lasswell (1948) suggested media has the functions of surveillance, correlation, entertainment, and cultural transmission. These functions were extended by Blumler, McQuail and Brown into four groups: diversion (escape from problems and emotional release), personal relationship (substitution of media for companionship), own identity or individual psychology (selection of media is reflection of particular interest) and surveillance (information about factors which might affect one to accomplish something) (Blumler, 1979).

In 1973-74; Michael Gurevitch, Hadassah Haas, and Elihu Katz joined Blumler, Brown, and McQuail to conduct collaborative research on how people viewed mass media. Katz, Blumler, and Gurevitch (1973) gave five underlying assumptions in uses and gratification theory:

Five underlying assumptions consistent with uses and gratification theory; Audience is active, and its media use is goal-oriented, gratification and media choice lies with audience, media compete with other sources of satisfaction, audience is aware of their media use, interests, and motives; the audience can only assess value judgments of media content.(pp. 16-17)

Katz, Blumler, and Gurevitch also took literature on the social and psychological functions of the mass media, developed 35 needs and put them into five categories- Cognitive Needs, Affective Needs, Personal Integrative Needs, Social Integrative Needs and Tension Release Needs.

Cognitive needs refer that people use media for acquiring knowledge, information, and understanding (Katz, Blumler & Gurevitch, 1973). Television (news, quiz programs to gain experience and data), video (how-to), and documentaries fulfil the cognitive needs of the audience (Lorenz, 2011). Affective needs include all kinds of emotions, pleasures, feelings and other moods of the audience (Katz et al. 1973). Emotional scenes or comedy scenes in movies; soap operas, sitcoms on television are suitable examples of affective needs (Lorenz, 2011).

Personal integrative needs represent credibility, stability, status etc. (Katz, Blumler & Gurevitch, 1973). By watching media (advertisements) like - jewellery advertisement, furniture's advertisement- audience get to improve their lifestyles. After buying these products, audience stabilizes their status with the help of media (Lorenz, 2011). Individual integrative needs are the need to socialize with family, friends, and relations in society (Katz et al. 1973). Media products can produce a frequent topic of conversation among people like- who is going to win the X-factor contest of MTV (Abbiiti, 2014). Nowadays, People uses social media like- Facebook, Instant Messaging, Chat Rooms, Instagram, Skype, Viber, and Whatsapp etc. to arrange a get-together. Another example is, watching a particular serial or film will create common topics for discussion among friends. If one fails to participate in this conversation, people will criticize.

To relieve tension, People often depends on media which is a mean of escapism (Katz, Blumler & Gurevitch, 1973). Abbiiti (2014) noted an example that, some watch news to relax, and some get more tension by watching the news-the program is the same and

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people use it for different needs. So, the requirements are individualistic. Through Computer games and action films, viewers escape from their real lives and imagine themselves in that situation. Based on active audience theory, this study defines the audience as active viewers who consciously look for media outlets to fulfill their need for information related to upcoming films.

III. Methodology

Qualitative Approach was taken into action while conducting the study. For understanding how a community or individuals within it perceive a particular issue, then qualitative methods are often appropriate (Patton & Cochran, 2002).

a) Data Collection

In-depth interviews of the audience are used to collect data about their choices. In-depth interviews are useful when the detailed information about a person's thoughts and behaviours or exploration of any issues profound in needed (Boyce & Neale, 2006). The interviewees were selected based on purposive sampling. Purposive sampling is done, based on the characteristics of a population and the objectives of the study decided by the researchers (Crossman, 2018). Twenty-five people who watch Dhallywood film regularly were selected based on sex, age, educational qualification, and income.

b) Data Analysis

The interview data were analyzed by using thematic analysis process. Maguire and Delahunt (2017) found that "Thematic Analysis is the process of identifying themes within qualitative data" (p. 3352).

> "Six step framework is the most influential approach in the thematic analysis; these six steps are - become familiar with the data, generate initial codes, search for themes, review themes, define themes and write up. The first step in any qualitative analysis is reading and re-reading the transcript. (pp. 3353-3355) "

Transcripts were revised, and at this stage, rough notes were in the process of making. After becoming familiar with the data, the following step "generate codes" started. Coding is the process of organizing and sorting data (Coding Qualitative Data, para 2). Open coding, which means there are no pre-set codes but the coding process can modify the scenario (Coding Qualitative Data, para 8). Every transcript was coded separately to generate new codes and sometimes existing ones were modified. This process was done manually -with pens and highlighters – without any qualitative data analytic software. In the next step, the codes searched for themes. Some of the systems were associated with one idea and some with more than one. After developing preliminary issues, they were reviewed to consider whether the data did support it. The final refinement of this process is defining last themes "to identify the essence of what each theme is about" (Braun & Clarke, 2006, p 92) (Braun & Clarke, 2006, p 92).

The preliminary themes of data analysis–factors for watching a film in the theatre, traditional film marketing techniques, internet-based film marketing techniques, non-internet-based film marketing techniques, others unique film marketing techniques-condensed into a broader theme –Film Marketing Techniques in Bangladesh. Another two more general issues were – Most Effective Film Marketing Technique and Salient Features of That Most Effective Film Marketing Technique. These themes and codes are discussed in the 'findings' section elaborately.

IV. Findings

According to the research objective, this section states the output of data analysis. The objective of this study was to discuss the film marketing techniques in Bangladesh and also to identify the most effective film marketing technique in Bangladesh. Along with these key findings, this section also depicts others findings with the help of aforementioned themes and codes.

The preliminary themes of data analysis were-factors for watching a film in the theater, traditional film marketing techniques, internet-based film marketing techniques, non-internet based film marketing techniques, others unique film marketing techniques. 'Factors for watching a film in theater' refer to what are the factors which make sure that the audience will decide to watch a film in the theater. According to the interview data, this theme includes several codes - favorite director (three interviewees were influenced by it), favorite star (three interviewees were influenced by it), word of mouth (eight interviewees were influenced by it), YouTube trailer (fifteen interviewees were influenced by it), Facebook review (two interviewees were influenced by it) and film-song.

'Traditional film marketing techniques' refer mainly to the digital but non-internet based film marketing techniques. According to the interview data, this theme includes several codes – microphone publicity (seventeen interviewees cited this), poster (seven interviewees cited this), radio shows of Bangladesh Betar (five interviewees cited this), rickshaw- painting (two interviewees cited this), film-song show in Bangladesh Television (BTV) (one interviewee cited this). According to the interview data, the theme 'non-internet based film marketing techniques' include several codes - newspapers entertainment page (twenty-two interviewees cited this), television shows (seventeen interviewees cited this), FM Radio shows (six interviewees cited this), Entertainment News Bulletins (one interviewee cited this). Due to

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similarities, both of the themes -'Traditional film marketing techniques' and 'non-internet based film marketing techniques'- are merged and discussed elaborately in the discussion section of this research.

According to the interview data, the theme 'Internet-based sources of film marketing' include several codes - YouTube trailer (twenty-five interviewees cited this), Facebook pages of production houses (twenty-four interviewees cited this), Facebook check-in (eighteen interviewees cited this), Facebook film review group (eighteen interviewees cited this), Electronic-Newspaper (six interviewees cited this), Film Blogs (three interviewees cited this), Google search (three interviewees cited this), Celebrity's Social Media Activities (two interviewees cited this), BMDB- Bangla Movie Database (two interviewees cited this). Condensing the Codes in this theme can be condensed into YouTube, Facebook, Film blogs and Electronic-Newspaper.

According to the data analysis, the theme 'others unique film marketing techniques' include several codes - negative marketing through rumors (three interviewees suggested this), promotion in live sporting events (one sports-journalist interviewee suggested this), theme-based promotion (one advertisement-maker interviewee suggested this), promotion in wedding ceremonies (one student interviewee suggested this), merchandising with fashion brands and promotional tie-ins (one film-school-student interviewee suggested this), game apps launching (one freelancer interviewee suggested this) and one interviewee also suggested "casting Shakib Khan in Indo-Bangla Joint production films' is effective film marketing technique for both Bengali audience.

All of these aforementioned preliminary themes and condensed into a broader issue: Film Marketing Techniques in Bangladesh – which is the first objective of this study.

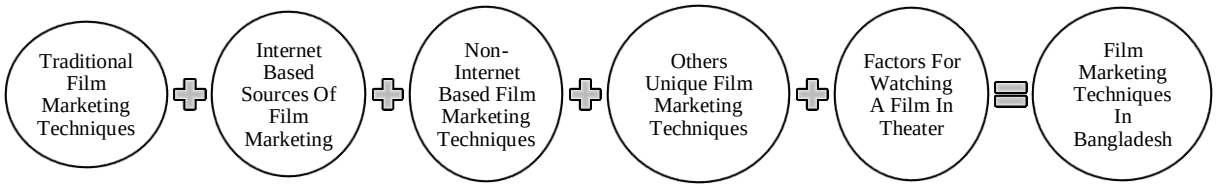

Figure 1: Preliminary Themes Condensed Into a Broader Theme

All of these among all interviewees, the 30 aged interviewees emphasized on traditional film marketing techniques like- poster, microphone publicity, radio shows, television shows, a newspaper advertisement and word of mouth. Others Interviewee who lived in the hostel did not have easy access to television and newspaper. That's why, to know about upcoming films, all of them were dependent on internet-based film marketing. Interviewees who lived with family had both access to non-internet based media- television, newspaper and internet-based media- YouTube, Facebook. Mentioned preliminary themes and condensed into a broader issue: Film Marketing Techniques in Bangladesh – which is the first objective of this study..

To mention merchandising and promotional tie-ins- one female interviewee expected that if "Along" (a brand of Bangladesh) sponsored costume of any film, she will definitely buy the dresses and also the film's ticket. The star cast of "Aynabaji" promoted the film in a live sporting event, which was one of the influencing marketing techniques for a male interviewee to watch this film in the theatre.

Fortunately, one advertisement maker informant gave an interview, and after mentioning YouTube the trailer, he emphasized the theme-based promotion of film marketing in Bangladesh. He gave an example of the film 'Lal Tip". Imon and Kushum Shikder, the cast of the film 'Lal Tip" executed their marketing plan in several universities and distributed Lal Tip (a women fashion object in Bangladesh) among female students. Another theme-based film marketing technique is launching game apps. One interviewee regrets that "Bijli" – the first-ever Super-hero film in Bangladesh - should have released a game app.

A unique film marketing technique, suggested by one student interviewee- was promoting films in the wedding ceremony. He gave an example of the song *'tui local bus'* which he heard in a wedding ceremony where people were dancing on it. After returning hostel, he made a YouTube search for this song and enjoyed to listen to it. So, he proposed that if people performed on the songs of upcoming Dhallywood films in wedding ceremonies, it could be promoted.

Another unique film marketing technique- suggested by one interviewee is- casting Shakib Khan in Indo-Bangla joint-production films. For his popularity in

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both Kolkata and Dhaka. His new fashionable look and hairstyle become a curiosity for him to watch films- *Shikari, Nabab, Chaalbaaz, Vaijaan Elo re* etc. Through YouTube Trailers, he liked Shakib Khan's performance in these films and later watched these films in theaters, while he did not watch Shakib Khans other home production films. According to him, Shakib Khan's new fashionable look in these Indo-Banglajoint production films was an effective marketing technique to drive the audience in the theater.

Alike he, "Favorite Star" is also a factor for another female interviewee to watch a film in the theater. Production houses usually cast the actor who is at the top of the audience's demand like- Shakib Khan, Arefin Shovo, Porimoni, and Mahiya Mahi in Dhallywood. In using star –power as a film marketing technique, typecasting is a marketing obstacle which occurs when a performer used to cast based on their previous performances, creating a style of character linked to their persona (Marich, 2005, p. 22). In Bangladesh, Producers cast Chonchol Choudhury and shakib Khan for parallel and commercial films respectively. The audience has never seen Chonchol Choudhury in a commercial one as well as Shakib Khan in a parallel film. They are seeing a particular face for a particular genre and got bored. To break down the typecasting, change of roles of the popular actors may be an attracting marketing technique for the audience. Porimoni who is an actress of commercial Dhallywood film- performed in a parallel film *Shopnojal* and broke the typecasting. After watching her new look in the YouTube Trailer of *Shopnojal*, many of the interviewees were influenced to watch this film in theaters.

Interviewees' makes an argument over the marketing techniques of parallel films. In the report "*Bangla director focuses on Kolkata and Nawaz for the international film"* by Times of India, stated that, after exhibiting in foreign countries, some of the directors directly prefer "World Television Premiere" in various television channels. That happened with films like *Matir Moina (2002), Runway (2010)*. While commercial films have a bad reputation of containing vulgar contents, parallel ones are the case where it raises voice against the odds of society, government, history, religion, and politics. These are sensitive issues in a conservative country like ours, as our audience is not categorized still (Masud, 2011). That's why parallel films got banned from running their promotional activities in their own country despite praises from foreign film festivals. Overall, this foreign-film-festival based film marketing technique is also unique to attract a selected audience.

Informants also talked about the cynical marketing of films based on rumours. Nine informants in this research did not prefer this. This type of misguided marketing audience intentionally. Video news releases (VNRs) on YouTube like- "*Dekhun Video Soho*" is one kind of cynical marketing.

Informants' emphasized, negative marketing is lame and a waste of time. Temporarily, it may work as an effective film marketing technique, but it's not that in the real sense. Sometimes clicking on those Video News Links, people got hacked. It is rare to see the number of the actual video news release (VNR) about Dhallywood on YouTube. So, according to nine informants, negative marketing as a process of film promotion should be avoided.

Another two broader themes were – Most Effective Film Marketing Technique and Salient Features of That Most Effective Film Marketing Technique.

According to the interview data, the second theme 'Most Effective Film Marketing Technique' includes several codes- YouTube Trailer (eleven interviewees cited this), Facebook (seven interviewees cited this), Newspapers Entertainment Section (two interviewees cited this), Favorite Star Cast, Celebrity's live performance, Poster, Television Shows, Bangladesh Television (BTV) programs and word-of-mouth. YouTube Trailer was cited most among these codes. So then, YouTube Trailer is the most compelling film marketing technique in Bangladesh.

According to the interview data, the third theme 'Salient Features of That Most Effective Film Marketing Technique' states the reasons for preferring YouTube Trailer by observing the view of all the interviewees. The idea is, YouTube Trailers make the story of the film predictable to the audience. It exhibits attractive portions of a movie like romantic scenes, action scenes, locations, songs, the new look of casts, acting skills of cast etc. So, it becomes easier for the audience to judge the film and make a decision about whether they will watch the movie in a theatre or not.

V. Discussion

This section elaborates the findings of the study according to research objectives. Film marketing techniques in Bangladesh and the reason behind preferring YouTube Trailer as the most compelling film marketing technique is the two parts to highlight the discussion of the results.

a) Film Marketing Techniques used in Bangladesh

Traditional film marketing techniques of Bangladesh were mainly the non-internet based sources (Steinberg,2016) like- poster, banner, leaflet, view-card, lobby card, press card, newspaper advertisement, magazine advertisement, microphone publicity, rickshaw painting, Bangladesh Betar (Radio) shows, Bangladesh Television (B.T.V.) programs, etc.

Film marketing in Bangladesh started with a poster. In 1920, the first movie-theatre of Bangladesh "Picture House"- was officially inaugurated and provided information about upcoming films through advertisements (Raju, 2000). Film posters displayed all over movie theatres, and elsewhere on the street or in

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shops. Signs called the attention of the target audience, and the audience got hints of the story by the colour, depth, angle, and language on a billboard. Suvash Datta started designing a poster of *"Mukh O Mukhosh"* (Hossain & Sultana, 2016). He also made varieties of signs like –show card and title card of "*Mukh O Mukhosh".* Title cards (also known as intertitles) are a piece of filmed, printed texts used to convey characters dialogue and to provide a detailed description on the screen (Chisholm & Brad, 1987). Showcards can be in the form of words, numbers, scales, pictures, or other graphical representations of the film (Lavrakas, 2008).

Whether its hero, heroine or villain; the faces of the cast in posters also began to convince audience for watching films in movie-theaters and "the notion of 'star' emerged in the 1980s through it" (Eastman, 2000, p.239). The star-power of Abdur Razzak, Kabori Sarwar, Shabana, Farida Akhter Bobita, Farooque, Shabnam, Kohinoor Akhter Shuchanda, Alamgir, Sohel Rana, Bulbul Ahmed,

Zafar Iqbal, Wasim, Ilias Kanchan, Jashim, Rozina, Parveen Sultana Diti, Champa, Salman Shah, Shabnoor, Riaz, Ferdous, Shakib Khan and Purnima is considered another film marketing technique that convinces the audience to watch films in the theatre. Others poster-based methods of film marketing were banner, leaflet, lobby card, press card, a newspaper advertisement and magazine advertisement (Hossain & Sultana, 2016).

Another film marketing technique called microphone publicity also used the sign. Microphone publicity is referred to as a van with sound system-fully covered with film poster - used to travel various areas and a narrator in it supposed to announce the news of films (Moti, 2016). The van puller drove the van in different regions and the narrator exaggeratedly pronounced.

"Asiteche! Asiteche!" are the Bengali words (means "coming soon") used to announce the arrival of new films and to catch the attention of the audience (Nihad, 2013). The narrator provided information like- the names of actor-actress, director, movie-theaters; release date, movie-show time, ticket price etc. (para. 2). This technique of film marketing was influential among the audience. Film songs were also played in the van to attract audience about the film (Moti, 2016).

Film-songs played on various radio shows- were a powerful film marketing technique to convince the audience. In 1927, state-owned radio station, Bangladesh Betar started to broadcast shows- based on upcoming film-songs like – *"Onurodher Asor : Ganer Dali", "Tibbet Snow Tarokar Sondhane", "Clinic Plus Surer Dipti", "Sunlight Sangeetmala"*, "*Rokomari Ganer Onusthan Geetali"* etc. (Muktadir, 2012). Before playing the song, the host of the show used to state the names of the singer, musician, songwriter along with the name of the film and its release date, actor-actress, director; available movie-theatres; movie-show time etc. (para.4). Influenced by these film-songs played on Radio shows, the audience becomes curious to watch that film in a movie theatre.

Along with state-owned radio station- Bangladesh Betar, private organizations for Frequency Modulation broadcasting (FM Radio) established in September of 2006 (Naushad, 2016). Currently, there are 12 approved FM radio stations and 16 supported community radios in Bangladesh (Protom Alo, 2013, September 16). FM radio stations –Radio Foorti 88.0, Radio Today 89.6, Radio Amar 88.4, ABC Radio 89.2 and Dhaka FM 90.4 etc. – are seen promoting films in several shows. The cast of *"Antorjala"* film- Parimoni and Zayed Khan- promoted the movie through a radio show *"Amar Valobasha"* on Radio Amar 88.4. Siam Ahmed and Puja Cherry–The lead cast of the film *"Poramon 2"*- also promoted the movie through a radio show on Radio Today 89.6. It is explicit whether it is Bangladesh Betar or FM Radio, both have shows with useful film marketing technique to reach a large number of audience.

Another film marketing technique that reaches to a large number of audience was *'Chaya Chondo'*-a popular show of film-songs broadcasted in the state-owned television channel Bangladesh Television (B.T.V.) in 1964 (Zahid, 2017). This show also provided information like the names of actor-actress, director, available movie-theatres; release date etc. While radio only provided the audio-version of a film-song, television provided the visuals too. That's why the audience loves film marketing done through a TV videos.

Along with, state-owned television channel- Bangladesh Television (BTV) - the broadcasting of private television channels launched in 1997 (Ashrafi, 2014) and currently, there are 44 approved individual television channels in Bangladesh (Ittefaq, 2018, February 27). Television channels – Ekushe Television (ETV), ATN Bangla, Channel I, News24, Jamuna Television, 71 Television, Bangla vision, Mohona TV, Anondo Television, RTV, Desh Television, Boishkahi Television and NTV - have also promoted the film through their entertainment news bulletin, celebrity talk-show, film-song show etc. "*Tarokakothon"* in Channel I, *"Fair and Lovely Cinema express"* in Desh Television, "*Cine Hits"* in Ekushe Television, *"Pran Mango Tarokalap"* in RTV, "*Cine Beat*" in Bangla vision, *"Shudhu Cinemar Gan"* in Boishkahi Television etc. are famous shows for promoting films through television. So, it is understandable that television-based marketing techniques are also useful for film promotion.

After watching a film, the audience used to involve in the informal and non-commercial conversation among themselves, concerning the positive or negative sides of a movie, is referred as 'Word of mouth' (Hennig Thurau & Walsh, 2000). Word-of-mouth is one of the trustworthy film marketing techniques for the audience. If

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the audience reaction is positive about a film, more audience will go to watch the movie in the theatre. On the contrary, none will be interested in wasting time and money. In the case of "*Aynabaji*" and "*Dhaka Attack*', word-of-mouth has played a decisive role to influence the audience in watching these films.

Once the film has been in theatres for a week, newspapers and magazines started reviewing the film. A positive film-review can be an effective film marketing technique. Newspaper and magazine reviews are critical for sophisticated audiences (Marich, 2009). On the other hand, "television and radio reviews are influential to a lesser extent" (p. 218). Before releasing in theatre, a press meeting for film's marketing where the reporters usually ask questions to the key figures of the cinema. After that, they published salient features of those films in their newspapers, and the audience got attracted to watch that film. Papers (i.e., The Daily Prothom Alo, The Daily Kaler Kontho, The Daily Janakantho, The Daily Star) have an entertainment segment with exciting and exclusive news about film stars and their upcoming films. These also influence the audience a lot.

Above-mentioned traditional film marketing techniques are like a one-way communication between the film content and the audience. On the other hand, contemporary digital media based film marketing techniques are comparatively interactive (Schorr & Angela, 2003). Datta and Majumder (2014) have credited both traditional and modern tools of film marketing. They encouraged press conferences, launching of music videos, trailers, film websites, merchandising, promotional tours etc. According to the Bangladesh Telecommunication Regulatory Commission (BTRC, 2018), the total number of Internet subscribers has reached 80.829 million at the end of January. So, it's evident that the internet can help film marketing.

Production Houses of Bangladesh are trying to promote their films through the internet. Since 2010, new production houses- Monsoon Films, Jazz Multimedia, and Tiger Media Limited- have started working on the internet-based film marketing techniques. They started their digital film marketing before the release of their films through YouTube Trailer, Teaser, and Facebook campaigning. Producers make YouTube teaser, trailers and create Facebook verified newsgroup of upcoming movies to spread the news of film release. Lead actors also promote their forthcoming film by using their own social media account -Instagram, Twitter, and Facebook.

Another Social media-based film marketing technique is the video news release (VNR) on YouTube. Video news releases (VNRs) are promotional packages offering "full-video news stories featuring aspects of film production as- innovations in special effects, the difficulties of filming in exotic locations and so on" (Eastman, 2000, p. 241). Video news releases (VNRs) have already begun in the YouTube of Bangladesh. Most of them appeared in the "*Dekhun video Soho*" style, which is far away from 'Eastman's (2000) definition. Thus "negative marketing" which "believes that one of the greatest dangers of advertising is not that of misleading people, but that of boring them to death" (Burnett,2014). Film "Doob" used this technique. "*Doob*" was based on the famous writer, Humayun 'Ahmed's personal life. The wife of that writer, Mrs Shaon Ahmed accused the director, Mostofa Sarowar Farooque for copyright issues which were denied by him. Some video news released in YouTube like- "*Shaon kivabe chup koriye dilo Farooque k Dekhun video soho*" or "*Farooque Shaon k ki bollen Dekhun video soho*", "*Farooque k Shaon ki gali dilo Dekhun video soho*" etc. The audience has mixed feelings about this marketing technique. Usually, some audience gets attracted to these rumours and go to watch the film in the theatre while some find it annoying.

Websites are another Internet-based film marketing tool. There are two types of film websites - typical and official (Madhusudhan, 2012). While the official website is the beginning of more prominent internet marketing, official movie websites allow visitors to view multiple versions of the trailer, watch behind-the-scenes interviews. After the success of "*Bahubali: The beginning*" *(2015)*, fans made a trailer of "*Bahubali: The Conclusion*" and put it on a typical website of the film. Jago News, Media Vubon, Dhallywood24, BD Arts, and Bangla Tribune- are active news sources of Dhallywood films that influence the audience to watch the movie in the theatre.

Merchandising, as a film marketing technique, is taking place in Bangladesh gradually. "Merchandising refers to creating or licensing others to create merchandise based on a movie" (Eastman, 2000, p. 245) as I have seen in the film "*Akti Cinemar Golpo*" *(2018).* "Jui" coconut oil was the title sponsor of that film. The lead actress Rituporna Sen used "Jui" coconut oil in several scenes. One informant of my research bought that oil, also the ticket of that film. So it can be said that this marketing technique influenced the audience.

Promotional tie-ins are a cost-effective marketing technique that involves linking one products facility with others, and it is also taking place in Bangladesh gradually. As my informants mentioned, directors or producers like to make a tie-in between their film and its sequel. The film

"*Most welcome*" gave a hint of "*Most Welcome 2*", "*Dhaka Attack*" has also provided suggestions for its sequel "*Dhaka Attack 2*". Usually, these patterns of film marketing made a curiosity among the audience to wait for the next attraction.

Films produced by Impress Telefilms (production house), promote with its affiliations like - The Daily Prothom Alo (Newspaper), Channel I (television channel), Meril (cosmetic brand) and Dhaka FM 90.4.

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(Radio station). "*Darucini Dip*" the film directed by Toukir Ahmed, was a production of Impress Telefilm. This films world-television premiere launched in "Channel I" and the news was covered by the Daily Prothom Alo and Dhaka FM 90.4. It turned as an example of marketing through promotional tie-ins.

Whether 'sit's small or big, every Hollywood production house has a public relation officer with his team to deal with the pre-film marketing plan. The practice of pre-marketing policy is rare in our production houses, except Monsoon Films, Jazz Multimedia, and Tiger Media Limited. Audience Research is an essential part of the pre-marketing plan, to identify the target audience, according to the genre of a film. In Bangladesh, the target audience of the filmmakers like Toukir Ahmed, Tarek Masud, Gias Uddin Selim, and Mustafa Sarwar Farooque is different from the target audience of commercial filmmakers like Kazi Hayat, F. I. Manik, and Mohammad Hannan etc.

Festivals are another place for promoting the film. There are countless festivals domestically and internationally, so finding the right festival depends on the intended audience. These festivals can act as the theatrical premiere or as a marketing tool to hype the upcoming theatrical premiere (Reiss, 2009, p. 139). In Bangladesh, directors like Tarek Masud, Mustafa Sarwar Farooque, Toukir Ahmed and Tanvir Mokammel have exhibited their films internationally in various film festivals. These works as a marketing technique to create a curiosity for the movie in their own country (Masud, 2011). Movies like - *Television (2012), Ant Story (2013)* did not go for any marketing activities in Bangladesh before its release in foreign countries. These films, after being awarded in a foreign country and audience become curious in Bangladesh to watch these films.

In Hollywood, awards from festivals, such as the Cannes Film Festival and Sundance Film Festival, are used as qualifiers before films reach theatrical release (Eastman, 2000, p. 243). In Bangladesh, the ""National Film Award", "Meril-Prothom Alo Puroskar" etc. are considered as prestigious award shows. Producers make marketing plan with lead actors, their fashion and look, their live performances in these award show. In the 20th Meril-Prothom Alo Award Ceremony, Actress Puja Cherry performed on her new film song to promote the upcoming film "*Poramon-2*". As I came to know about this film, it will work for others too. To reach audience award shows are an active place for film marketing.

Not only award show performance of stars but also live performances of actors in any platform are also an effective film marketing technique. Siam and Puja, the star cast of the film "*Poramon 2*", performed live in Jamuna Future Park (a shopping mall of Bangladesh), the audience enjoyed this live celebrity show- and decided to watch that film on -spot.

Another type of live-performance as a film marketing technique is, if stars appeared in live sporting events, people would get to know about upcoming films. The star cast of "*Aynabaji*" did this in a live sporting event, which was one of the influencing factors, for the audience to watch this film in the theatre.

Theme based promotion of film marketing in Bangladesh is rare. Here comes the example of the film "*Lal Tip*". Imon and Kushum Shikder, the cast of the film "*Lal Tip*" executed their film promotion in several universities by distributing Lal Tip (a women fashion object in Bangladesh) among female students.

It is explicit from the discussion above, film marketing techniques in Bangladesh are currently in a state of transition. It's neither completely digital/internet-based nor fully traditional.

b) YouTube Trailer - the most effective film marketing technique

Based on interview data, this study identified that YouTube trailer is the most compelling film marketing technique in Bangladesh. The reason behind it is that- YouTube trailer makes the story of a film predictable so that the audience could judge the film and decide whether to go to watch that film in a theatre or not.

"Trailers must tell a little story, in a limited amount of time to stimulate motivation in viewers, constructed with carefully selected, intriguing cinematic images and compromise an exaggerated extravagance" (Jerrick, 2013, p.2). Trailers are seen on television, YouTube channel of production houses and in the interval of movie-theatres.

Entertainment talk-shows, celebrity live shows, entertainment news bulletins, music channels like- *Gaan-Bangla;* movie channels like – *Anondo Television, My TV and Mohona Television* etc. uses trailers in Bangladesh.

The production houses can easily measure the audience reaction after uploading a trailer on their YouTube channel. The audience gives their valuable opinion – positive or negative- in the comment box after watching the YouTube Trailer. The trailer of *"Aynabaji" (2016)* was the biggest hit on YouTube. The audience made positive comments and expressed their desire to watch that film in the theatre- which made a natural assumption of the box-office success of this film. Not only production houses but also actors of related film upload trailers on their personal YouTube channel to promote their films. Shakib Khan, the Super-star of Bangladesh, has also launched his own YouTube channel for promoting his films (Manobzamin, 2018, March 27).

YouTube trailers make the selection of film easier for the audience, as well as give excellent ideas about the commercial success of a film to the

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production houses. So, it is an effective marketing technique for both the audience and the film producers.

VI. Conclusion

As discussed above, this work is split into two sections, one dealing with film marketing techniques used in Bangladesh (4.1) and one dealing with to identify the most effective film marketing technique in Bangladesh (4.2). A discussion on different film marketing techniques used in Bangladesh has been provided. One of the main contributions of this study is identifying YouTube Trailer as the most effective film marketing technique in Bangladesh. It is effective for several reasons- makes the story predictable by giving audio-visual hints, enables the audience to react instantly at the comment section of YouTube Trailer and gives an advance idea about the commercial success of a film to its production house. Along with YouTube Trailer, several interesting new techniques of film marketing have been found too.

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Inside Youth bases. Case of Selected bases in Zimbabwe

By Obediah Dodo Ph.D, Norah Samanyai & Mitchelle Chakeredza

Bindura University of Science Education

Abstract- The study explored the dynamics within political bases with a view to establishing inter-youth relationships, inter-base dynamics and base-youth challenges. This was a qualitative study following an exploratory design. It employed the Social Modelling and Cognitive Theory which argues that youth learn aggression and belligerence from modelling behaviour. The study focused on selected five political bases in Harare and Mashonaland Central provinces which have all existed during the elections of 2002, 2008 and 2013 though the study focusses on 2008 and 2013 plebiscites. Data were collected through structured interviews with 25 youth aged between 17 and 35 years and complimented by archival records and previous studies. The analysis of data was done using Latent Content Analysis. The study established that there are several challenges associated with bases and that they have led to the creation of new cultures; violence, negative competition, substance abuse and a hardened generation.

Keywords: *political bases; violent youth; political youth; youth violence; societal norms.*

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Inside Youth bases. Case of Selected bases in Zimbabwe

Obediah Dodo Ph.D [α], Norah Samanyai [σ] & Mitchelle Chakeredza [ρ]

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I. Introduction

In Zimbabwe just like several other countries, the youth are at the centre of political processes including violence. They engage in some of these activities from various spaces including their individual homes, political circles, and places of entertainment and as individuals among others. The veracity of the youth's actions and level of commitment are determined by among others the forum at which the activity would have been crafted and how it would also have been executed. In this study, it is acknowledged that in most political activities especially in Zimbabwe, there are common operational places where ideas, strategies and processes are crafted. These are commonly referred to as 'bases'. In these bases, there are unlimited freedoms, unrestricted entertainment and sometimes endless food supplies. They are also characterised by unmonitored availability of women for sexual services. It is therefore the scope of the study to explore the operations of the 'bases' with a view to understanding what really goes on but with a special focus on the challenges that are encountered in these enclosures.

This study was motivated and is to some extent, a follow up on previous researches on political bases in Zimbabwe post-independence. However, the previous studies did not comprehensively cover the activities inside political bases and other inter-youth and intra-base dynamics.

II. Background

Bases are politically created institutions that are used as rendezvous for political strategies and subsequent execution. In Zimbabwe such rendezvous are a common phenomenon especially ahead of crucial elections where there may be need by the ruling party to manipulate societies and the entire electoral field to its advantage. Bases have therefore existed from the 1970s liberation war.

Political bases have often been treated as sacred places for several reasons. The fact that they are places where political programmes and plans are made makes them secretive to an extent that the general public is kept away. Most of the plans made in the bases are often to weaken the opponents and therefore have to be confidential. This also extends to the way some of the plans and programmes are executed; requiring sometimes to eliminate threats and neutralise potential barriers by way of either death or severe persecution and torture among other approaches. The nature of the activities that are conducted inside the bases also make them sacred and inaccessible because the occupants would never want outsiders to be aware of their evil and immoral deeds. Drawing from RAU (2012: 23) and Dodo et al (2016: 208; 2017: 223), political bases especially in Zimbabwe are defined by torture, rape, severe assaults of suspected and known enemies, murder and several other immoral acts. What goes on inside is rarely discussed outside for fear of divulging the secrets. Resultantly, bases generally become sacred, frightening and places where no ordinary person would want to enter. This is the situation that has characterised all the bases that have been created in Zimbabwe.

Political bases' internal structures and make-up remain complex with several unanswered questions hanging. The numbers of people in a base, how they fend for their sustenance and how they relate with each other often fail to be explained ordinarily. The resources available; materially and human often fail to correspond with the nature of activities that are reportedly taking place in a given base. It is therefore against the above situation where the relationships and living arrangements are not explained that the study looks into the dynamics within a political base with a view to

Author α σ ρ: Bindura University of Science Education Department of Peace and Governance. e-mail: obediahdodo@gmail.com

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establishing some of the challenges and unravel intra-base relationships.

III. Statement of the Problem

The concept of 'bases' in Zimbabwe was borrowed from the 1970s liberation war when liberation war participants used them as centres for mobilising masses towards their cause. They were also used as persecution and torture chambers for identified and perceived enemies. Post-independence, the concept was again resuscitated during the land invasion era of 2000 going forward into all the subsequent political contestations of 2002 Presidential elections, 2005 Senatorial elections, 2008 Presidential Run-off elections, 2013 General elections and 2018 Harmonised elections including all Parliamentary by-elections.

Each time bases are established, youth in the surrounding areas especially aligned to the ruling Zimbabwe African National Union Patriotic Front (ZANU PF) mobilise and relocate to the bases before they receive political instructions on subsequent operational parameters. Even the opposition political parties have their bases too. It is expected that in the case of rural areas, at least each village contribute some youth as a way of showing their support and allegiance to the cause. In the case of urban areas, there must be some representation from all the areas where there are; youth, economic and political expectations by the youth and perceived members of the opposition political parties. Bases are then declared 'no-go zones' attracting severe retribution for any transgressors of the set boundaries. Activities in the bases are highly secretive and often controlled by selected members of the former liberation war participants commonly known as war veterans or some senior youth leaders.

Operationally, bases are not allocated financial or material budgets. Rather, the youth are expected to mobilise the resources required for the sustenance of the base through whatever means possible which Dodo et al (2016: 208) refers as 'grab-and-go' method. Often times, as an incentive, the youth are required to take at least half of whatever resources that they mobilise to their homes while the remaining is delivered to the bases. In most cases, this arrangement has fuelled cases of robbery and criminality as the youth seek to line their pockets during the short election periods. In particular in 2008, vendors and some grocery shop operators were the main victims of robberies, goods confiscation and forced donations. Because of the levels of lawlessness in the bases, prostitution activities are also rife with many of the women and girls getting abused sexually. Some women whose sons and girls whose relatives were suspected of supporting the opposition parties were also raped and abused as punishment for their relatives' membership to the opposition parties.

Bases are complex institutions that follow strict hierarchy and discipline to ensure security. However, it is in the same institutions that serious human rights abuses are recorded and unprecedented levels of lawlessness are experienced. It is against this background that the study to explore intra-youth relationships, establish inter-base dynamics and identify base-youth challenges was conducted. Specifically, the study focussed on the activities within the bases.

IV. Methodology

This was a qualitative study following an exploratory design which sought to establish the operational dynamics within political bases, inter-youth relationships and some of the challenges encountered by the youth in the bases. The study focused on selected five political bases in Harare: Mvurachena and Mashonaland Central province: Wadzanayi Community Hall, Tafuna, Jumbo Dam and Gweshe Primary School. All the selected bases have existed during all the elections from 2002 but precisely, the study focuses on the 2008 Run-off elections and the 2013 Harmonised elections. Mvurachena had over 1500 youth while Wadzanayi Community Hall and Tafuna both in Shamva district had 100 and 45 youth respectively. In Mazowe district were Jumbo Dam and Gweshe Primary School which had 20 and 45 youth respectively. In total were 1710 youth distributed as follows: 1160 males (67.8%) and 650 females (38%). The selection of the bases was just random albeit with some intention to fuse bush and public place bases and also to accommodate high activity with low activity bases for effective juxtaposition of activities and youth behaviours.

The analysis was based on some youth narratives and complimented by archival records and academic literature. Youth narratives were drawn from interviews with 25 youth (10 females and 15 males) aged between 17 and 35 years randomly sampled from known youth activists at the selected bases. Of the 25 participants, 21 had participated in the 2002, 2008 and 2013 political base programmes thus widening their experience. Interviews sought to extract original and accurate data. Each interview consisted of the same basic set of questions with a flexible assortment of additional questions and comments meant to stimulate further response added as was considered fit by the interviewer within the framework of the session. This led to interviews of typically 30-40 minutes in length. The narrative interviews sought to extract data on the following aspects; ages of the youth, their motivation for joining the base, how they interacted with fellow youth, any code or rules that directed their conduct in the base and challenges that they faced in the base.

The analysis of data was done using Latent Content Analysis which allowed the researcher to break down the narratives into minute and *codable* units which

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then subsequently created usable themes. To ensure credibility, reliability and some generalizability of the findings, the study engaged data triangulation which resulted in the use of diverse sources of information and methodological triangulation. Both data and methodological triangulation ensured audit trail which involved keeping full and accurate explanations and interpretations, truth value and call backs.

V. Theoretical Framework

The study employed the Social Modelling and Cognitive Theory (Boxer et al 2015: 4159) which argues that youth learn to be aggressive and belligerent from modelling behaviour which they would have seen and captured from their elders and role models. According to the theory, belligerent behaviour results from acquired cognitive schemas or scripts stimulated from reminiscence and put into aggressive practice once a need arises. The theory argues that even though traits of aggressive behaviour appear during childhood, influences of family, friends and adults can preserve such behavioural traits during youth. It is therefore the environment in the bases which to a large extent, influences and nurtures the transmission of aggressive behaviour traits down to the youth.

The theory is relevant in that it acknowledges the fact that society creates humanity and all that circulates around it. It also realises the psychological underpinnings of the how the same society recognises the place of elders in as far as the youth are groomed. According to the theory, the elders and other role models create and develop societal systems and behaviours. In the case of Zimbabwe and its political bases, the youth adopt their aggressive conduct from the elders and formalised political systems that have existed for years.

VI. Literature Review

a) *Youth in the bases*

Definitions of youth have transformed continually as a reaction to shifting political, economic and socio-cultural situations. Young people in developing countries consist of the majority proportion of the entire population because of generally high birth rates and short life expectancy (WB 2011). They consist of a social group that encounters specific problems and fears as regards its future, difficulties that relate in part to narrow prospects for appropriate employment. Many developing countries including Zimbabwe are also facing unparalleled rates of rural-urban migration by the youth. The challenging circumstances that people go through in many developing countries are a lot even more difficult for young people because of narrow opportunities for training and education, sustainable employment, health and social services, and because of a rising incidence of substance abuse and juvenile delinquency (Sommers & Uvin 2011: 2; Allyne & Wood 2013: 611).

In this study, youth are young people usually between the ages of 10 and 35 years who are still dependent on some elders and still to settle socially, financially and economically (IIED 2011). These youth are often seen at the forefront in most political, economic and religious activities. However, their roles in such activities is often to represent other political or economic elites without much to benefit for themselves. The youth have been very active in mainstream politics since the pre-independence era of Africa when they were assigned to serve as foot soldiers of the liberation war fighters (Bradfield 2013). In the contemporary world, they are used as 'runners' by well-up politicians and businesspeople to facilitate the creation of empires through manipulation and violence (Dodo et al 2016: 208). Politically, Dodo et al (2016:208) define the youth as '*political vangaurds'*; young people who defend the ideals of their political party and are prepared to sacrifice their integrity for the sake of the elites who eventually pay them paltry remuneration.

All the youth in political bases have been classified into three distinct groups; actively progressive group, passively fearful group and actively destructive group (Dodo et al 2017: 223). These classifications follow the youth's behaviours, their propensity to engage in violence and how they would have been recruited into the bases. The groups clearly explain the nature of persecution that victims actually go through once they fall in their hands.

b) *Political bases*

The concept of political bases as they are applied in Zimbabwe and several other African countries is clearly explained in Dodo et al (2016: 208). It is described as a community centre where political activities especially of illegal and immoral nature are crafted and implemented for the furtherance of a political party's agenda. Political bases have existed since the liberation struggles when they were employed as venues for mass mobilisation and awareness. In Zimbabwe during the liberation war of the 1970s, bases provided venues where secret meetings called '*pungwe*' were held. In English *pungwe* [Shona word] means 'all-night awake' and these night vigils were to harden civilians into political and war combat.

According to RAU (2012: 23), bases in Zimbabwe are generally established and sponsored by the security services. Particularly, it is the Central Intelligence Organisation (CIO) that manages such institutions as a way of appropriately administering secrecy to ZANU PF political activities. While CIO is the brains behind and also responsible for logistics, the military is usually tasked with the role of manning the centres and physically running the activities. In some cases, the army assigns a member of the former

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liberation war participants or simply seconds an idle senior officer. In Zimbabwe, the army has more redundant and often semi-illiterate members who may be deployed for such assignments without affecting its daily programmes. Besides, according to RAU (2012: 23) and Dodo et al (2016: 208), bases provide an unmonitored place where all sorts of evils and criminal activities may be perpetrated without accountability.

According to Dodo et al (2016: 208), there are basically two types of bases. The first type is usually found in the bush for secrecy while the second type may be located anywhere within public institutions like schools and community centres. Post-independence political bases serve various scandalous purposes like deprivation of physical liberties, enforced prostitution, murder, and amputation of limps, rape, sexual slavery, assaults, and abductions among others (Dodo et al 2016: 208). Perimeter of the base premises are guarded round the clock to guarantee privacy. Within the base, there is a special place for the commander termed '*posto*'. There is also another place called "dare" where suspects are tried and persecuted (Dodo et al 2016: 208).

Bases are never supported formally through the provision of financial and material services. Rather, according to Dodo et al (2016: 208), youth in the bases employ what is called the 'grab and go' concept whereby they are 'technically' allowed to loot and rob for the sustenance of the bases.

c) Youth violence

Youth violence has been a scourge in most developing democracies the world over. It involves young people getting influenced to partake in social, economic and political disorders meant to drive a particular agenda. These forms of violence may involve the use of weapons which often hurt innocent and defenceless citizens. Studies show that about 70% of armed forces and groups worldwide (Sommers 2011: 292) and violent activities are perpetrated by male youth with only 30% females participating (WB 2011).

Studies also show that unemployed youth are two and half times more likely to take part in violence than the employed youth since their opportunity cost of doing so is low, and they may notice possible economic benefits (USAID 2005). In Zimbabwe, youth violence is known to be caused by a variety of reasons ranging from economic, political, social and ideological among others and the respective effects equally spreading far and wide especially impacting on the economy and local development.

VII. Findings

The findings of the study are presented according to research objectives that were created at the onset of the study. However, in some instances, there were sub-themes that were created to adequately respond to the findings.

a) Exploration of inter-youth relationships

The creation of the three youth groups APG, PFG and ADG clearly exposes the tendencies in the youth as defined by their family backgrounds, the schools they attended, level of education attained and how one received and appreciated instructions from the political leadership.

The ability to share is one trait that is imparted into the youth in political bases. This was revealed by 22 participants from across the selected bases who indicated that all the youth are expected to share the little resources available. This, according to the participants is also meant to ensure that they encourage each other to go out and mobilise more resources. Some of the resources that are shared in the bases according to the participants include food, bedding facilities and sometimes alcohol and drugs. The 22 participants also indicated that it was from these aspects of sharing especially alcohol and drugs that more youth were pushed into the abuse of the substances. According to the participants, there were some youth who actually leant and developed habits of smoking and taking alcohol from the bases while some were actually lured into the bases by the availability of the substances.

The youth in the bases are also taught to be tolerant with each other. According to 11 participants, while the same youth may not be tolerant of the outsiders especially perceived political opponents, they are encouraged to be accommodative of the other for the purposes of achieving a common objective. The other nine participants indicated that the level of competition experienced in the bases is counter the spirit of cooperation and tolerance. Youth have to fight for resources and relevance.

Nine participants who had experience of the 2002, 2008 and 2013 bases indicated that there were incidences of homosexuality in the bases largely emanating from the sleeping conditions and the fact that religious spaces are often stifled. They however pointed out that considering the levels of prostitution in the bases, the few cases of homosexuality simply showed how the Zimbabwean society had for too long suppressed reality with regards to the diversity of sexual orientation.

b) Establishment of intra-base dynamics

Twenty participants said that political bases are run on a patronage system where youth are rewarded for their preparedness and ability to execute tasks for their seniors. It was pointed out that there are instances when some youth decide to undertake assignments on behalf of the seniors without the latters' knowledge. Some even committed crimes just to please base commanders. According to ten participants, this created conflicts in the bases as some youth are then seen as either lazy or unwilling to sacrifice their time and effort for the party cause. One youth said:

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Isu vamwe tatovengwa. Taakutoonekwa sevapanduki nekuti hatikwanise kuita zvatisina kunzi tiite. Kune vamwe mayouth anoenda kunorova vanhu vavanoziva kuti vanemagrudge nemacommander. Vamwe vanotovatsvagira vasikana even vasina kumbotumwa.

(Some of us are now being seen as traitors. This is because we can't initiate assignments meant to please the commanders. Some even go for revenge attackers for the commanders while others bring the commanders prostitutes for their pleasure.)

The other four indicated that there were some over-zealous youth in the bases who just wanted to impress the seniors even without being asked to do it. One participant indicated that rewards and recognition in the bases was purely on merit.

On what motivated the youth to join the bases, various responses were gathered. It was obtained from 15 participants that forced conscription, poverty, fear of victimization of either self or another family member were some of the reasons that were prominent in pushing some youth into political bases. Of the 15, eight were females who impressed on fear of victimisation of their families if they shunned bases. They added that females were more vulnerable to the threats of the youth resident in the bases.

The other seven participants cited criminal mentality, the need for security and adventure as their reasons for joining the bases while the other three indicated that some youth were driven into the bases by the need for free sex and prostitution.

On the structure of the base, twenty-one participants indicated that there was a systematic way through which victims and suspects could be abducted into the bases for torture. It was indicated that a victim had to be named before the youth could 'arrest' him/her. Along the way to the base, the victim is interrogated and tortured before he/she is surrendered to the commanders who then determine his/her fate. According to the participants, the victim may be tried before the sentence/verdict is administered. One participant said this;

'*Kutonga kungotongawo, but nyaya inotoziikwa. Kuchaiwa chete*'(Trying an accused is just a formality, otherwise the verdict is known. All accused are thoroughly beaten up).

Normally, to save oneself, one accepts to undertake any given assignment which may include looting food in the local neighbourhood. This is meant to ensure that one loses sympathy from the public such that he/she ends up seeking company and support from the base. In other words, it is a way of cutting all the ties between the victim and the potential supporters in the community. According to the youth narratives, diagrammatically, the process of base entry and exit is as follows in the figure 'Recruitment Process'.

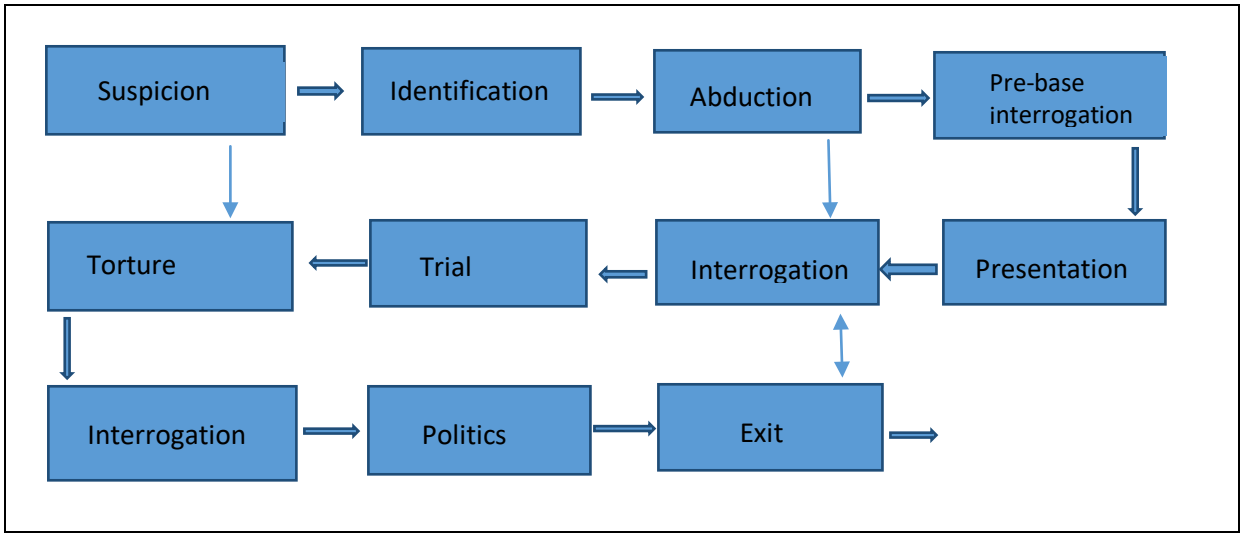

Fig. 1: Recruitment Process

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The Recruitment Process figure above explains how victims and members join the base. (Thick arrows show the normal route followed while thin arrows show alternative routes that may be taken to fast-track abduction of a victim/suspect.) The Suspicion stage is when one is suspected to be an enemy before he/she is positively identified for abduction. Soon after abduction and along the way to the base, there is some interrogation that is applied to extract information that may be of immediate use. The victim/suspect is then handed over to the base commander or base security commonly called '*seguranza*' before another round of interrogation is conducted. This time, the interrogation is to instil fear in the suspect. This process also helps ease trial where an offence may be raised against a suspect to justify any form of punishment. The trial outcome determines the form and severity of the torture to be applied. After a suspect or victim has been taken into the base, there is need to keep a close eye as a way of ensuring security and to be able to gradually convert him/her ideologically and politically. This can be made possible by continual interrogation which may be lighter than the initial application. Over time, the victim/suspect is politicised into accepting and acknowledging that the ideology and cause of the group in the base is justified. From then on, one may begin to partake in base youth activities like night vigils, robberies, looting and victim assaults among others.

c) Identification of base-youth challenges

The study also looked as some of the challenges that are encountered in the bases. Generally all the youth concurred that there were several challenges in the bases with some being created by the other youth while are simply structural.

Seven female participants pointed out that they were facing a problem of coercion into politics by the other youth members in the bases. They indicated that they had gone into the bases only to save their families and to find food for their family sustenance. They all decried moves to force them to be immoral and practice excesses politically. The other 16 participants revealed that in almost all the bases, there were no decent sleeping facilities to accommodate both male and female members. It was revealed that they share the same roofs undermining their privacy and decency. Some five female participants indicated that it was sometimes a result of such conditions that led to some youth either getting intimate or raped.

Closely akin to the above issue, 11 participants raised a challenge of rampant cases of rape in the bases without any remedial actions being taken. Three participants from Mvurachena revealed that rape was the order of the day with an average of five cases per day. They indicated that it had become normal in the base for females to get abused without anyone accounting for his actions. According to the participants, the problem had been perpetuated by the influx of prostitutes from the nearby farm settlement in search of survival. Six youth confided that sexually transmitted illnesses and pregnancies in the base were rife. The other eight participants refuted allegations of rape in the bases arguing that most of the base participants would have consented to sexual encounters. They indicated that most of them would have actually joined the bases in anticipation of free food and easy sexual escapades. One female youth from Mvurachena revealed this; 'The truth is that we are living in fear on a daily basis. The fact that there is lawlessness here is further worsened by the existence of a military barrack just next door. Girls are being raped here without any form of intervention. Actually, it is the commanders fuelling it'.

Eighteen participants said political bases were the main centres of physical abuses. The youth revealed that the conditions in the bases were not conducive for human habitation as they promoted violence, immorality and abuse. The 18 youth indicated there were some senior youth who enjoyed abusing others and the commanders were not worried; taking the abuse as some form of youth development and endurance. According to the youth, there were instances when for failing to bring looted food from the shops and vendors, one could be assaulted formally in the base. Others could be starved till they contributed something materially.

Of the 18, three participants from Tafuna and Jumbo Dam in Shamva and Mazowe districts respectively revealed that there were also cases where some defiant youth in the bases were assaulted till they died. Two participants concurred;

> '*Pabase pedumdara, panorohwa munhu kusvika aakusvipa ropa. Vazhinji vanofa nekurohwa*' (At our base, people are assaulted till they begin to spit blood. The majority of the assaulted actually die).

These assaults, according to the participants were meant to instil fear in the rest of the youth. It was a measure to regulate behaviour and contain the youth psychologically.

Lack of food in some cases especially if there are no youth mobilising adequate provisions (either through robbery or theft). According to 13 youth, food in the bases is shared according to some political hierarchy. According to the youth, the hierarchy is defined by one's placement in the political party, one's political history, physical strength, connections to known politicians and connections to base commanders. Therefore, there are some distant youth who are never related to prominent politicians and are physically weak who then suffer the effects of the system.

From the findings, the following figure diagrammatically explains the structure of a standard base.

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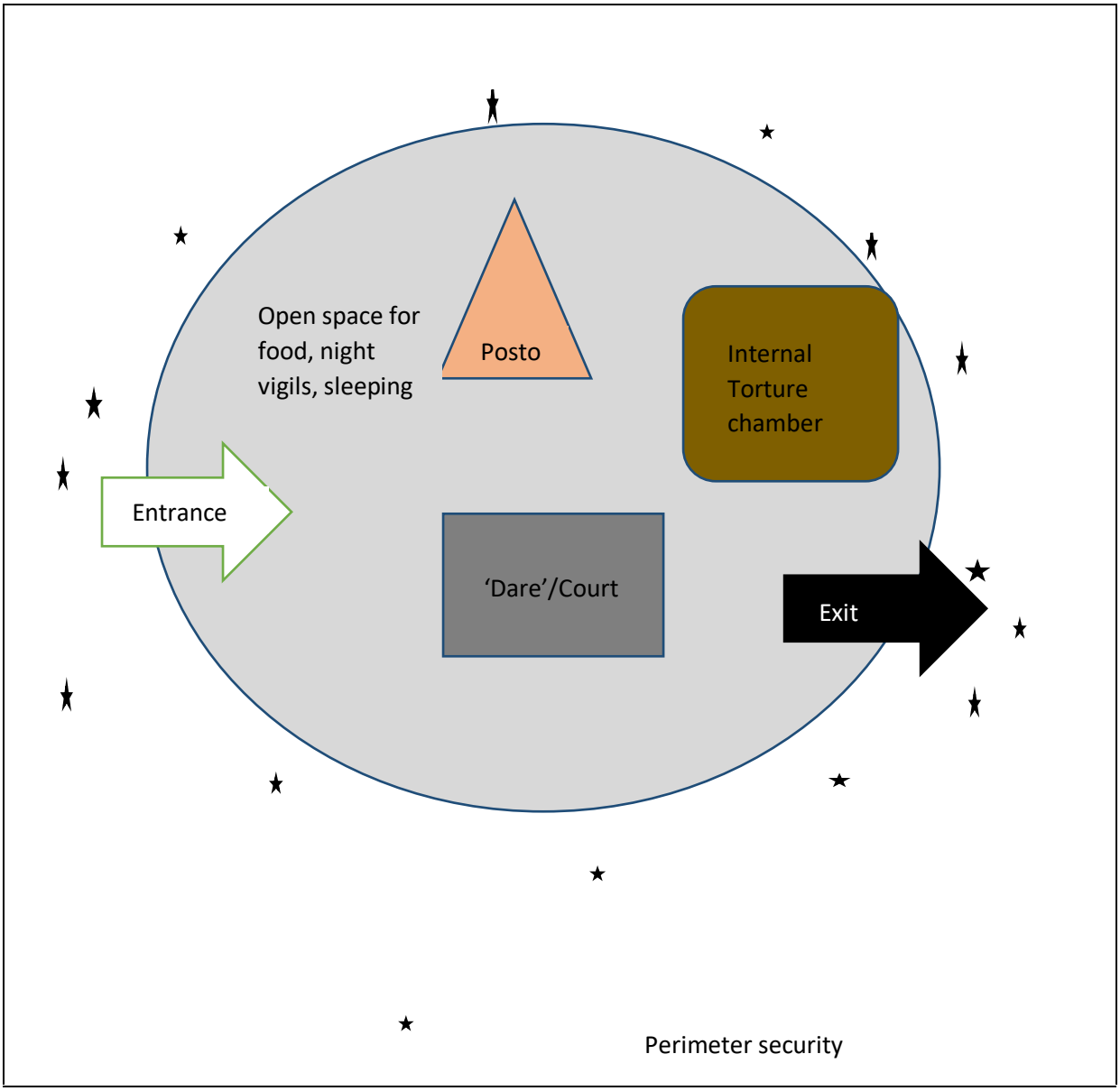

Fig. 2: Base Structure

Any base is located at a place where security and privacy are guaranteed. To augment natural security and privacy, there is human security also planted around represented by black stars. There is more than one door; one for entrance and any other for emergency exit. Inside the base is an area tightly secured and is reserved for the base commander. It is called '*posto*'. Behind the '*posto*' is an internal torture chamber where excessive torture usually meant to kill is conducted. This is meant to conceal the evil activities in the base from the general members. There is also a court area where suspects/victims are tried by some informal team of adventure, the need for free sex and prostitution, forced jurists. The rest of the base area is used as sleeping area, kitchen and for meetings among others. There is usually a thin line separating males from females when they sleep overnight.

Therefore, the 23 youth indicated that most of the challenges specifically emanated from the set-up of the base which allowed immorality and disorder from the onset. According to the 23 participants, the structure of the base encouraged competition for food, sleeping area, attention from the leaders, water and girls/men for sexual satisfaction among others thus creating endless conflicts and violence. The same participants also indicated that some of the trauma and fear emanated from the persecution and torture of the victims in full view of the youth. They said some of these torturous acts forced the youth to be submissive and keep hanging around the bases for fear of reprisals.

Creation of factions, groups and sometimes gangsters in the bases was noted to be another

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challenge. According to 17 participants, youth in the bases were often forced to work in groups for efficiency and effectiveness. However, the groups were often modelled along ethnic, regional, academic, ideological, family and other special common interests thus fuelling competition. It is that competition which subsequently leads to gangsterism; a problem within the bases and outside. Inside, gangsters usually engage in fierce physical fights while outside the bases, they terrorise innocent and defenceless citizens. According to six of the 17 participants, the behaviours of the youth in the bases was sometimes good as it also created brave leadership; ideal for some of the African challenges.

The same 17 participants also revealed that gangsterism was instrumental in the promotion of thuggery in the communities. They indicated that there were several criminal cases that were committed unfortunately with the law enforcement agencies having no political authority to take action. Therefore, bases promote a generation of youth who think that they are 'untouchable' as far as the law is concerned.

VIII. Discussions

Most of the drivers to youth getting into political bases; criminal mentality, the need for security and adventure, the need for free sex and prostitution, forced conscription, poverty and fear of victimization of either self or another family member resonate well with earlier findings by Allyne & Wood (2013: 611) and Dodo et al (2017: 223). However, there are some youth who are lured by the available substances for abuse and prostitutes.

From the participants, it is evident that it is in the bush bases where cases of torture and murder are rampant. Also relating with findings from other studies RAU (2012: 23) and Dodo et al (2016: 208; 2017: 223), there is a lot of impunity and lawlessness in the bases located in the bushes probably because there is no immediate social restraint and monitoring. Generally the concept of bases has led to the creation of new cultures; violence, negative competition, substance abuse and a hardened generation. The new cultures tend to cascade down some of the evil practices and systems to new generations as argued in the Social Modelling and Cognitive Theory. Generally competition as a new culture is bad if it is in the negative; supporting retrogression. Where negative competition exists, the study has revealed that there is unprecedented levels of violence, aggression and intolerance. Sometimes aggression, violence and intolerance directed at people and groups of the same origin and relationship.

It is deductible from the youth narratives of torture and psychological abuse that fear and persecution are some of the tools that are employed by the base commanders to maintain grip on the youth and also ensure that they manipulate them politically. The findings also show that bases are a creation of traumatic and unaccountable actions like arbitrary murders and rape among others. Like it is also noted by Allyne & Wood (2013: 611) and Bradfield (2013), bases have also led to the establishment of a lawless society and thuggery, which are both bad for development and democracy.

The study revealed that gangsterism and factionalism were instrumental in the promotion of thuggery in the communities. It is also noted that ethnic, regional, academic, ideological, family and other special common interests are the main lines along which factions and gangsterism are created. To a large extent, this explains the endless conflicts in most political groupings in Zimbabwe. As noted by Dodo et al (2016: 208), gangsterism and lawlessness in the bases has to some extent also bred and nurtured the 'grab-and-go' approach to resource mobilisation. Ultimately, this system encourages criminality and laziness on the part of the youth.

IX. Recommendations

There is need for a new drive to be directed towards the design and implementation of youth policies and programmes at all levels. The ways in which the challenges and capabilities of the youth are addressed by policy are expected to impact current social and economic circumstances and the well-being and livelihood of future generations.

Establishment of the rule of law through empowerment of the law enforcement agencies and re-alignment of the laws is one concrete measure that is recommended as a possible solution to the challenge of political bases. Especially in Zimbabwe, during the 2008 Run-off elections, it was the political leadership which technically disempowered the law enforcement agencies as a deliberate way of manipulating the election process. It is therefore that political willingness that is required if normalcy is to be retained.

The study also recommends public accountability across the board. It has been noted that there is a development of a new culture that seems to informally allow some people to get away with all their wrongs. There is need for some deliberate programme and laws that criminalise people and institutions that choose not to account for their actions. However, this boils back to an effective constitution and a general spirit of constitutionalism across the political divide. This requires strong institutions like the parliament, judiciary and the entire civil society.

X. Conclusion

Political bases are an historic concept that is strongly believed to have helped some movements and

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groups to win wars and contestations. Therefore, their existence in the Zimbabwean context is no surprise. Over the years, political bases have effectively managed to instil fear in the opponents so much so that they have been regarded as a necessary ally in electioneering processes. However, it is concluded that the concept of political bases is evil and bad that it needs out-right eradication.

The study realises that it may not be a walk in the park to eradicate this concept of bases from the Zimbabwe political terrain. Especially with the ruling party, the inhuman concept has played a significant role in propelling its numerous victories across the provinces. This may have been emulated by the opposition so much so that if it assumes power, chances that it perpetuates the practice, are high. Against this background, the study concludes that concerted effort probably driven by independent actors may be the solution otherwise the concept will be nurtured forever in Zimbabwe. The study also concludes that for as long as there are financial, material and other benefits in the political bases, every political outfit that gets into power supports it. Most importantly, bases are a complex institution which is characterised by several challenges, immorality, evil and dishonesty conduct. However, it has also created a generation of audacious and determined youth.

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Ecocritical Analysis of R. K. Narayan's *The Man-eater of Malgudi*

By Md. Ali Rayhun Sarker
Begum Rokeya University

Abstract- In the 20th as well as in the 21st century, it has already been witnessed by human beings that the earth is going to encounter environmental change, and this change is directing us to a disastrous future. All the branches of human knowledge are concerned about this. In this respect, literature is not silent and plays a significant role. Ecocriticism analyses the representation of nature in literature, it traces the process of environmental disruption and comments on the overall situation for a solution. In this research article, R K Narayan's novel The Man-eater of Malgudi is seen from an ecocritical perspective. This article considers the issue of abusing animals by Vasu, the most enigmatic character in the novel, and shows how different characters react in different ways about this abuse. As it is related to environment, probable suggestion for saving the environment is expected. This article also highlights this issue.

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Md. Ali Rayhun Sarker

Abstract- In the 20th as well as in the 21st century, it has already been witnessed by human beings that the earth is going to encounter environmental change, and this change is directing us to a disastrous future. All the branches of human knowledge are concerned about this. In this respect, literature is not silent and plays a significant role. Ecocriticism analyses the representation of nature in literature, it traces the process of environmental disruption and comments on the overall situation for a solution. In this research article, R K Narayan's novel *The Man-eater of Malgudi* is seen from an ecocritical perspective. This article considers the issue of abusing animals by Vasu, the most enigmatic character in the novel, and shows how different characters react in different ways about this abuse. As it is related to environment, probable suggestion for saving the environment is expected. This article also highlights this issue.

R K Narayan's *The Man-eater of Malgudi* is a fertile ground of applying ecocriticism. To bring out the ecocritical connotation of this novel, it must be considered as an allegory, and the symbolical indications must be extended up to the issues of environmental disaster. The focal point of this novel is the massive killing of animals and the ruthless process of stuffing. The activities of taxidermy detailed here can be extended to show the larger scale of environmental disruption. As hunting of animals is an important issue here, the connection between hunting and literature should be discussed briefly, and of course, it should be seen by the lens of ecocriticism.

Matthew Cartmill in his book *A View to a Death in the Morning: Hunting and Nature throughout History* uses a phrase 'romantic hunting,' and he defines it in this way, "…a white man dressed in buckskins, who lives simply in the wilderness on intimate and friendly terms with the natives, dislikes white civilization, and hunts only to satisfy his basic need for food or clothing." This notion of 'romantic hunting' rationalizes and legalizes hunting, and it is highly anthropocentric. In the same way it is reported in the novel *The Man-eater of Malgudi* that the forestry officer Ramaswami is bound to kill at least 18 elephants and 60 tigers in his life and the reason behind this is to save human life which is an anthropocentric idea for the reason that intrusion in the abode of animals makes them unrest and consequently they are bound to attack human habitation. The novels based on the stories of hunting, for example, the novels of Jim Corbett, Kenneth Anderson, etc., though the expressed intention of these hunting is sport not providing food or clothing, create such romantic notion for ruthless hunting in the name of saving human life and these kinds of writings create the zeal of slaughtering of animals among the mind of massive readers to such extent that they become fanatic. We do find the flavor of 'romantic hunting' as well as fanaticism in the hunting activities of Vasu.

In the writings of R K Narayan two temperamentally opposing goddesses, Laxmi and Saraswati, are often time mentioned and in his novel *The Financial Expert* this is the inherent theme where the central character Margayya is torn between the philosophy of Laxmi who highlights the materialistic aspect of human life and Saraswati who highlights the idealistic aspect of human life. Until a certain situation of the novel, Laxmi appears weightier than Sarasawati, but at the end of the novel, Margayya learns something exactly opposite by the bleak situation of his son. At this situation, he is economically solvent, but he does not find peace in mind for the fact that his son has gone ashtray and his enterprise of educating his son has failed. In respect of handling these two goddesses, Narayan is very much keen to come to a conclusion, and that is the perfect blend of these two, as human beings can deny neither materialism nor idealism. This standpoint of Narayan is well manifested in the very first paragraph of the novel *The Man-eater of Malgudi.* Here the character Nataraj mentions, "I hung up a framed picture of Goddess Laxmi poised on her lotus, holding aloft the bounties of earth in her four hands, and through her grace I did not do too badly." (Narayan 2000, 7) This statement indicates that he is well concerned about the materialistic aspect. In the same paragraph it is mentioned that he "I could have profitably rented out the little room in front of my press on Market Road,…" but he does not do so because he is not so "calculative." Hence, it can be mentioned that he has perfectly blended the materialistic and idealistic aspects of human life in respect to the formation of his life philosophy. Besides this character, Narayan sketches an opposite kind of character, namely Vasu who is rigorously materialistic and whose materialism is arid and extreme. The extent of the materialistic mentality of him can be well-understood by this statement of him regarding human relationship, "Even among brothers, business should be business." (Narayan 2000, 28) This

Author: Assistant Professor Department of English, Begum Rokeya University Rangpur, Bangladesh. e-mail: raihun00@yahoo.com

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is the attitude of Vasu towards human beings, and from this, it is not very difficult to conjecture his attitude to non-human lives. To Vasu, for example, an elephant is just a matter of earning money. In a very playful and lighthearted manner, he describes the monetary benefit of a dead elephant in this way,

> Has it occurred to you how much more an elephant is worth dead? You don't have to feed it in the first place. I can make ten thousand out of the parts of this elephant- the tusks, if my calculation is right, must weigh forty pounds, that's eight hundred rupees. I have already an order for the legs, mounted as umbrella stands, and each hair on its tail can be sold for twelve annas for rings and bangles; most women fancy them and it's not for us to question their taste. My first business will be to take out the hairs and keep them apart, while the blood is still hot; trunk, legs, even the nails- it's a perfect animal in that way. Every bit of it is valuable. I've already several inquiries from France and Germany and from Hong Kong. What more can a man want? I could retire for a year on the proceeds of one elephant. (Narayan 2000,132-133)

Beside this materialistic aspect, the impact of anthropocentric idea can also be detected in Vasu, and in his psyche, these two are intertwined together. It is next to impossible to find any ecocentric mentality in him. On the contrary, he indicates by his activities and statements that anthropocentrism is a natural phenomenon and his haughty reactions and attitudes towards animals and nature result from his anthropocentric notion. For this kind of claimed natural phenomenon of anthropocentrism, Graham Huggan and Helen Tiffin comment,

> Within many cultures - and not just western ones- anthropocentrism has long been naturalized. The absolute prioritization of one's own species' interest over those of the silenced majority is still regarded as being 'only natural'. Ironically, it is precisely through such appeals to nature that other animals and the environment are often excluded from the privileged ranks of the human, rendering them available for exploitation. (Huggan and Tiffin 2010,5)

In human nature, there is one kind of negativity, and this is mentioned in this statement of Nataraj, "Having always lived within the shelter of my press, I had probably grown up in complete ignorance of human nature, which seemed to be vicious, vile, vindictive and needlessly unfriendly everywhere."(Narayan 2000*,* 42) This is the impression of Nataraj regarding the negative attitude of human beings towards other human beings, and from this, it can be assumed how ruthless human beings may be for non-human lives. Thinking from the ecocritical point of view, it can be deduced that the basic impression of the philosophy of Laxmi or the philosophy of materialism is not favorable in the matter of preservation of nature rather it goes to the side of the forces who are interested of squeezing maximum from nature only for their material fulfillment. If this kind of materialistic philosophy is the main driving force of human beings, they may be the worst of the offenders of nature. On the other hand, Saraswati is the goddess of wisdom and learning, and only wisdom can create one kind of consciousness for the preservation of nature.

From ecocritical consideration, Vasu is the prominent character in the novel *The Man-eater of Malgudi* and his activities related to taxidermy is highly arresting, and for this reason, these two together should be considered as the central issue. Vasu is a taxidermist, and he hunts the required animals himself. He considers and claims that it is an artistic profession which can be compared to a sculptor or surgeon, and the activity is very delicate and precise. Regarding the preservation of animals, he claims, "Of course it will be preserved if you get help from a taxidermist who knows his job." (Narayan 2000*,* 79) The summary of his viewpoint regarding taxidermy is that it represents natural elements. About the artistic excellence of the stuffing of a lion by his master Suleiman, he mentions, "When he stuffed a lion he could make it more terrifying than it would be in the jungle." (Narayan 2000*,* 17) Ecocritically it can be explained in this way that the claimed art is artificial, and the taxidermists represent nature in an artificial way, and hence, it is the fabricated delineation of animal life.

Throughout the novel, Narayan describes the process of stuffing, and it creates one kind of pathos and negative impression regarding taxidermy. Narayan draws the picture of skins hanging to dry or to soak, skins lay scattered here and there, jungle squirrels and feathered birds heaped in the corner, Vasu surrounded with carcasses, smell of decaying flesh and raw hide, rotting smell in the air, stirring the broth in the tub, taking out the eyes from the animal and setting artificial lens in that place, pickling the skin in tins of salt immediately after flaying. With Narayan's description, the readers are bound to witness pure alum solution, carcass treatment, lifted paws of tigers, slaughtered head of some animal, resinous odor resulted from mixed matters and chemicals, incision, bleeding, skinning and cleaning, bits of flesh lying here and there. Without having an idea about this bleak background of taxidermy, the stuffed body of any animal may appear just a piece of art, but R K Narayan has successfully shown this aspect of taxidermy. The activities of Vasu become a nightmare for Nataraj, and this nightmarish experience is reflected in this way, "Stag-heads, tiger-skins and petrified feathers were going to surround me forever and ever. My house was becoming a Noah's Ark…" (Narayan 2000*,*58) As a native to Malgudi, it becomes very much frustrating realization to Nataraj that, "From this humble

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town of Malgudi stuffed carcasses radiate to the four corners of the earth." (Narayan 2000, 55) Again the discovery of Nataraj that a part of his house that is the occupied attic has been transformed into a charnel house is another abhorring experience for him. and he describes it in this way, "He brought in more and more dead creatures; there was no space for him in his room or on the terrace. Every inch of space must have been cluttered with packing boards and nails and skins and moulds." (Narayan 2000, 73) Not only Nataraj but also some other characters are disturbed by the heinous activities of stuffing by Vasu, and here in this example the predicament of Sastri is mentioned who is the helping hand of Nataraj in his work in press, "There was a hyena at the foot of the stairs, the sight of which upset him… 'How can I do any work with a wolf and a whatnot staring at me? And there's a python hanging down the handrail of the stairs'." (Narayan 2000, 74)

In the above situations and reactions of different characters, it is clear that Vasu announces war against animals and nature. Whenever he is successful in controlling any natural element, he enjoys the pleasure of victory. In his conversation with Nataraj, he reasons that as human beings are civilized, educated and cultured, they should always try to prove their superiority to nature and he places science as one kind of opponent to nature. (Narayan 2000, 17) Civilization, education, and culture are considered of having one kind of softening effect on the human mind, but Vasu is not softened by these. Again it is unscientific of considering science as an opponent to nature because science cannot work properly in a destroyed or semi-destroyed nature. Within the arena of science, there is always the craving for the preservation of nature. Vasu misinterprets this close relationship and mutual dependence of science and nature by mentioning the conquering of nature by science. This murderer of innocent creatures declares his enmity to nature in this way, "We have constantly to be rivaling Nature at her own game. Posture, look, the total personality, everything has to be created." And hearing this Nataraj reacts, "This man had set himself as a rival to Nature and was carrying on a relentless fight." (Narayan 2000, 52) The fact of this relentless fight can be understood by the information provided by the Forestry Officer as he reports, "A lot of game has been vanishing from our reserves and even tigers disappear from the blocks.", and the killing of a lot of animals within a short time is again confirmed by this, "Someone is busy with his gun". (Narayan 2000, 78)

Narayan sketches several characters in his novel having protecting mentality regarding nature and particularly animals. In this list, names like Nataraj, Rangi, Muthu, Sastri can be included. There is one kind of desperation in their role of protecting nature, and the actual reason for this desperation must be analyzed. Either this desperation results from the love and duty towards nature or it may come out from the influence of Hindu religion and Indian myth. Throughout the novel, Narayan cites a lot of characters, stories, mythical figures to substantiate this. The eagle is believed to be the messenger of God Vishnu, which is referred as 'Garuda', and this bird is very sacred to the Hindus. Ganesha is an elephant-headed God in Hinduism, and in the novel, a lot of incidents happen about the elephant Kumar. Apart from these references in the text, one can find in *Ramayana* another divine bird 'Jatayu' which is mentioned to try to protect Sita from Ravana. The reference of appearing of different gods in the shape of animals on earth to protect the endangered or to test the devotion can frequently be found. In a nutshell, it can be mentioned that all these mythical characters and stories have created one kind of restrain, sympathy, and fear among the people of India regarding animals.

Now the attitude towards animals of the afore-mentioned four characters must be considered. In the novel, it is seen that the character Muthu of Memphi takes a lot of tiring and time-consuming initiatives to protect the elephant, Kumar. By analyzing the activities of Muthu, it can be deduced that he does all these for the financial benefit that can be derived from Kumar as long as it is alive. The issue of protecting it for religious faith is secondary; the issue of protecting it for the sake of the protection of nature is not at all any concerned matter for him. For Nataraj, the case is exactly opposite as he does not have any financial loss-gain equation entangled with the slaughtering of animals, and he is motivated by the religious faith and his consciousness for the protection of nature. The character Sastri reacts several times for the ill-treatment of animals by Vasu, and this reaction solely results from his faith on the mythical belief. Rangi takes tremendous risk to save the life of Kumar. She is involved in such kind of profession, i.e., prostitution, that she does not seem to follow the dictation of religion, though this prostitution is related to Hindu religion, and from this we can come to the conclusion that all the activities she initiates are the product of her humane self which pricks her to take the side of all the lives, human or non-human. So, all these characters acted in favor of animals bearing in mind different intentions, and it is true that apart from Vasu, we do not find even a single character throughout the novel who is subversive to animal interest. It suggests that the number of persons and agents involved in the activity of environmental catastrophe is always few, but the impact of the disaster created by these chosen few, who grabs the benefit, falls on the shoulder of the massive people.

It is true that the demand for human beings is immense, and in response to this demand, the supply is not adequate if the demand is to fulfill from nature in the natural way. This is the predicament of the human race that if the demand is not fulfilled, unrest will be spread.

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To cope in a situation like this, human beings will have to be conscious and considerate. The consideration will have to be to such extent that they will be ready to sacrifice some of their demands. Human beings will have to be sympathetic towards the whole of nature only to be sympathetic towards the human race. The sentiment of this whole affair will have to be understood by them, and in this regard, sentimentality is essential for creating a mentality of preserving nature. Such precious quality of human beings is criticized by Vasu in this way, "You are sentimental. I feel sickened when I see a man talking sentimentally like an old widow. I admire people with a scientific look." (Narayan 2000, 134) The sentimentality of human beings is treated by Vasu as a negative quality, and having such sentiment is considered as feeble womanish characteristics.

There is a common story of all the ecologically damaged places. It is like this. The place was once upon a time very much pleasing and green; vibrant with life, not with life considered from an anthropocentric point of view, but from ecocentrism. The danger of this place was its natural abundance, and for this reason, this place was attracted by human beings. When it was explored by human beings, they started to come here. From the very beginning, it was very clear that they were coming here only to plunder the place. In spite of knowing that these plunderers might abuse the place, the native people felt one kind of attraction for these people because they came with the sugar quoted words of development. Anyway, this place was successful at the initial stage to tolerate this abuse. More and more visitors came with their gorgon-like machines and continued their torture. After a lot of struggle, the nature of this place collapsed. Then the people who came here with an unquenchable thirst for wealth started to realize that it is no longer any promising land for them. Without any delay, they left the place. It had been left dilapidated. But it was not completely deserted. The people who had been living here from time immemorial, who knew how to use natural resources without damaging productive power, were there. But they were endangered of extinction.

The above-mentioned story is the main plot of Dr. Seuss' *The Lorax* It is the story of all the environmentally destroyed places. More or less it is the generalized story of the novel *The Man-eater of Malgudi.* If the novel is considered ecocritically, the allegorical aspect of it will be clear. Like *The Lorax* in *The Man-eater of Malgudi*, it can be seen that before the coming of Vasu there was one kind of peaceful atmosphere in the house of Nataraj as well as in Malgudi, but that is destroyed with the intrusion of Vasu. The danger of Malgudi is its abundance of different varieties of animals and birds which attract the attention of Vasu. In the very first day of his entrance in Natraj's house, he molests the 'curtain' that is there in between the office room and printing room. It is the custom of him that even his friends would not step beyond the curtain, and this custom can be compared to natural law. This curtain can be considered as the protecting shield of nature, which is nothing but code and conduct of nature. Nataraj mentions the incident in this way, "He came forward, practically tearing aside the curtain, an act which violated the sacred traditions of my press." (Narayan 2000, 15) This molestation of the curtain foreshadows the later molestation of code and conduct of nature by Vasu.

It is seen in the story of *The Lorax* that the native people feel one kind of attraction for plunderers which can be found among a lot of people in Malgudi. In his first introduction, Nataraj is to some extent fascinated by Vasu. It is the nature of evil to have one kind of fascinating spell which is mentioned by Joseph Conrad in his novel *Heart of Darkness* in this phrase 'fascination of the abomination'. (Conrad 2008, 21) Nataraj should have rejected abominating Vasu at the very beginning which is understood by him later in this way, "If I had cared for a peaceful existence, I should have rejected Vasu on the first day." (Narayan 2000, 28)The forestry officer, Ramaswami, is also fascinated by Vasu and he decides to publish his book with the help of Vasu, though later he realizes the actual nature of him. Vasu does have one kind of mesmerizing spell over Rangi who contrary to this spell does not support the nefarious activities of Vasu and even takes some steps against Vasu. She thinks that there is one kind of love in the mind of Vasu for her in spite of the fact that he maintains physical relations with a lot of other prostitutes. All these characters welcome Vasu; in the same way, in real life often time we invite and support some agents who are dangerous for nature.

The remaining part of the story of *The Man-eater of Malgudi* does not exactly match with the remaining part of the story of *The Lorax* where at the end the place is left as a waste land by the industrialists. Malgudi is not deserted as a barren place for the fact that a lot of people raise their voice and take different kinds of initiatives to check Vasu. It is a great lesson for all the people across the world who live in the endangered places that there is no option of protesting together with the available power and energy. R K Narayan shows that Nataraj and his train appear weak against Vasu, but at the end, they are successful in bringing back the peaceful Malgudi.

Among different characters in the novel who contribute to some extent to save the life of animals particularly the life of the elephant Kumar, Rangi is especially remarkable for the fact that she takes a lot of risks in her initiative and there is utter desperation in such initiative. If we dig deep, it comes to us that Rangi does not know that to Vasu, there is no difference in between an animal and her. An animal may be subject of stuffing, and in a different way Rangi is used as a stuffed material. Symbolically, both are stuffed. Rangi is

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one of the preys to Vasu like all the other animals. It clarifies the fact that female are exploited by the male in the same way as human beings exploit natural elements. Women and animals are in the same platform for the fact that these two groups are bound to depend on others, as it is observed by Sunaura Taylor in her essay entitled "Interdependent Animals: A Feminist Disability Ethic-of-Care" published in the book *Ecofeminism: Feminism Intersections with Other Animals and the Earth*,

> It is generally accepted that disabled people are dependent. We are dependent on carers for our physical well being, and often dependent on the government for our economic wellbeing. It is also generally accepted that domesticated animals are dependent: they rely on human beings for feeding, shelter, health care, often even with birthing and aid with intercourse. Wild animals rely on us as well, albeit in a very different way- they are vulnerable to human decisions that involve their habitats, their food sources, whether they as individuals can be hunted or poached, and sometimes even whether their species will survive into the future. (Adams 2015, 111)

Like the animals, Rangi is dependent on patriarchy, that is to say on Vasu; she is dependent physically and economically, she is disabled-domesticated slave of intercourse, her decisions are taken by male, like Vasu, she is hunted and poached regularly, and for this reason there is no surety whether she will survive into the future. As a consequence, she feels one kind of urge in the core of her mind to save the animals, and she feels that animals are her real fellow on earth. As a response to the feeling of this closeness, she feels the necessity to save Kumar, the elephant, but she realizes that she can do nothing in this regard. Finding no other options, she goes to Nataraj and requests him to take some initiative. This proves how dependent women are. Considering Rangi, the distinguishing mark in between animal and female vanishes. This comment of Franz Kafka can be quoted here, "Animals are closer to us than human beings. That is the bars of the cage. We find relations easier with animals than with men.", (Corngold 1996, 75) though this comment is aimed at *The Metamorphosis*, it is not a far-fetched comparison for the fact that Rangi-Gregor Samsa-animals-female are same.

The readers get one kind of negative delineation of Rangi from the thought process and statements of different characters. For example, this impression of Nataraj can be shown here, "Although Rangi was black as cinders and looked rugged, there was an irresistible physical attraction about her, and I was afraid that I might succumb to her charms." (Narayan 2000, 120) The summary of Sastri's impression about her is that she is a disreputable woman having one kind of fleshy image which establishes her as the worst woman in Malgudi and most of the people in Malgudi do not want to recognize any kind of connection with her. Elsewhere in the novel, she is mentioned by Nataraj as 'a perfect female animal' (Narayan 2000, 85). Ecocritically, this comment is highly objectionable. Within the existing discourse of almost all the languages, it is seen that human beings have the tendency of using animal names to show evil characteristics of human beings. Considering the ecocentric meaning, it must be understood that in this way evil characteristics of an animal are not attributed to a human being, but the evil characteristics of a human being are forcibly attributed to an innocent animal. Anyhow, if we consider the anthropocentric meaning of the phrase 'a perfect female animal,' it creates one kind of contradiction for the fact that she plays a role to save the life a particular animal. Taking a great risk at the deep of night she comes to Nataraj and informs that Vasu is planning to shoot Kumar.

The sense of possessiveness is one of the dominant features of Vasu, and this becomes acute in the matter of natural elements and women. This statement of him can be worthy of mentioning,

> Only fools marry, and they deserve all the trouble they get. I really do not know why people marry at all. If you like a woman, have her by all means. You don't have to own a coffee estate because you like a cup of coffee now and then." (Narayan 2000, 33-34)

Having a woman by all means indicates the possessive attitude of Vasu, and this same attitude can be found in respect of nature also. At the same time Vasu suppresses Rangi as well as nature, he plunders animal kingdom as well Rangi, he tracks and tames women and animals in the same manner.

In the 20th and 21st century, a time of danger for animal and plant kingdom, still there are some places across the world where non-human lives enjoy peaceful and danger-free life. But human encroachment in these areas is so speedy that it is very difficult to ensure their safety in the future. This particular reality is echoed by this statement of Nataraj,

> The first rays of the sun touched up the walls of the barber's house with the morning glory. Sparrows and crows were flying already in search of grain and worms. As I watched them a part of my mind reflected how lucky they were to be away from Vasu's attic windows." (Narayan 2000, 61)

Here two aspects of our reality are shown. In the first two sentences, the freedom enjoyed by animals is shown, and side by side in the third sentence, the potential threat is also indicated. Sparrows and crows are reported to involve in their regular activity of collecting food, but there is the threat of the existence of

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Vasu; in the same way,a lot of Vasus are encroaching towards the safe abode of non-human lives. The existence and presence of Vasu create a sense of fear in Malgudi; in the same way, the existence and presence of greedy mentality and the thirst and hunger of necessity, artificial or real, create a sense of fear in the whole world.

In nature, it is very common and normal that one animal will devour another, and this law is essential for the subsistence of all the lives. It is very much realistic that the life of one animal is the meal of only one occasion of another. This is a very harsh law, but it is a reality as it is the part of the ecosystem. Bearing this in mind, the activities of Vasu cannot be justified because in nature, the death of one life gives life to another, but the activities of Vasu do not have any life-giving opportunity.

Now it is time to bring an end to this research activity. We have found an image of Vasu which tells that he is the prince of darkness, evil and destruction and of course this princely devastation is directed towards nature. It is shown by Narayan that even the supreme administration of Malgudi fails to take any action against him. Practically in the whole earth, there are a lot of powerful entities bearing the thirst and hunger for profit, against whom the environmentalist or the mass people who do have protective mentality regarding nature are less than feeble. Vasu represents these thirsty and hungry entities, and by mentioning the ultimate destruction of Vasu, Narayan wants to foreshadow the ultimate destruction of these all-consuming agencies. In this regard, he refers to *rakshasa* from Indian myth thus, "Every *rakshasa* gets swollen with his ego. He thinks he is invincible, beyond every law. But sooner or later something or other will destroy him." (Narayan 2000*,* 75) Rakshasa is a demonic creature who does not recognize any kind of restrain of man or God. Ecocritically, this rakshasa can be considered as agents who destroy nature. In Indian myth, they are reported to practise demonic power, and in a certain time of their reign, they appear to be invincible. But ultimately it is seen that they are subject to death and destruction. This idea can also be applied ecocritically in respect to the enemies of nature. Apparently, it seems that the resources of nature are inexhaustible, and hence the death of nature is unthinkable. But in the 21st century, the earth has already experienced the shrinking of natural resources. It is a warning that the death of nature will be the ultimate death of these demonic entities like the death of rakshasa.

At the last page of the novel, Nataraj concludes by referring one statement of Sastri in this way,

> '…Every demon carries within him, unknown to himself, a tiny seed of self-destruction, and goes up in the thin air at the most unexpected moment. Otherwise what is to happen to humanity?' He narrated again for my benefit the story of Bhasmasura the unconquerable, who scorched everything he touched, and finally reduced himself to ashes by placing the tips of his fingers on his own head. (Narayan 2000 183)

The novel ends with a symbolic warning to all who has the tendency of squeezing mother earth to the maximum level. Side by side, it also indicates that within the laws of nature, there is the provision of taking steps against the forces who abuse nature. Nature is powerful enough to annihilate its enemies in due time, and this process of annihilation comes in the shape of natural disasters. As Vasu is dead by the movement of his powerful and muscular limbs, the human race may be annihilated by the haughty activities of them in the same way, as a lot of other species had become extinct from the earth and sunk into oblivion.

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The Impact of Cognitive Behavioral Group Counseling in Boosting Self-Esteem among Recidivists

By Behailu Beshir & Bereket Merkine
Wolaita Sodo University

Abstract- The present study examined the impact of cognitive behavioral group counseling in boosting self-esteem among recidivists. The study was conducted at Sodo and Arba Minch prisons, Ethiopia. This quasi-experimental study used a pre and post-test research design with a control group. During the first stage, the researcher identified recidivists from both prisons. The result revealed that there were 81 and 75 recidivists at Sodo and Arba Minch prisons respectively. All recidivists took the Rosenberg self-esteem scale in order to screen out those who have low self-esteem. Out of these, 21 recidivists of Sodo prison and 24 recidivists of Arba Minch prison were found with low self-esteem. As a result, 21 recidivists of Sodo prison with low self-esteem were assigned into an experimental group and 24 recidivists of Arba Minch prison with low self-esteem were assigned into a control group. Rosenberg Self-esteem scale was used for measuring self-esteem. Participants in the experimental group received group counseling for eight weeks, one day per week, for an hour per session with a total of 8 sessions.

Keywords: recidivism, cognitive behavioral group counseling, self-esteem.
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The Impact of Cognitive Behavioral Group Counseling in Boosting Self-Esteem among Recidivists

Behailu Beshir[α] & Bereket Merkine[σ]

Abstract- The present study examined the impact of cognitive behavioral group counseling in boosting self-esteem among recidivists. The study was conducted at Sodo and Arba Minch prisons, Ethiopia. This quasi-experimental study used a pre and post-test research design with a control group. During the first stage, the researcher identified recidivists from both prisons. The result revealed that there were 81 and 75 recidivists at Sodo and Arba Minch prisons respectively. All recidivists took the Rosenberg self-esteem scale in order to screen out those who have low self-esteem. Out of these, 21 recidivists of Sodo prison and 24 recidivists of Arba Minch prison were found with low self-esteem. As a result, 21 recidivists of Sodo prison with low self-esteem were assigned into an experimental group and 24 recidivists of Arba Minch prison with low self-esteem were assigned into a control group. Rosenberg Self-esteem scale was used for measuring self-esteem. Participants in the experimental group received group counseling for eight weeks, one day per week, for an hour per session with a total of 8 sessions. Results of paired and independent t-tests indicated that, after treatment, participants engaged in experimental group showed statistically significant increase in the level of self-esteem (p=0.00). This study concludes that cognitive behavioral group counseling is a good therapy for boosting self-esteem among recidivists.

Keywords: recidivism, cognitive behavioral group counseling, self-esteem.

I. Introduction

Rates of criminal recidivism are reported to be as high as 50% in many jurisdictions, and, unlike recorded crime rates in the general population, have not declined in recent years. (Ministry of justice, 2012) Recidivism is a broad term that refers to relapse of criminal behavior, which can include a range of outcomes, including rearrest, reconviction, and reimprisonment. A number of studies have tried to identify factors that influence repeat offending rates within and between countries, (Fazel S and Yu R, 2011; Hanson RK and Morton-Bourgon KE., 2005) but these studies are hampered by problems with sample selection, definitions of what constitutes recidivism, and the length of follow-up.

Self-esteem has been defined as the "conviction that one is competent to live and worthy of living" (Branden, 1969; p.110) and is a term used to reflect a person's overall evaluation or appraisal of his or her own worth. It can be seen as a schema, in that it is a broad, pervasive theme or pattern, comprised of memories, emotions, cognitions and bodily sensations regarding oneself and one's relationships with others, developed during childhood or adolescence and is elaborated throughout one's lifetime (Young, Klosko, & Weishaar, 2003).

Prior studies demonstrate the importance of examining self-esteem among forensic samples. For example, positive self-esteem was found to significantly associate with recidivism (Boduszek *et al*. 2013b). Negative self-esteem, on the other hand, was a significant predictor of the cognitive centrality dimension of criminal social identity (Boduszek, Adamson, Shevlin, Mallett, and Hyland 2013a). Low levels of self-esteem in general were related to a range of violent offending behavior, including interpersonal attacks (Sutherland and Shepherd 2002), sexual assaults (Shine, McCloskey, and Newton 2002), and partner violence (Lewis, Travea, and Fremouw 2002).

Cognitive behavioral approaches for the inmates have received empirical support for the effectiveness in reducing behavioral problems and improved coping in diverse correctional populations including offenders, substance abusers, sex offenders and juvenile offenders (Reilly & Shopshire, 2000; Ireland, 2004; Milkman & Wanberg, 2007; Moster, Wnuk, & Jeglic, 2008; Hammer, 2010).

a) *Department of psychology, Wolaita Sodo University, Ethiopia*

Recidivism has long been major topics of interest for criminologists and the general public but the issue of self-esteem not well addressed. Although various treatment programmers and activities were being implemented to rehabilitate recidivists, however cognitive behavioral group counseling that emphasized on self-esteem is not yet fully implemented in Ethiopian prisons. In this article, the researcher identified recidivists with low self-esteem and examines the impact of cognitive behavioral group counseling in boosting self-esteem among recidivists.

Author α σ: Department of psychology, Wolaita Sodo University, Ethiopia.
e-mail: behailu2015@gmail.com

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II. Methods

a) Research design

The present study employed quasi experimental research design (pre and post-test with a control group) to assess the impact of cognitive behavioral group counseling in boosting self-esteem among recidivists. Paired t-test and independent t-test were used to analyze the data. Among the variables in the study, self-esteem was considered as the dependent variable while cognitive behavioral group counseling as independent variable.

b) Population

The participants for the present study were selected among recidivists from two prisons in Ethiopia. These are Sodo and Arba Minch prisons. Sodo is a town and administrative center of Wolaita zone in South-Central Ethiopia. Arba Minch is a town and administrative center of Gamo zone in Southern Ethiopia. Wolaita zone is bordered on the South by Gamo zone. Basically, 1404 prisoners were located in Sodo prison institution. The data base of the institution further shows that there were 81 recidivists in Sodo prison. Out of this, 21(15 male and 6 female) recidivist with history of low self-esteem were assigned into experimental group. On the other hand, Arba Minch prison had 75 recidivists. Out of this, 24 (17 male and 7 female) recidivists had low self-esteem. This is considered as control group.

c) Instruments

The RSE (Rosenberg, 1965, 1989) is one of the most frequently used self-rating instruments for evaluating a person's self-esteem, and has high internal reliability. The instrument measures a positive or negative global self concept. The scale includes 10 items and the respondent is asked to answer every statement and select the most suitable answer from 1 (strongly agree) to 4 (strongly disagree).

d) Procedure

During the first stage, the administrative permission and ethical clearance from the prison authority was obtained. This researcher selected prisoners that match the purpose of the present research from the data base in the institution. Having done this, date is appointed to make the first contact with the participants of the research. Participants were not asked for their names or any other personal information to reduce the chance of biased responses. Written and signed consent from the participants were obtained prior to their participation in the said research study.

In order to proceed, firstly, the researcher identified the total number of recidivists located at Sodo and Arba Minch prisons. According to the data base of Sodo Prison, currently there were 81 recidivists whereas; Arba Minch prison had 75 recidivists. A self-esteem scale of Rosenberg was administrated to all recidivists in both prisons. 21 were found to have a low self-esteem at Sodo prison and 24 were found to have a low self-esteem at Arba Minch prison. Therefore, the researcher assigned 21 recidivists of Sodo prison with low self-esteem into experimental group and 24 recidivists of Arba Minch prison with low self-esteem into control group.

Before the treatment begins, participants were asked for their permission to complete the self-report questionnaire for Rosenberg's self-esteem inventory scale. The result was kept confidential and opened only after post-test evaluation. The researcher conducted the group counseling sessions. The interventions were based on Cognitive Behavioral Group Counseling (CBT) model. Duration of the intervention was for 8 weeks, 1 session per week.

Immediately after group counseling, the questionnaire booklet was given to each participant and post-test was administered and scored by using the same tool. SPSS version 20 was used for data analysis. Paired t-test and independent t-test were used to reveal the effects of group counseling in boosting self-esteem among recidivists at Sodo and Arbaminch prisons. P-value less than 0.05 considered significant.

At the end of the treatment, participants were thanked for their participation in the research practice. They were also informed that the counselor is ready to help participants in the study for any difficulty that might happen in the future.

e) Research Hypothesis

This study tested the following research hypothesis:

- There will be statistically significant difference in the self-esteem of experimental group, which results due to the treatment effect.

f) General Objective

The general objective of this study is to find out whether cognitive Behavioral Group Therapy brings significant change in boosting recidivist's self-esteem.

g) Results

The major purpose of the present study was to examine the impact of cognitive behavioral group counseling in boosting self-esteem among recidivists. This study included 21(15 male and 6 female) recidivists in experimental group and 24 (17 male and 7 female) in control group. There was no drop out in the treatment group. Totally, the treatment group received 8 hours of treatment.

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Table 1: Paired t-test of Rosenberg self-esteem score in the pre and post-test in the control group (Arba Minch prison)

Variable	Group	Test	Mean	N	SD	t-value	P-value
Self-esteem	Arba Minch	Pre-test	6.92	24	4.75	0.15	0.87
		Post-test	7.00	24	3.48		

The above table indicate that there is no statistically significant mean difference between the two mean scores of self-esteem (P=0.87) of control groups before and after group counseling.

Table 2: Paired t-test of Rosenberg self-esteem score in the pre and post-test in the experimental group (Sodo prison)

Variable	Group	Test	Mean	N	SD	t-value	P-value
Self-esteem	Sodo	Pre-test	7.85	21	3.95	8.06	0.00
		Post-test	21.52	21	6.49		

As shown in table 2, there is statistically significant mean difference between the two mean scores of self-esteem (P=0.00) of experimental groups before and after group counseling. It is believed by the researcher to have been so due to the treatment effect and not by chance.

Table 3: Independent t-test of Rosenberg self-esteem score in the post-test of both experimental and control groups

Variable	Group	Test	Mean	N	SD	t-value	P-value
Self-esteem	Sodo	Post-test	21.52	21	6.49	9.51	0.00
	Arba Minch		7.00	24	3.48		

In the above table, the t-value 9.51 for the mean difference in self-esteem score between the recidivists at Sodo and Arba Minch prisons after group counseling were statistically significant (P=0.00). The mean self-esteem score of recidivists of Sodo and Arba Minch prisons were 21.52 and 7.00 respectively. It reveals that self-esteem of the recidivists at Sodo prison reduced significantly when compared to recidivists of Arba Minch prison. Hence, it ensures that cognitive behavioral group counseling make an impact in boosting self-esteem.

III. Discussion

The purpose of this study was to examine the impact of cognitive behavioral group counseling in boosting self-esteem among recidivists. The results of the present study showed that there is significant difference in self-esteem score observed after receiving group counseling. This finding is therefore consistent with many other researches conducted elsewhere. For instance, the relationship of self-esteem to crime and violence is particularly noticeable among those individuals who engage in repeated criminal activities. A study of those individuals who were identified as persistent recidivists in criminal activities found that they had the common characteristics of general alienation from others, low self-esteem and confidence, and considerable hostility and defiance of moral norms. On the other hand, some researchers have argued that interventions designed to raise self-esteem may produce little tangible benefit and may even lead to harmful and unintended consequences (e.g., Baumeister, Smart, & Boden, 1996). Accordingly, Baumeister et al. (2003) called for further research on the consequences of self-esteem, lamenting the lack of studies that used multiple methods, longitudinal designs, large representative samples, and appropriate controls to test the effects of low self-esteem.

IV. Conclusion

Based on the data analysis discussed above, one can conclude that cognitive behavioral group counseling is effective in boosting self-esteem among recidivists. The findings also can serve as a stepping-stone for further future studies.

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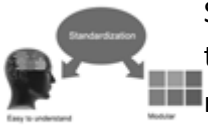

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Tables, Figures, and Figure Legends

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.

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Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

.

Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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

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



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Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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

The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

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

What to keep away from:

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



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Results:

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

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

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

Content:

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

What to stay away from:

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

Approach:

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

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

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

Figures and tables:

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

Discussion:

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

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

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

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

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

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

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

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