

EXPRESSIVE SUPPRESSION DURING THE 2024 STUDENT
MOVEMENT IN BANGLADESH: ASSOCIATION WITH
RUMINATION AND PSYCHOLOGICAL DISTRESS

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the degree of Bachelor of Pharmacy (Hons)

School of Pharmacy

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Declaration

It is hereby declared that

1. The thesis submitted is our own original work while completing degree at BRAC University.
2. The thesis does not contain material previously published or written by a third party, except where this is appropriately cited through full and accurate referencing.
3. The thesis does not contain material which has been accepted, or submitted, for any other degree or diploma at a university or other institution.
4. We have acknowledged all main sources of help.

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Ethics Statement

Ethical approval has been granted by the School of Pharmacy, BRAC University, Merul Badda, Dhaka, Bangladesh.

Abstract

In 2024, Bangladesh saw widespread anti-government social unrest. The unrest was frequently accompanied by high levels of violence and severe vandalism, which had a negative impact on the psychological health of the Bangladeshi people. Nevertheless, even after the turmoil has subsided, studies showed persistent mental distress. That is why, we looked at the relationship between rumination and psychological distress to better understand how this upheaval impacts people's psychological functioning. The online questionnaire survey was conducted among the students aged between 16-45 years in late 2024 to early 2025 (n=522). The data was analysed by SPSS software. The findings revealed a significant positive association between expressive repression linked to anxiety, stress, and depression caused by the unrest. The results of our study imply that expressive suppression might be a significant factor in explaining how socio-political unrest affects psychological distress.

Keywords: Bangladesh Quota Movement; Rumination; Psychological Distress; Expressive Suppression; Social Unrest.

Dedication

Dedicated to our respective mothers and fathers, whose unwavering love, sacrifices and constant support have been the foundation of our strength and determination.

Acknowledgement

We would like to express our gratitude to Almighty Allah for the guidance and support that have helped us to achieve everything that we possess today.

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List of Acronyms

ES	Expressive Suppression
RRS	Ruminative Response Scale
DASS-21	Depression, Anxiety, and Stress Scale -21
EEES	Emotion Experience and Expressive Suppression Scale
FEE	The Frequency of Emotional Experience
TSEE	The Tendency to Suppress Emotional Expression
ADB	The Asian Development Bank
IBM	International Business Machines
SPSS	Statistical Package for Social Sciences
ERQ	Emotion Regulation Questionnaire
CBT	Cognitive Behavioral Therapy
SSRIs	Selective Serotonin Reuptake Inhibitor

Chapter 1

Introduction

Bangladesh, a densely populated country in South Asia, is known for its vibrant culture, complex political landscape and a deep-rooted history of youth activism. In 1971, an internal strife in Pakistan resulted in a war between East Pakistan and West Pakistan, which established the independent state of Bangladesh. From the times of the Language Movement of 1952, the Liberation War in 1971, to present, the nation has seen students playing pivotal roles in shaping political discourse and demanding reform.

After the Independence War, a system of quota for government jobs was instituted, as a tribute to the freedom fighters and their sacrifices, to ensure that the children of freedom fighters were in government employment, higher education, and other designated fields. Since they gave their lives to safeguard the establishment of this nation, we owe it to their families to at least partially compensate them. Thus, for the offspring of freedom fighters, the quota system acts as a safety net. This quota system required 30 percent of positions to be filled by liberation war fighters descendant, 5% for members of ethnic minorities, 10% for women, 10 % for residents of backward districts, and 1% for people with disabilities, making up 56% of government employment and which only left 44% of seats for general public based on merits out of 100% government jobs (Abdulla, 2024). This system markedly contradicted the constitution's emphasis on equal opportunity and merit-based selections in jobs. But this quota system has shrunk the number of public sector vacancies for everyone, hurting aspirants who want them filled on the basis of merit. As it is unfairly extended to grandchildren of the freedom fighters and used multiple times. This has generated outrage among students who are facing significant youth unemployment, with roughly 32 million young people out of job or

school in a population of 170 million. It is also affecting the financial condition of the country (Reuters, 2024).

Even after 53 years of independence, the compensation is believed to be well-served. So, when the third generation also holds the freedom fighters' quota, it becomes difficult to defend logically. From 2018 to 2024, a series of movements and protests, some peaceful, some bloody, had taken place against the controversial government job quota system. What began as a focused demand soon expanded into a nationwide movement for justice, accountability and equitable governance. While the protests showcased that the power and unity of the countrymen, it also raised critical questions about the emotional and mental health impacts on the individuals involved.

The July 2024 upheaval in Bangladesh was not an abrupt occurrence—it was the repercussion of years of growing frustration against ruling party (Awami league party), especially among the youth, over deep-rooted sociopolitical issues. Awami league party credibility has been damaged over the last 10 years by political repression, election fraud, and corruption, for instance, several parliamentary elections, including those in 2014, 2018, and 2024, were marred by allegations of vote fraud. Only a few months after the 2024 election, a mass rebellion broke out, sparked by student protests against the restoration of the quota system in government service. The public overwhelmingly rejected the party's undemocratic actions and governance shortcomings. (Molla, 2025). In 2018, student-led campaigns compelled the ruling party Government to completely abolish the quota system, when the issue went up to the court, the movement came to a halt. Until June 2024 the issue had largely been settled, but when the High Court of Bangladesh ruled that the abolition of the quota system was unconstitutional, leading to its reinstatement (Alam et al., 2024). This drew students to the streets.

In July 2024, Dhaka University students demonstrated with placards and flags, demanding changes to quota system of Bangladesh for government employment. Suddenly, unexpected events arose and eventually spiraled out of hand, endangering the whole nation. (Amnesty International, 2024). When the protestors who were demanding that the quota system be reformed and reduced from 56% to 10%, at that time they were compared to "razakars," by the Prime Minister of Bangladesh. This term razakars was used for those who joined arms with Pakistani forces to fight against Bangladesh independence in the 1971 war volitionally, which heightened the conflict more. In retaliation, the protester claimed the phrase as their own, claiming that "we are razakars" (Alam et al., 2024). Day by day, the death rate increased, attributable to clashes between protesters and the Army, the Border Guard Bangladesh (BGB), and the Rapid Action Battalion (RAB) around the nation, moreover, leaving many injured individuals without timely medical assistance, leaving many injured individuals without timely medical assistance. Subsequently, a communication blackout happened, leaving the world to speculate as to what was going on.

On July 21, the Supreme Court issued an order reducing the quota from 30 percent to 5 percent during the protests, curfew, and internet shutdown (Amnesty International, 2024). However, after a violent response by the then government-backed law enforcement to the students' and general people's protesting culminated in the resignation of the Prime Minister. At that time the student movement had evolved into a public movement. Prime Minister was compelled to cede power on August 5th. During the era of the now-ousted ruling party the ad hoc formation of an interim government, notable institutional reforms, and the rise of student leadership and the establishment of several commissions for inquiring into accountability, human rights violations and injustices that were rife.

The effect of socio-political unrest on mental health is far reaching. Students, teachers, protesters, opposition parties, and the general public may experience an environment of fear and worry as a result of the turmoil. It has interfered with their everyday routine, schooling, and general health. Feelings of pessimism, despair, and depression can be exacerbated by experiencing political instability, witnessing violence, and feeling afraid (Dhaka Tribune, 2024). One's life may suffer long-term effects from this turmoil. According to Dr. Muhammad Muntasir Maruf, an associate professor in the National Mental Health Institute's Department of Community and Social Psychiatry, students may experience guilt for failing to defend their fellow demonstrators or classmates who were the targets of violence. As the loss and the guilt for not saving the loved one can cause depression in people. Since public are unable to communicate their emotions, depression in them may show up as irritability and a lot of people could also experience extreme anxiety (Dhaka Tribune, 2024).

1.1 Expressive Suppression during the Unrest

Expressive suppression (ES), has been extensively researched in psychology as a method of controlling emotions. It is the act of emotion regulation where an individual purposefully inhibits or hides their outward emotional expressions, for example; facial expression, vocalizations or body language in response to an emotional experience. Long-term usage of this emotion regulation technique, however, can make people more susceptible to psychological issues and maladjustment. Gross's (2002) process model of emotion regulation offers a theoretical foundation for comprehending how ES may negatively impact the mental health of people. ES is regarded as an emotion management that is "response-focused." It takes place after an emotion has surfaced and focuses on controlling the behaviors that are used to express the feeling. Furthermore, emotional and psychological functioning may be disrupted by the disparity between one's actions (suppressing the sad feeling) and feelings (feeling sad).

Ramifications on mental health are observed in those who were acquainted with a great deal of physical violence and conflict, either in person or through the media. Witnessing or taking part in violent protests can have long-term psychological impacts, including increased stress and anger, anxiety, and depression (Sarwar, 2024). As we know, citizens were split based on their political beliefs and positions during the unrest, which led to frequent arguments with friends, peers, and even complete strangers like students was not able to express their opinion freely in home and outside, families were opposing them from going out to protest as they were concerned about their children's life, people were afraid to share their disquiet about the unrest even in the online platform, debates and conflicts were seen on the streets among the neighbors etc. In order to maintain interpersonal harmony, many people had to conceal and repress their emotions, which led to people being averse to expressing their thoughts and feelings related to the unrest, causing psychological disturbance (Tsang & Wong, 2024).

Furthermore, people might worry that openly expressing their thoughts and feelings regarding the Unrest may result in legal repercussions. The phrase "emotion regulation" describes the processes by which individuals influence which emotions they have, when they have them, and how they experience and express them. It might be conscious or unconscious, intrinsic (to control one's own emotions) or extrinsic (to control the emotions of others), automatic or laborious (PsychOpen, 2021). Hence, many Bangladeshis preferred not to communicate their feelings to others, viewing expressive suppression as a means of coping with the situation at the time. For instance, when someone is upset or depressed about the unrest but purposefully keeps these feelings from other people, that person is experiencing expressive suppression (Tsang & Wong, 2024).

According to the Process Model of Emotion Regulation by Gross, people can control their emotions in a variety of ways. Regardless of their possible adaptive or maladaptive value, these can be arranged based on the point in time at which they interfere with the emotion-generating process (PsychOpen, 2021). This led us to expect that psychological symptoms such as high levels of stress, anxiety, and depression would be linked to a higher degree of Unrest-related ES. Individuals may choose to use ES as a tactic to keep the peace and prevent arguments. Individual well-being is compromised when they participate in ES and repress the emotions connected to the turmoil. Therefore, rumination-based ES assessment in the context of Unrest of Bangladesh would shed light on how sociopolitical unrest affects civilians (Wong, 2024).

1.2 Rumination as a Mediator

Rumination is the process of thinking repeatedly and passively about the causes and repercussions of a person's unhappiness. Ruminative thinking can have a negative impact on individual's mental health and well-being, worsening mental health disorders like anxiety and depression. Rumination is not a psychiatric disorder. Nonetheless, it frequently serves as a sign of a variety of mental health issues. Different people encounter or undergoes different types of rumination such as for one person, it might entail mentally reliving a conversation they had with someone on a regular basis. Perhaps there was a disagreement or the individual made offensive remarks or trying to figure out what one did wrong or why those things were spoken. Once more, someone else might be nervous about upcoming new event, going out, not wanting to see someone who will be there, or be attempting to ensure that everything is perfect and goes the way they want it to. (Team, 2025). For the diagnosis of rumination condition, a healthcare expert will ask about current symptoms and obtain a medical history. Treatments to stop Rumination are:

1. Psychotherapy like CBT (Cognitive Behavioral Therapy) is an effective and evidence-based strategy to overcoming rumination. If you find yourself locked in a cycle of ruminating, seeking the advice of a trained CBT therapist can be a transforming step toward finding peace of mind(Ways to Stop Ruminating | Stop Rumination | Repetitive Thoughts, n.d.).

2. Medication such taking Antidepressants like Selective Serotonin Reuptake Inhibitor (SSRIs)

To better understand how ES linked to the unrest might have had a detrimental effect on mental health, we looked at rumination as a mediator. Rumination Psychological process through which individuals repeatedly concentrate on the signs of distress, as well as the potential cause and consequences of those symptoms, without making any conscious attempts to alter the situation (Wong, 2024).

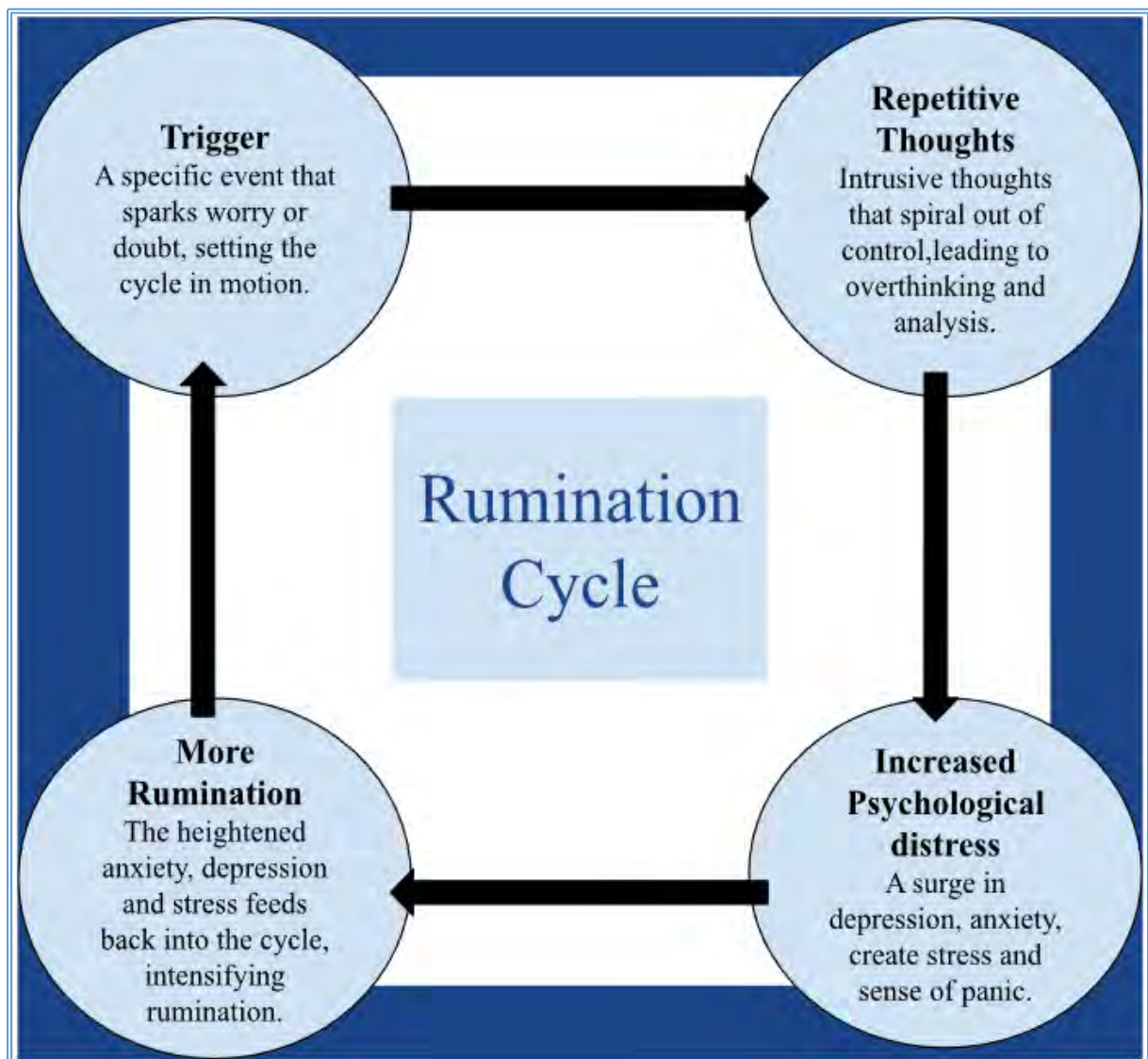


Figure 1 : Rumination Cycle.

Figure 1 illustrated a cyclical process that reinforces unpleasant emotional states through repetitive thinking. This model identifies four interrelated stages that contribute to and exacerbate rumination. The cycle begins with a "Trigger," which is a particular incident that causes anxiety or uncertainty and starts the ruminative process. After a trigger, the person has "Repetitive Thoughts," which are intrusive thoughts that go out of hand and cause excessive analysis and overthinking. This phase then leads to "Increased Psychological Distress," which shows up as a spike in anxiety, panic, and sadness. Finally, "More Rumination" occurs, in

which the increased worry, depression, and stress feed back into the loop, amplifying and prolonging the ruminative process. In essence, the diagram demonstrates a feedback loop in which an initial trigger causes intrusive thoughts, which escalate psychological distress and fuel further rumination, thus continuing and intensifying the negative emotional and cognitive cycle (Team, 2025).

Rumination feels like a hamster wheel. It works in a loop motion. Suffering from rumination for long time can have effects on both your physical and mental health. As it has significantly association with negative cognitive behaviors such as self-criticism, reliance, loneliness, and stressful life events. This facilitates the identification of depressed and anxious tendencies in persons. According to Cognitive, Affective, & Behavioral Neuroscience, rumination likely involves a range of processes that are associated with attention, self-referential processing, and memory recalling (Team, 2025).

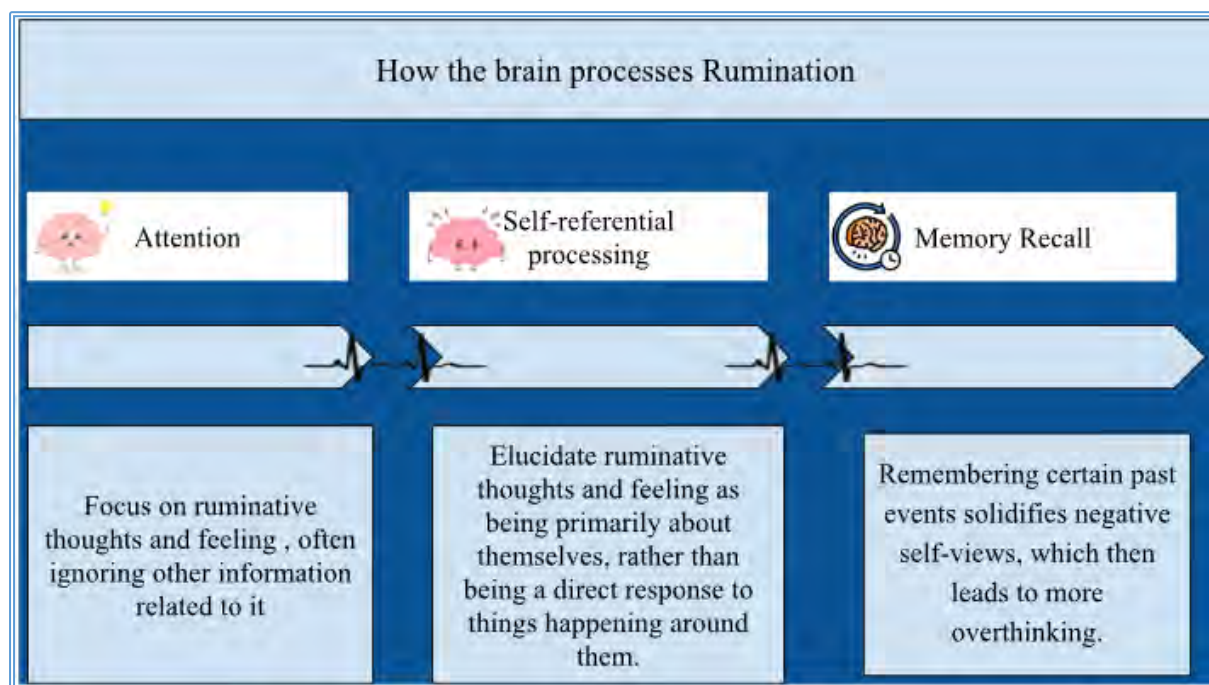


Figure 2 : How the brain Processes when anyone Ruminate

Figure 2 illustrate a three-stage cognitive model outlining the brain mechanisms that underpin ruminative mental processes. "Attention," the first stage, is characterized by a concentrated focus on ruminative ideas and feelings, frequently at the expense of disregarding other relevant information. The cognitive scope is reduced to internal, recurrent thinking processes as a result of this selective attention. The next step is called "Self-referential processing." In this stage, ruminative thoughts and emotions are explained as being mainly about the self, as opposed to being a direct reaction to objective situations or outside occurrences. This implies that brain networks linked to introspection and self-reflection are more active when cognitive resources are focused inward (Team, 2025).

The final step in the process is "Memory Recall." During this phase, recalling specific prior experiences helps to reinforce unfavorable self-perceptions. The ruminative loop is therefore sustained and exacerbated as a result of this reinforcement of a poor self-perception, which in turn causes more overthinking. This model emphasizes how memory, self-referential cognition, and attentional biases interact to sustain rumination (Team, 2025).

Rumination triggers vary from person to person. Common and everyday stressors might cause rumination in certain persons. For some, it could be a person, location, or object that brings back painful or distressing memories (Team, 2025).

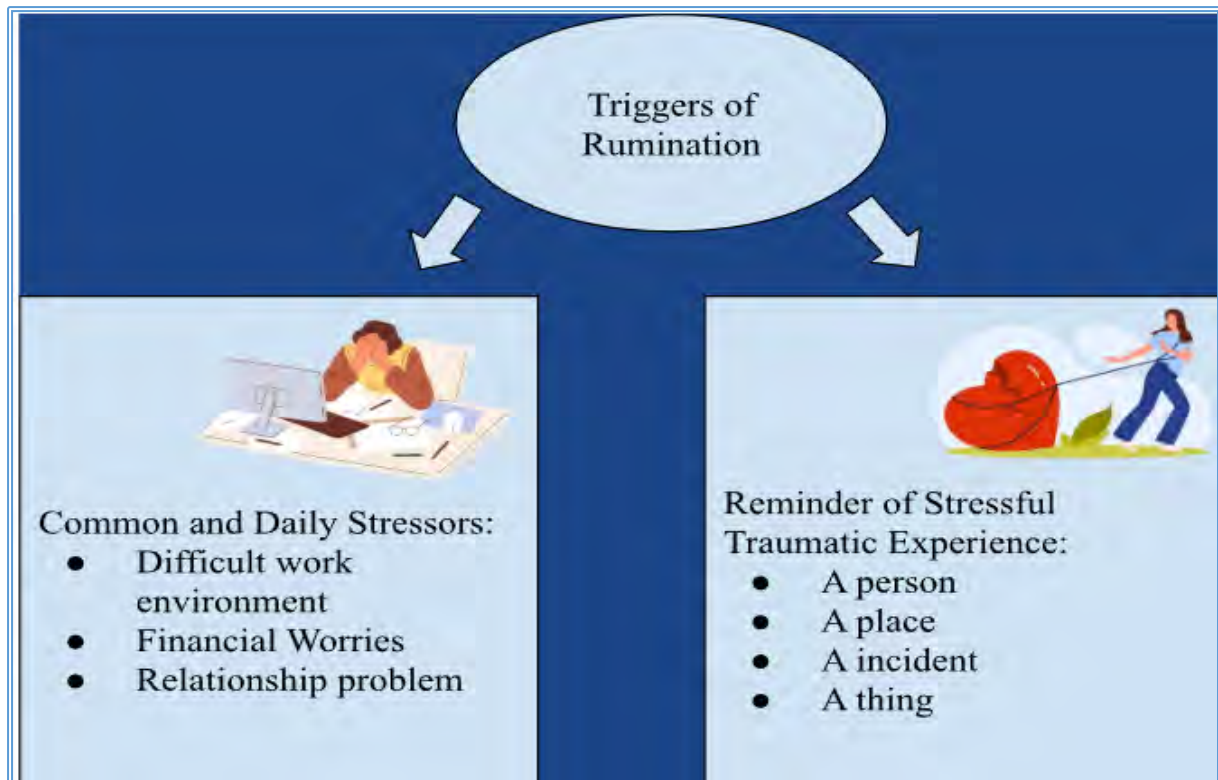


Figure 3: Triggers of Rumination

Figure 3 depicts two types of stimuli that might trigger or exacerbate ruminative mental processes. The first category, "Common and Daily Stressors," includes common challenges that people face on a daily basis. These stressors stand for continuous or recurrent difficulties that may result in enduring pessimistic sentiments. For example, even after work hours, someone who is dealing with a "difficult work environment" may continue to think about impending deadlines, perceived unjust treatment from a supervisor, or job instability. In a similar vein, "financial worries" may cause recurring thoughts about past spending errors, prospective financial difficulties, or overdue bills. A "relationship problem" could cause one to dwell on disagreements, perceived slights, or the relationship's future (Team, 2025).

The second category is "Reminder of a Stressful Traumatic Experience." According to the figure, these reminders may be of a person, location, event, or object. For instance, coming into "a person" who was a part of a horrific occurrence in the past may cause one to ruminate

excessively about the event or its emotional fallout. It is possible to experience intense intrusive recollections and related negative self-referential thoughts when visiting "a place" where a traumatic incident took place. An "incident" that resembles a previous trauma, or even a seemingly harmless "thing" (such as an item present during a traumatic event), can also act as a potent reminder, triggering a barrage of thoughts about the traumatic event, its ramifications, and the person's response to it. In conclusion, the figure suggests that rumination can be triggered by both continuous demands from daily life and specific reminders of previous traumatic events, emphasizing the wide range of stimuli capable of triggering this maladaptive cognitive habit (Team, 2025).

Thus, people who lead extremely stressful lifestyles are more likely to ruminate, which puts them at higher risk of anxiety and depression. Consequently, early identification and suitable medication can aid people who display such behaviors. Although rumination is now well acknowledged to be a risk factor for the development of symptoms of anxiety and depression, the fundamental theories have received a good amount of helpful criticism (Rumination - the Decision Lab, n.d.).

Thus, in the context of the Unrest, it is probably a significant mediator between ES and psychological disorders. Social or political upheaval can be a major source of stress and can elicit strong feelings like despair, rage, and fear. In an atmosphere of fear and possible retaliation, people can feel pressured to keep these feelings from being publicly displayed. They might refrain from openly expressing their grief over losses, raising disagreement, or even criticizing the administration. Internalized distress can result from suppressing emotions. People may begin ruminating on the injustices they see or the anxieties they encounter (Tsang & Wong, 2024).

There are three key mechanisms through which rumination can lead to increased psychological symptoms: 1. Reinforcing negative thought patterns within themselves, focusing on negative thoughts, emotions, and memories. 2. Impairing problem-solving abilities by ruminating over problems repeatedly without actively seeking solutions. 3. Rumination can interfere with instrumental behaviors, such as seeking social support, engaging in problem-solving activities, and increasing the chance of stressful situations (Nolen-Hoeksema, 1991).

Strong empirical links have been found between rumination and depression, as well as longitudinal research demonstrating its ability to predict the onset of depression and experimental data demonstrating its causal influence on mood and cognition. The process of suppressing emotional expression can paradoxically make the emotions that people are trying to conceal more intense and accessible. This happens because suppressing emotions necessitates continuous internal state monitoring, which makes the suppressed emotions more conscious and open to ruminating. This increased awareness of suppressed emotions may cause one to concentrate more on these feelings and ideas, which could be detrimental to one mental health. We believe rumination would be a significant mediator between ES and psychological symptoms in the context of the unrest. Additionally, it has been frequently noticed that Bangladeshis ruminate about the unrest, which can affect their psychological health. We anticipated that when people had to suppress and restrain their emotions about the Unrest for various reasons, they were more likely to ruminate on these emotions and experience greater psychiatric symptoms (Tsang & Wong, 2024).

This research question has substantial theoretical and practical ramifications. Theoretically, it can be used to investigate if the link between ES-rumination psychological problems and the impact of the Unrest and other comparable socio-political upheavals is applicable. It can also shed light on the underlying cognitive processes that explain how ES-linked unrest affects well-being of people. From a practical perspective, if the mediating function of rumination is

acknowledged, then greater focus should be placed on this detrimental cognitive activity in order to lessen the impact of ES linked to unrest amid significant socio-political upheaval.

Those impacted by the 2024 uprising in Bangladesh found themselves in a state of contemplation. Fear, wrath, despair, and uncertainty are just a few of the strong feelings that can be triggered by times of social upheaval, and political instability. Using this study, one may determine how much people ruminate about the upheaval, what exactly they are ruminating over, and how it affects their mental health. As civilians might have ruminated over the reasons behind the upheaval, thinking about the concerns of the protesters, considered their own involvement in the events, and wondered if they ought to have taken part or kept quiet. Others may have concentrated on the possible repercussions of the upheaval, worrying about the future of nation and their own safety.

1.3 Aim of the Study

The aim is to identify association of rumination and psychological distress with expressive suppression due to student movement of Bangladesh in 2024.

1.4 Objective of the Study

The objective of the study is to

- i. understand the prevalence and repercussions of expressive suppression among the participants due to unrest.
- ii. evaluating whether rumination and psychological distress are associated with the expressive suppression related to uprising.

Chapter 2

Methodology

2.1 Literature Review

To achieve a comprehensive understanding of current research trends and findings in this field, searches and reviews are being done on Google Scholar, PubMed, ResearchGate, USIP, and The Lancet. For searching relevant information, certain keywords such as Bangladesh protest, Student quota movement, Mental Health, Rumination, Psychological distress, Social unrest, Expressive Suppression, Depression, Anxiety, and Stress were used.

2.2 Target Participants

For this study on expressive suppression and rumination following the 2024 July uprising in Bangladesh, the target participants were people who were directly or indirectly involved or impacted by the events, such as directly impacted participants were students, job holders, housewives, business-owners and opposite party activists, victims of violence, and indirectly impacted individuals are family and friends of participants, witnesses of violence, residents in protest-occurred areas, etc. The study was conducted between mid of November, 2024 to mid of January, 2025.

2.3 Questionnaire Design

According to the previous literature, a questionnaire was developed. The questionnaire involves demographic information of individuals, such as age, gender, education, occupation, how they have participated in the protest, where they were residing during the protest, and their economic condition. Another question was how supportive they were towards the then ruling party (The Awami League Party) during the protest and the question was rated on a five-point scale from “very unsupportive (1)” to “very supportive (5)”. The average of the two items was

used to represent each participant's overall attitude, characteristics, and how supportive the participant was of the Government. Questions related to rumination, such as the Rumination Response Scale (RRS), Depression, Anxiety, and Stress – 21 Items (DASS-21), expressive suppression, such as the Emotion Regulation Questionnaire (ERQ) and the Emotion Experience and Expressive Suppression Scale (EEES), were involved. All Questionnaire scales and items were translated into both Bangla and English in the Google Forms.

The Emotion Experience and Expressive Suppression Scale (EEES) a psychological tool which is used to measure two separate but related aspects of emotional regulation: i. The Frequency of Emotional Experience (FEE), ii. The Tendency to Suppress Emotional Expression (TSEE) (Bedwell et al., 2019). By using 14-item EEES measures the frequency of emotional experiences as well as the propensity to repress emotional expression as each question on the FEE and TSEE subscales, on a seven-point scale indicating how frequently an individual experiences emotion from “Almost never (1)” to “Nearly all the time (7)” and also indicated how often they had shown or hidden these emotions, on a seven-point scale from “I always show it (1)” to “I always hide it (7)”, scoring is accomplished by simply multiplying frequency score and suppression score to get cross product for each negative emotion (fear, hostility, guilt, sadness), then adding the responses total cross product and dividing it by total emotions parameter. A higher frequency of suppression score indicates more frequent experience and suppression of negative emotion related to unrest.

The Ruminative Response Scale (RRS): it measures how much people ruminate when faced with adverse consequences. The scale separates rumination into several subtypes, such as depressive rumination (concentrating on negative self-evaluations and feelings of hopelessness), reflection (examining the significance and ramifications of negative experiences), and brooding (focusing on the causes and consequences of negative feelings). A four-point rating system, ranging from "Never (1)" to "Always (4)," was used to rate the

objects. Calculation is done by summing of all the items points together and divide by total items. Greater level of rumination related to the Unrest indicated by a higher average score (Tsang & Wong, 2024).

The Depression, Anxiety, and Stress Scale - 21 Items (DASS - 21) is a tripartite self-report measure which intended to assess the intensity of the emotional state of stress, anxiety, and depression. This parameter consists of 21 items, with 7 items for each of the three distinct subscales: depression, anxiety, and stress. The Depression Subscale is made up of seven items (Items 3, 5, 10, 13, 16, 17, 21), which measure the propensity of depression. The Anxiety Subscale is made up of seven items (Items 2, 4, 7, 9, 15, 19, 20), which measure the propensity of anxiety. The Stress Subscale is made up of seven items (Items 1, 6, 8, 11, 12, 14, 18), which measure the propensity of stress. Respondents rated each item on a four-point scale ranging from “Did not apply to me at all (0)” to “Apply to me very much or most of the time (3)”. The averages for each of the three subscales were computed independently, with a higher average indicating a greater level of distress in the corresponding area.

The Emotion Regulation Questionnaire (ERQ) is used to evaluate individual differences in the habitual application of two main emotion regulation strategies: expressive suppression (negative emotion) and cognitive reappraisal (positive emotion) (Preece et al., 2021). A seven-point Likert scale, with "1" indicating "strongly disagree" and "7" indicating "strongly agree," is used to ask respondents to rate how much they agree with each statement. The Reappraisal Subscale (positive emotion) is made up of six items (Items 1, 3, 5, 7, 8, 10), which measure the propensity to employ cognitive reappraisal. The Suppression Subscale is made up of Four questions (questions 2, 4, 6, 9), which measure the propensity to employ expressive suppression. Scoring is denoted by summing negative emotions and divided by 4 (negative emotion) for individual responders.

2.4 Data Collection

All questionnaire scales and items were translated into both Bangla and English in the Google Forms. Online surveys were done by using platforms specifically Google Forms, which were accessible to participants with internet access. Considering the sensitive nature of this study, participants were assured that their responses would remain confidential, no personal information would be included, and the collected information will only be used for this research. It was promoted to other audiences through Facebook, WhatsApp, and other social media platforms, by sharing links of the form. In the online survey, participants first completed the demographic information and then filled out a set of questionnaires comprising the measures described above.

2.5 Statistical Analysis

Statistical analysis was performed using SPSS software (Version 25). The demographic information of the participants and the correlation of Expressive Suppression, Rumination, Depression, Anxiety, and Stress in Pearson correlation methods and the correlation of psychological variables with age, gender, family income, attitude towards government and general expressive suppression was compiled, sorted into tables and their frequency was analyzed.

2.6 Ethical Consideration

Ethical permission was taken from The School of Pharmacy of BRAC University.

Chapter 3

Result

This chapter provide a clear presentation of the study findings. It contains the results and the statistical analysis conducted for the study.

3.1 Socio-demographic Characteristics of the participants

In Table 1, all demographic information of the participants (gender, age, education, occupation, socio-economic class, residence during protest, attitudes towards government, and involvement of participants) with frequency are mentioned.

Parameter		Frequency n (%)
Gender	Male	230 (44.1)
	Female	292 (55.9)
Age group	16-18	17 (3.3)
	19-25	416 (79.7)
	26-30	63 (12.1)
	31-35	21 (4.0)
	36-40	3 (0.6)
	41-45	2 (0.4)
Education	Up to SSC	4 (0.8)
	Up to HSC	50 (9.6)
	Undergrad Student	352 (67.4)
	Graduated	116 (22.2)
Occupational Status	Student	414 (79.3)
	Job Holder	38 (7.3)
	Housewife	36 (6.9)
	Business	29 (5.6)
	Others	5 (1.0)
	Lower Class	6 (1.1)

Socio- Economic Class	Middle Class	280 (53.6)
	Higher Class	236 (45.2)
Residence during the protest	Dhaka	379 (72.6)
	Barisal	8 (1.5)
	Chattagram	31 (5.9)
	Khulna	24 (4.6)
	Rajshahi	36 (6.9)
	Rangpur	11 (2.1)
	Mymensingh	25 (4.8)
	Sylhet	4 (0.8)
	Abroad	4 (0.8)
Attitudes towards the ruling party	Very Unsupportive	336 (64.4)
	Unsupportive	39 (7.5)
	Neutral	111 (21.3)
	Supportive	17 (3.3)
	Very Supportive	19 (3.6)
Involvement of participants during the unrest	I only went out to participate in the protest	69 (13.2)
	I wanted to join the protest but couldn't make it due to family pressure	105 (20.1)
	I went out and also used social media to support the protest	137 (26.2)
	I only used social media to support the protest	167 (32.0)
	I did not want to participate in the protest	33 (6.3)
	I did not agree with the protest	11 (2.1)

1 Table: Socio-demographic characteristics of the participants.

According to the data, out of a total of 522 individuals, 230 respondents (44.1%) identified as male, whereas 292 (55.9%) identified as female. These figures indicate a moderately higher representation of female participants in the study. The larger number of respondents fall within the 19-25 age range 416 (79.7%). Other age groups are represented in smaller numbers, like

16-18 age group having 17 (3.3%), 26-30 age group having 63 (12.1%), 31-35 age group having 21 (4.0 %), 36-40 age group having 3 (0.6 %), 41-45 age group having 2 (0.4%) participants.

Additionally, a substantial part of the respondents were undergraduate students, accounting for 67.4% (n = 352) of the total sample. This was followed by 22.2% (n = 116) who had already graduated. Participants with education levels up to HSC comprised 9.6% (n = 50), while only a small portion, 0.8% (n = 4), had education up to SSC. These figures suggest that the survey was predominantly answered by individuals currently pursuing or having recently completed graduation.

Furthermore, the majority were students, comprising 79.3% (n = 414) of the total respondents. Job holders made up 7.3% (n = 38), followed closely by housewives at 6.9% (n = 36). Business professionals represented 5.6% (n = 29), while a small group (1.0%, n = 5) fell under the 'Others' category. The major part of respondents identified as belonging to the middle class, representing 53.6% (n = 280) of the total sample. This was followed by 45.2% (n = 236) who considered themselves part of the higher class. Only a small portion, 1.1% (n = 6), reported being from the lower socio-economic group.

Moreover, a large majority, 72.6% (n = 379), reported living in Dhaka, indicating that most of the activity or engagement was concentrated in the capital. Other divisions were represented in smaller proportions, with Rajshahi contributing 6.9% (n = 36), Chattagram 5.9% (n = 31), Khulna 4.6% (n = 24), and Mymensingh 4.8% (n = 25). Participants from Rangpur made up 2.1% (n = 11), while Barisal accounted for 1.5% (n = 8). Sylhet and participants residing abroad both represented 0.8% (n = 4) each. A significant number of respondents, 64.4% (n = 336), expressed a very unsupportive stance toward the party. An additional 7.5% (n = 39) were generally unsupportive. Meanwhile, 21.3% (n = 111) of the participants identified as neutral. On the other hand, only a small portion of respondents showed support 3.3% (n = 17) were

supportive, and 3.6% ($n = 19$) were very supportive. These findings reflect a clear trend of political dissatisfaction or opposition among the majority of participants.

In conjunctional to that, most common form of involvement was through social media alone, with 32.0% ($n = 167$) of respondents. A significant portion, 26.2% ($n = 137$), indicated that they were both physically present at the protest and active on social media. Meanwhile, 20.1% ($n = 105$) expressed a willingness to participate but were unable to do so due to family pressure. Beside, 13.2% ($n = 69$) stated that they only joined the protest in person without any social media engagement. A smaller group, 6.3% ($n = 33$), chose not to participate at all, and 2.1% ($n = 11$) reported that they did not support the protest in any form.

3.2 Correlation among the parameters of psychological distress

The Table 2 illustrates the correlation among the psychological distress parameters- expressive suppression related to the unrest, rumination, stress, anxiety and depression. This data shows that all correlations are statistically significant at the 0.01 level (2-tailed), indicating meaningful associations between variables. Therefore, bootstrapping was used for finding the reliability of the test in all subsequent analyses. Expressive Suppression related to the unrest showed a moderate positive correlation with rumination ($r = 0.390$, $p < .01$), stress ($r = 0.332$, $p < .01$), anxiety ($r = 0.311$, $p < .01$), and depression ($r = 0.403$, $p < .01$), suggesting that higher levels of emotional suppression were associated with increased psychological distress. Additionally, rumination was positively correlated with stress ($r = 0.369$, $p < .01$), anxiety ($r = 0.386$, $p < .01$), and depression ($r = 0.413$, $p < .01$). The relationship between stress and anxiety was particularly high ($r = 0.687$, $p < .01$), and stress and anxiety also showed strong correlations with depression (stress: $r = 0.661$, $p < .01$ and anxiety: $r = 0.653$, $p < .01$).

Correlation among the parameters of psychological distress						
Parameters		1	2	3	4	5
1	Expressive Suppression related to the unrest	-	-	-	-	-
2	Rumination	0.390**	-	-	-	-
3	Stress	0.332**	0.369**	-	-	-
4	Anxiety	0.311**	0.386**	0.687**	-	-
5	Depression	0.403	0.413**	0.661**	0.653**	-
	M	14.15	2.49	1.38	1.58	1.66
	SD	9.63	0.45	0.51	0.59	0.59
	Range	1-49	1-4	0-2.57	0-3	0-3
*p<0.01 (two- tailed) based on bootstrapping.						

2 Table: Correlation among the parameters of psychological distress.

3.3 Correlations of the psychological distress parameters with participants' demographic background and general expressive suppression

The Table 3 displays the results of correlation analyses examining the relationships between several measures of psychological distress (Expressive Suppression related to the unrest, Rumination, Stress, Anxiety, and Depression) and various participant characteristics, including Gender, Age, Family Income, Attitude towards the Government, and General Expressive Suppression. For instance, gender shows a statistically significant positive correlation with expressive suppression related to unrest ($r = 0.121$, $p < 0.01$) and rumination ($r = 0.211$, $p < 0.01$). Age, on the other hand, exhibits a statistically significant negative correlation with expressive suppression related to unrest ($r = -0.134$, $p < 0.05$) and family income ($r = -0.103$, $p < 0.05$). Notably, general expressive suppression demonstrates statistically significant positive correlations with expressive suppression related to unrest ($r = 0.302$, $p < 0.01$),

rumination ($r = 0.096$, $p < 0.05$), stress ($r = 0.096$, $p < 0.05$), and depression ($r = 0.117$, $p < 0.01$).

Correlations of the psychological distress of parameters with participants' demographic background and general expressive suppression					
	Gender ^a	Age ^b	Family income ^c	Attitude towards Government ^b	General expressive suppression ^b
Expressive Suppression related to the unrest	0.121**	-0.134**	-0.103*	-0.083	0.302**
Rumination	0.211**	-0.079	-0.084	-0.049	0.096*
Stress	0.027	0.028	0.105*	-0.070	0.096*
Anxiety	0.098	0.041	0.020	0.007	0.035
Depression	0.067	0.033	0.007	-0.010	0.117**
*$p < 0.05$ and *$p < 0.01$ (two- tailed) based on bootstrapping. ^aPoint-biserial correlation ^bPearson's correlation ^cSpearman's correlation					

3 Table: Correlations of the psychological distress of parameters with participants' demographic background and general expressive suppression.

Chapter 4

Discussion

Following the July protests in Bangladesh, the correlational analysis shows strong positive relationships between Expressive Suppression, Rumination, Stress, Anxiety, and Depression. These results imply that the participants' psychological discomfort may have been significantly exacerbated by expressive repression, a maladaptive coping strategy. Increased tension, worry, and depressed symptoms might have resulted from the incapacity to communicate emotions as well as the propensity to dwell on unpleasant feelings and thoughts.

The findings from the statistical analyses reinforced our objectives and aim. Specifically, increased levels of emotional suppression related to the protest correlated with increased symptoms of stress, anxiety and depression. It is visible that hiding and suppressing individuals negative emotions can predispose individuals to psychological distress (Gross, 2002). In addition, our results demonstrated that the linkage between ES and psychological disturbances can be generalized to the context of social unrests. The linkage between ES related to the Unrest and general ES was significantly stronger, $p < 0.01$. This clearly indicates that suppressing the expression of negative emotions related to the Unrest may simply stem from hiding to withhold emotions. Connections of the psychological variables with participants' demographic background and general ES were also evaluated to determine which variables had to be statistically controlled for in the main analyses.

Furthermore, our findings described that the relationship between Expressive Suppression (ES) and psychological disturbances is applicable to the circumstances of social unrest. In mediation effects, rumination emerged as a significant mediator between Expressive Suppression which is related to the unrest and psychological issues.

Elevated ES related to the protest was associated with increased rumination, which subsequently linked to greater symptoms of anxiety, stress and depression. Subsequently, correlating all the psychological variables it can be said that rumination may be a mechanism to explain how unrest related expressive suppression affects psychological symptoms. This aligns with the premises of general processes of mental control, which suggests that expressive suppression can lead to increased rumination (Chang and Lee, 2022; Quartana and Burns, 2010; Wang et al., 2020; Wegner, 1994), as well as the theory of response styles that suggests rumination can lead to greater psychological distress (Nolen- Hoeksema, 1991; Nolen- Hoeksema et al., 2008). Smith and Alloy (2009) published an article related to rumination which delineates the roadmap of rumination. In their study, they compare and contrast various model of rumination and depicts the multifaceted concept of rumination. However, they were unable to provide clear ways of determining rumination as they showed certain prediction of depression. In comparison to this study, our result clearly show the level of stress, anxiety and depression participants' faced during the unrest.

Additionally, a survey was executed by Bedwell et al. (2019) where only 84 participants were recruited to finish the research on expressive suppression due to Unrest. Therefore, a small number of participants' result might not accurate or clear as wider populations opinion can vary and change the overview of the result. Nevertheless, in our study total 522 people participated, indicating satisfactory results. In addition, the survey conducted by the Department of Psychology of the University of Hong Kong found more female participants in comparison to males, which is similar to our study findings. However, the age range of the participant showed more variation in our study. Furthermore, we got successful outcomes with a better understanding of the individual's mental condition during the unrest.

Several articles were published to assess depression, anxiety and stress but their objective and aim were different. A study overseen by Jalali et al. (2024) presents a comprehensive review

of mental health disorders among elderly people worldwide, whereas our case study focuses on the age distribution, which divulges that there are diverse ages in participants. Having a different variety of age groups, like younger, young adult, and older people, present with comparative analysis of expressive suppression.

A survey was conducted during Covid-19 pandemic by National Institutes of Health on the staff of oncology department in Bosnia and Herzegovina to demonstrate the level of depression, anxiety and stress (Monit, 2021). The issue behind the study was different but both of the study correlates depression, anxiety and stress. Though the motive behind the findings were distinct, their parameters and psychological way of proving suppressed emotion among people due to numerous underlying reasons were close to each other.

Quesada-Puga et al. (2024) supervised a review of 14 studies with a combined sample of 4,479 nursing students during the pandemic upheaval. The authors report the prevalence rate of depression, where they found that female students were disproportionately affected, and key contributing factors included academic overload, fear of infection, lack of social interaction, and the sudden shift to online learning. On the contrary, our survey, carried out on 522 participants to perceive the emotional suppression due to social unrest, divulges diverse occupations of the participants, like students, job holders, housewives, businessmen, and others, unlike the mentioned article. However, in the preceding article, the authors only concentrated on the depression; nevertheless, our study identified expressive suppression related to the unrest, which would be positively associated with rumination and psychological distress like depression, anxiety, and stress. Additionally, female participants were more affected in comparison to males, which is similar to our study outcome.

According to a survey conducted by the National Institute of Mental Health, 75% of those hurt during the protests have depression of some degree, with more than 27.3% having serious

depression. Furthermore, 58.2% display indicators of stress or psychological strain, and over half (54.5%) display mild to severe anxiety symptoms (Dhaka Tribune, 2024). These results demonstrate how urgently those impacted by the protests need mental health care and support (Dhaka Tribune, 2024).

A study was conducted on the 288 university students of Greece, aimed at evaluating the perceived anxiety, stress, and depression. Results indicate that females had significantly greater anxiety and stress than males, while males had higher resilience and positive affect scores with an age range between 18 and 22 years old (Dafogianni et al., 2022). In addition to that, 522 participants successfully filled out our survey with a vast diversity in age range, which is 16-45, to investigate expressive suppression, rumination, depression, anxiety, and stress. Consequently, our appraisal of individual's rumination and psychological disturbances due to July uprising of student protest delineates elevated level of suppressed emotion with depression, anxiety and stress.

Replying on the rigorously justified data from the Asian Development Bank (ADB), the people who earn between \$2 (243 BDT) and \$20 (2437 BDT) per day are middle class. Therefore, if the monthly family income is approximately 7000-73000 BDT, then it will be considered as middle class. Accordingly if the monthly income is less than 7000-73000 BDT, then lower class, and if the monthly income is more than 7000-73000 BDT, then higher class (Billah, 2020). In our survey, Question in the demographic section about the family income was mentioned and according to the response of the responders, all the participants were categorized to lower class, middle class and higher class family.

4.1 Theoretical and Practical Implications

To our knowledge, this research is the first in our country to explore the role of expressive suppression within the context of significant socio-political turmoil. It also marks the first application of the ES-rumination-psychological disturbances link to identify the impact of such upheavals. Our results align with existing studies that highlight the adverse effects of ES and the mediating role of rumination. Using ES as a coping mechanism and suppressing the expression of negative emotions resulting from the turmoil would exacerbate ruminative thoughts, leading to harmful consequences for an individual's psychological adjustment and functioning. As mentioned in the initial section, prior research on social unrest has primarily concentrated on exposure to violence as a reason for psychological issues. Our study and results indicate that ES may serve as an additional mechanism explaining the impact of social unrest. Further research should concentrate more on this variable to better comprehend how this turmoil influences one's psychological and mental health.

Given the potential adverse effects of unrest-related emotional states, it is necessary to assist people in expressing their emotions during times of social turmoil. In the period of unrest, especially those marked by significant social disagreements with the government, it may be necessary to suppress emotions in certain circumstances since, as evidenced by the experience in Bangladesh. This method can be somewhat effective in reducing conflicts and promoting peace. Therefore, it is vital to identify suitable ways for individuals to express their feelings and release their emotions. One research is conducted to show the possible therapeutic benefits of clay art therapy in aiding adolescents in managing their emotions during the protest (Nan and Wing, 2021). Clay art therapy is an expressive therapy which uses techniques and creative medium of clay to help each individual explore and express their emotions, expand self-awareness and enhance their overall well-being. By researching how people handle these situations during the unrest, we can create more potent plans for fostering well-thought-out

resilience and mental health. This therapy helps people release their tension and divert them from disturbing emotions.

Practitioners can develop and implement some kind of therapeutic interventions to assist people in releasing stress caused by the protest. For instance, mindfulness-based approaches and loving-kindness meditation have been shown to effectively lower rumination by helping individuals gain better control over their emotions and cultivate kindness and compassion for themselves (Perestelo-Perez et al. (2017); Wang et al., 2021). Mindfulness- based interventions are therapy that uses meditation and body scan to help individuals create a greater awareness of their thoughts, feelings and bodily sensation in response to any emotional expression without judgement. Additionally, loving kindness meditation mainly focused on fostering feelings of love, kindness and compassion towards oneself and others. These strategies can be provided to those who are experiencing distress from unrest-related ES and rumination to assist them in coping during significant social turmoil.

Chapter 5

Conclusion

Overall, our research indicates that the impact of ES linked to disturbance is not just a result of the dispositional tendency to repress emotions. It results from limiting the expression of feelings that are particularly connected to the disturbances. This demonstrates the importance of analyzing ES linked to unrest as a factor that accounts for the negative effects of social upheaval on mental health.

Concerning the possibility of expressing one individual engagement in the unrest and the clarity of expression across all emotion prompts, according to the exploratory factor analysis, which additionally showed a greater degree of shared variance. Subsequently, individuals who report that others can readily understand their expression are also likely to report that they are more likely to show rather than hide emotions. It is also possible that these ideas cannot be effectively separated through self-report, as they naturally possess a large degree of variance. However, when we eliminated the frequency of positive emotion experience, the likelihood of expressing positive emotions remained in a distinct third factor from the negative emotion factors, as we were more interested in the construct of suppression of expression than frequency of experience.

Moreover, our findings demonstrate the link between ES and psychological disturbances can be generalized to the concept of social unrest. It is significant to keep in mind that even after controlling for participant inclination, these findings remained crucial. In the end, more stress, anxiety and depressive symptoms were linked to greater degree in relation to the unrest.

5.1 Challenges

While doing online surveys, we encountered a number of difficulties. A major challenge was to guarantee that the survey reached the target participant because of differences in internet literacy and technical availability. Again, as it is mentioned that all the information will remain anonymous, it is difficult to confirm respondent identities and stop fraudulent contributions or false information. Since there was no interviewer or any face-to-face communication with the responder, there is a possibility that the responder sometimes could not understand the question and gave intelligent answers, raising concerns about maintaining the quality of the data. Additionally, technological problems, such as malfunctions, compatibility issues, and interruptions in internet connectivity, were also seen.

5.2 Limitations and Future Prospects

Despite a wide range of people's contribution, we found some limitations that require attention. First of all, our study data was biased towards the university students who were young adults (age ranging from 19-25) and most of them showed an unsupportive attitude towards the Bangladesh Government during the student movement. Though some findings showed that young adults were more prone to the negative impacts of the unrest (e.g., Li et al., 2021), we considered this as a limitation in our study.

Secondly, our data collection duration was 2 months (Mid of November 2024 to Mid of January 2025). Due to the short time of data collection, it remains unclear whether ES related to the unrest can temporarily or permanently affect rumination and psychological distress. Lastly, we did not ask participants to explain why they prefer to suppress their emotions relating to the unrest.

In the future, we can focus more on participants with a wide age range and diverse backgrounds to enhance research validity. Moreover, longitudinal studies can perform to get better results

among participants. Furthermore, in this study, we concentrated mainly on social motivations, including the desire to balance interpersonal peace and to prevent conflicts with others, as the initial factors driving individuals to engage in expressive suppression. Nonetheless, there are additional potential motives behind expressive suppression, such as individuals' concept of the political climate during the unrest. The consequences of expressive suppression may vary based on the underlying reasons that lead individuals to engage in it. It was very challenging to create a balance between theoretical thoroughness and practical applicability during the research.

Future research should consider these factors when exploring the impact of expressive suppression in comparable social unrest situations, particularly those which are characterized by significant socio-political divisions. In the future, if researchers include the reason behind suppression, it will give a better understanding of expressive suppression related to psychological distress.

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Appendix A



Expressive Suppression Questionnaire Survey

In this survey, we will investigate the association of Expressive Suppression with psychological disorder.

The student protests in Bangladesh during July and August 2024 have left an indelible mark on the hearts and minds of many. For those who stood on the front lines, those who watched from the sidelines, and even those who felt paralyzed by the intensity of the events, the emotional toll has been immense. The echoes of these turbulent times resonate deeply, manifesting as PTSD, anxiety, depression, and a pervasive sense of anger and stress. This survey seeks to capture the profound psychological impacts of these experiences, offering a voice to the silent struggles and a path towards understanding and healing.

Demographic Information :

1.What is your gender ?

(আপনার লিঙ্গ পরিচয়)

- Male (পুরুষ)
- Female (মহিলা)
- Others (অন্যান্য)

2.What is your age?

(আপনার বয়স)

Answer:-

3. Education Level :

(শিক্ষাগত যোগ্যতা)

- Upto Primary School (প্রাথমিক)
- Upto SSC (মাধ্যমিক)
- Upto HSC (উচ্চ মাধ্যমিক)
- Undergrad student (স্নাতক ছাত্র)
- Graduated (স্নাতক)

4.What is your occupation?

(আপনার পেশা)

- Student (ছাত্র)
- Job Holder (চাকুরিজীবী)
- Housewife (গৃহিণী)
- Business (ব্যবসা)
- Others (অন্যান্য)
- Others (অন্যান্য)

7.Where did you reside during the protest?

আন্দোলনের সময় আপনি কোথায় অবস্থান করছিলেন?(উদাহরণঃ ঢাকা/ চট্টগ্রাম)

Answer:-

8. What was your attitude towards the Awami League Government during the protest?

(আন্দোলনের সময় আওয়ামীলীগ সরকারের প্রতি আপনার মনোভাব কেমন ছিল)

Very unsupportive

(অসহমত)

- 1
- 2
- 3
- 4
- 5

Very supportive

(সহমত)

5. Could you kindly share the monthly income of your household? (Approximate)

(আপনার পরিবারের মাসিক আয় (আনুমানিক))

Answer :-

6.How did you participate in the protest?

(আপনি কিভাবে জুলাই আন্দোলনে অংশগ্রহন করেছিলেন)

- I only went out to participate in the protest (আমি শুধু সরাসরি আন্দোলনে অংশগ্রহন করেছিলাম)
- I wanted to join the protest but couldn't make it due to family pressure (আমি আন্দোলনে অংশ নিতে চেয়েছিলাম কিন্তু পারিবারিক চাপে সরাসরি অংশগ্রহন করতে পারিনি)
- I went out and also used social media to support the protest (আমি সরাসরি আন্দোলনে অংশগ্রহন করেছিলাম এবং আন্দোলনের স্বপক্ষে সামাজিক যোগাযোগ মাধ্যম ব্যবহার করেছিলাম)
- I only used social media to support the protest (আমি আন্দোলনের স্বপক্ষে শুধু সামাজিক যোগাযোগ মাধ্যম ব্যবহার করেছিলাম)
- I did not want to participate in the protest (আমি আন্দোলনে অংশগ্রহন করতে চাইনি)
- I did not agree with the protest (আমি আন্দোলন এর সাথে একমত ছিলাম না)

Rumination Response Scale

The Rumination Response Scale (RRS) is a popular psychological instrument used to assess people's propensity to ruminate, especially when they're feeling down or under stress.

[Rumination is the act of continuously thinking about the same thoughts, often negative, which can lead to stress and anxiety.]

Please answer the following questions based on your typical thoughts and feelings during the July Revolution.

Sl No.	Questions	Option 1	Option 2	Option 3	Option 4
		Almost never (কখনোই না)	Sometimes (মাঝেমাঝে)	Often (প্রায়শই)	Almost always (প্রায় সবসময়)
1	Think about how alone you felt (নিজেকে কতটা একাকী অনুভব করেছিলেন)				
2	Thought “I won’t be able to do my job if I don’t snap out of this” (কখনো ভাবতেন "আমি আমার কাজ করতে সক্ষম হব না যদি আমি এটি থেকে বের না হই")				
3	Think about your feelings of fatigue and achiness (আপনার ক্লান্তি এবং যন্ত্রণার অনুভূতি সম্পর্কে চিন্তা করে দেখুন)				
4	Think about how hard it is to concentrate (মনোনিবেশ করা কতটা কঠিন ছিল তা ভেবে দেখুন)				
5	Thought “What am I doing to deserve this?” ভাবতেন "আমি এটা পাওয়ার জন্য কি করছি?"				
6	Think about how passive and unmotivated you felt. (আপনি কতটা নম্রকায়ি এবং অনুৎসাহিত অনুভব করছেন সে সম্পর্কে চিন্তা করুন।)				
7	Analyze the ongoing events to try to understand why you were depressed . (আপনি কেন হতাশ ছিলেন তা বোঝার চেষ্টা করার জন্য চলমান ঘটনাগুলি বিশ্লেষণ করেছিলেন)				

8	Thought about how you don't seem to feel anything anymore. (ভাবতেন "আপনার কোন কিছু যায় আসে না")				
9	Thought "Why can't I get going?" (ভাবতেন "আপনি কেন যেতে পারছেন না?")				
10	Thought "Why do I always react this way?" (ভাবতেন "কেন আমি সবসময় এইভাবে প্রতিক্রিয়া জানাই?")				
11	Went away by yourself and thought about why you were feeling this way. (একাকী চিন্তা করেছিলেন কেন এমন অনুভব করছেন?)				
12	Write down what you were thinking about and analyze it (আপনি যা ভাবতেন এবং বিশ্লেষণ করেছিলেন তা লিখুন।)				
13	Thought about an ongoing situation, wished it had gone better. (চলমান পরিস্থিতি সম্পর্কে চিন্তাভাবনা করতেন এবং আশা করতেন পরিস্থিতির উন্নয়ন হবে)				
14	Thought "I won't be able to concentrate if I keep feeling this way." (ভাবতেন "আমি যদি এইভাবে অনুভব করতে থাকি তবে আমি মনোনিবেশ করতে পারব না।")				
15	Thought "Why do I have problems other people don't have?" (ভাবতেন "কেন আমার এমন সমস্যা আছে যা অন্য লোকের হচ্ছে না?")				
16	Thought "Why can't I handle things better?" (ভাবতেন "কেন আমি জিনিসগুলি আরও ভালভাবে পরিচালনা করতে পারি না?")				
17	Thought about how sad you feel. (আপনি কতটা দুঃখী তা ভাবতেন?)				

18	Thought about all your shortcomings, failings, faults, mistakes. (আপনার সমস্ত অক্ষমতা, ব্যর্থতা, ভুল-ত্রুটি সম্পর্কে চিন্তা করতেন।)				
19	Thought about how you don't feel up to doing anything. (ভেবেছিলেন আপনার কিভাবে কিছুই করতে ইচ্ছে করছিল না)				
20	Analyzed your personality to try to understand why you were depressed. (আপনার ব্যক্তিত্ব বিশ্লেষণ করতেন এবং ভাবতেন কেন আপনি বিষণ্ণ বোধ করছেন)				
21	Went someplace alone to think about your feelings (আপনার অনুভূতি সম্পর্কে চিন্তা করতে একাকী কোথাও গিয়েছিলেন)				
22	Thought about how angry you are with yourself. (আপননিজের উপর কতটা রাগান্বিত ছিলেন তা নিয়ে চিন্তা করছিলেন।)				

Emotion Regulation Questionnaire (ERQ)

The Emotion Regulation Questionnaire is designed to assess individual differences in the habitual use of two emotion regulation strategies: cognitive reappraisal and expressive suppression.

Please answer the following questions based on your typical thoughts and feelings during the July Revolution.

Instructions and Items:- We would like to ask you some questions about your emotional life, in particular, how you control (that is, regulate and manage) your emotions. The questions below involve two distinct aspects of your emotional life. One is your emotional experience, or what you feel like inside. The other is your emotional expression, or how you show your emotions in the way you talk, gesture, or behave. Although some of the following questions may seem similar to one another, they differ in important ways. For each item, please answer using the following scale:

1-----2-----3-----4-----5-----6-----7
Strongly Disagree Neutral Strongly agree
(দৃঢ়ভাবে অসমর্থন করি) (দৃঢ়ভাবে সমর্থন করি)

1. ____ ____ When I want to feel more positive emotion (such as joy or amusement), I change what I'm thinking about. (যখন আমি আরও ইতিবাচক অনুভব করতে চাই (যেমন আনন্দ বা বিনোদন), আমি যা ভাবছি তা পরিবর্তন করি)
2. ____ ____ I keep my emotions to myself. (আমি আমার আবেগে নজিরে কাছ দে রাখি)
3. ____ ____ When I want to feel less negative emotion (such as sadness or anger), I change what I'm thinking about. (যখন আমি কম নেতিবাচক অনুভব করতে চাই (যেমন দুঃখ বা রাগ), আমি যা ভাবছি তা পরিবর্তন করি)
4. ____ ____ When I am feeling positive emotions, I am careful not to express them. (যখন আমি ইতিবাচক অনুভব করি, আমি সেগুলি প্রকাশ না করার ব্যাপারে সতর্ক থাকি)
5. ____ ____ When I'm faced with a stressful situation, I make myself think about it in a way that helps me stay calm. (যখন আমি একটি চাপপূর্ণ পরিস্থিতির সম্মুখীন হই, তখন আমি নিজেকে এটি সম্পর্কে এমনভাবে ভাবি যা আমাকে শান্ত থাকতে সাহায্য করে।)
6. ____ ____ I control my emotions by not expressing them. (আমি আমার আবেগকে প্রকাশ না করে নিয়ন্ত্রণ করি)

7. ____ ____ When I want to feel more positive emotion, I change the way I'm thinking about the situation.

(যখন আমি আরও ইতিবাচক অনুভব করতে চাই, আমি পরিস্থিতি সম্পর্কে চিন্তার ধরণ পরিবর্তন করি)

8. ____ ____ I control my emotions by changing the way I think about the situation I'm in.

(আমি যে পরিস্থিতিতে আছি সে সম্পর্কে আমার চিন্তাভাবনা পরিবর্তন করে আমি আমার আবেগ নিয়ন্ত্রণ করি)

9. ____ ____ When I am feeling negative emotions, I make sure not to express them. (আমি

যখন নেতিবাচক অনুভব করি, তখন আমি সেগুলি প্রকাশ না করার বিষয়টি নিশ্চিত করি)

10. ____ ____ When I want to feel less negative emotion, I change the way I'm thinking about the situation.

(যখন আমি কম নেতিবাচক অনুভব করতে চাই, আমি পরিস্থিতি সম্পর্কে চিন্তার ধারা পরিবর্তন করি)

Note: Do not change item order, as items 1 and 3 at the beginning of the questionnaire define the terms “positive emotion” and “negative emotion”.

Depression, Anxiety and Stress Scale - 21 Items (DASS-21)

The Depression, Anxiety and Stress Scale-21 Items (DASS-21) is a set of three self-report scales designed to measure the emotional states of depression, anxiety and stress.

Please read each statement and select a number 0,1,2 or 3 which indicates how much the statement applied to you based on your typical thoughts and feelings during the July Revolution. Do not spend too much time on any statement.

The rating scale is as follows:

- 0 Did not apply to me at all
- 1 Applied to me to some degree, or some time
- 2 Applied to me to a considerable degree or a good part of time
- 3 Applied to me very much or most of the time

SI NO.	Question	Did not apply to me at all	Applied to me to some degree, or some of the time	Applied to me to a considerable degree or a good part of time	Applied to me very much or most of the time
		0	1	2	3
1(s)	I found it hard to wind down. (আমি মানসিক চাপের পরে স্বাভাবিক হতে কঠিন বোধ করেছি)				
2(a)	I was aware of the dryness of my mouth. (আমি আমার মুখের শুষ্কতা সম্পর্কে সচেতন ছিলাম)				
3(d)	I couldn't seem to experience any positive feeling at all. (আমি মোটেও ইতিবাচক অনুভূতি উপলব্ধি করতে পারিনি)				
4(a)	I experienced breathing difficulty (e.g. excessively rapid breathing, breathlessness in the absence of physical exertion). (আমি শ্বাসকষ্ট অনুভব করেছি (যেমন অত্যধিক দ্রুত শ্বাস				

	প্রশ্বাস, শারীরিক পরিশ্রমের অনুপস্থিতিতে শ্বাসকষ্ট))				
5(d)	I found it difficult to work up the initiative to do things. (আমি উদ্যোগ নিয়ে কাজ করা কঠিন বলে মনে করেছিলাম)				
6(s)	I tended to over-react to situations. (আমি পরিস্থিতির প্রতি অতিরিক্ত প্রতিক্রিয়া দেখাতাম)				
7(a)	I experienced trembling (e.g. in the hands). (আমি কাঁপুনি অনুভব করেছি (যেমন হাতে))				
8(s)	I felt that I was using a lot of nervous energy. (আমি অনুভব করেছিলাম যে আমি অনেক স্নায়বিক শক্তি ব্যবহার করছি)				
9(a)	I was worried about situations in which I might panic and make a fool of myself. (আমি এমন পরিস্থিতি নিয়ে চিন্তিত ছিলাম যেখানে আমি আতঙ্কিত হয়ে নিজেকে বোকা বানিয়ে ফেলতে পারি)				
10(d)	I felt that I had nothing to look forward to. (আমি অনুভব করেছিলাম যে আমার কাছে অপেক্ষা করার কিছু নেই)				
11(s)	I found myself getting agitated. (আমি নিজেকে বিস্মুদ্ধ হয়ে উঠতে দেখেছি)				
12(s)	I found it difficult to relax. (আমি আরাম করা কঠিন বলে মনে করেছি)				

13(d)	I felt down-hearted and blue. (আমি নিরুৎসাহিত অনুভব করেছিলাম)				
14(s)	I was intolerant of anything that kept me from getting on with what I was doing. (আমি যা করছিলাম তার পথে বাধা হওয়া সব কিছুর প্রতি আমি অসহিষ্ণু ছিলাম)				
15(a)	I felt I was close to panic. (আমি অনুভব করছিলাম যে আমি আতঙ্কের কাছাকাছি ছিলাম)				
16(d)	I was unable to become enthusiastic about anything. (আমি কিছুতেই উৎসাহী হতে পারিনি)				
17(d)	I felt I wasn't worth much as a person. (আমি অনুভব করছিলাম যে আমি একজন ব্যক্তি হিসাবে খুব বেশি মূল্যবান নই)				
18(s)	I felt that I was rather touchy. (আমি অনুভব করেছিলাম যে আমি স্পর্শকাতর ছিলাম)				
19(s)	I was aware of the action of my heart in the absence of physical exertion (e.g. sense of heart rate increase, heart missing a beat). (আমি শারীরিক পরিশ্রমের অভাবে আমার হৃদক্ৰিয়া সম্পর্কে সচেতন ছিলাম (যেমন হৃদস্পন্দন বৃদ্ধির অনুভূতি, হৃদস্পন্দন অনুপস্থিত))				
20(a)	I felt scared without any good reason. (আমি কোন যুক্তিসঙ্গত কারণ ছাড়াই ভয় পেয়েছিলাম)				

21(d)	I felt that life was meaningless. (আমি অনুভব করেছিলাম যে জীবন অর্থহীন)				
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NB: Scores on the DASS-21 will need to be multiplied by 2 to calculate the final score.

Total score :-

	Depression	Anxiety	Stress
Normal	0-9	0-7	0-14
medium	10-13	8-9	15-18
Moderate	14-20	10-14	19-25
Several	21-27	15-19	26-33
Extremely Several	28+	20+	34+

Emotion Experience and Expressive Suppression Scale (EEES)

EEES is the Emotion Experience and Expressive Suppression scale which revealed novel findings about suppression of emotion expression in relation to depression and schizotypy.

Final version based on results of analyses

The following seven emotion prompts are used in those questions below:

“Fear: Afraid, Scared”

“Hostility: Angry, Hostile”

“Guilt: Guilty, Ashamed”

“Sadness: Sad, Lonely”

“Joviality: Happy, Excited”

“Self-assurance: Proud, Confident”

“Attentiveness: Alert, Attentive”

1.

A. In the past year, how often have you felt (Fear: Afraid, Scared)? গত বছরে, আপনি কতটা ভয় (ভীত, ভয় ভয়) অনুভব করেছেন?

- Almost Never (কখনোই না)
- Several Times per Month (প্রতি মাসে কয়েকবার)
- Several Times per Week (প্রতি সপ্তাহে কয়েকবার)
- Nearly Every Day (প্রায় প্রতিদিন)
- About Once per Day (দৈনিক প্রায় একবার)
- Multiple Times per Day (দৈনিক একাধিকবার)
- Nearly All the Time (প্রায় সবসময়)

B. Generally, when you feel (Fear: Afraid, Scared), do you tend to hide or show the way you feel? সাধারণত, আপনি যখন ভয় (ভীত, ভয় ভয়) অনুভব করেন, তখন আপনি কি আপনার অনুভূতি লুকিয়ে রাখার বা দেখানোর প্রবণতা রাখেন?

- I always show it (আমি সবসময় এটা প্রকাশ করি)
- I usually show it (আমি সাধারণত এটা প্রকাশ করি)
- I am slightly more likely to show (আমি এটা কিছুটা প্রকাশ করি)
- About half the time I hide it, and half the time I show it (আমি অর্ধেক সময় এটা লুকিয়ে রাখি এবং অর্ধেক সময় প্রকাশ করি)
- I am slightly more likely to hide it (আমি এটা কিছুটা লুকিয়ে রাখি)
- I usually hide it (আমি সাধারণত এটা লুকিয়ে রাখি)
- I always hide it (আমি সবসময় এটা লুকিয়ে রাখি)

2.

A. In the past year, how often have you felt (Hostility: Angry, Hostile)? গত বছরে, আপনি কতটা প্রতিকূল (রাগান্বিত, প্রতিকূলতা) অনুভব করেছেন?

- Almost Never (কখনোই না)
- Several Times per Month (প্রতি মাসে কয়েকবার)
- Several Times per Week (প্রতি সপ্তাহে কয়েকবার)
- Nearly Every Day (প্রায় প্রতিদিন)
- About Once per Day (দৈনিক প্রায় একবার)
- Multiple Times per Day (দৈনিক একাধিকবার)
- Nearly All the Time (প্রায় সবসময়)

B. Generally, when you feel (Hostility: Angry, Hostile), do you tend to hide or show the way you feel?(সাধারণত, আপনি যখন প্রতিকূল (রাগান্বিত, প্রতিকূলতা) অনুভব করেন, তখন আপনি কি আপনার অনুভূতি লুকিয়ে রাখার বা দেখানোর প্রবণতা রাখেন)

- I always show it (আমি সবসময় এটা প্রকাশ করি)
- I usually show it (আমি সাধারণত এটা প্রকাশ করি)
- I am slightly more likely to show (আমি এটা কিছুটা প্রকাশ করি)
- About half the time I hide it, and half the time I show it (আমি অর্ধেক সময় এটা লুকিয়ে রাখি এবং অর্ধেক সময় প্রকাশ করি)
- I am slightly more likely to hide it (আমি এটা কিছুটা লুকিয়ে রাখি)
- I usually hide it (আমি সাধারণত এটা লুকিয়ে রাখি)
- I always hide it (আমি সবসময় এটা লুকিয়ে রাখি)

3.

A. In the past year, how often have you felt (Guilt: Guilty, Ashamed)?(গত বছরে, আপনি কতটা অপরাধবোধ (দোষী,লজ্জিত) অনুভব করেছেন)

- Almost Never (কখনোই না)
- Several Times per Month (প্রতি মাসে কয়েকবার)
- Several Times per Week (প্রতি সপ্তাহে কয়েকবার)
- Nearly Every Day (প্রায় প্রতিদিন)
- About Once per Day (দৈনিক প্রায় একবার)
- Multiple Times per Day (দৈনিক একাধিকবার)
- Nearly All the Time (প্রায় সবসময়)

B. Generally, when you feel (Guilt: Guilty, Ashamed), do you tend to hide or show the way you feel?(সাধারণত, আপনি যখন অপরাধবোধ (দোষী,লজ্জিত) অনুভব করেন, তখন আপনি কি আপনার অনুভূতি লুকিয়ে রাখার বা দেখানোর প্রবণতা রাখেন)

- I always show it (আমি সবসময় এটা প্রকাশ করি)
- I usually show it (আমি সাধারণত এটা প্রকাশ করি)
- I am slightly more likely to show (আমি এটা কিছুটা প্রকাশ করি)
- About half the time I hide it, and half the time I show it (আমি অর্ধেক সময় এটা লুকিয়ে রাখি এবং অর্ধেক সময় প্রকাশ করি)
- I am slightly more likely to hide it (আমি এটা কিছুটা লুকিয়ে রাখি)
- I usually hide it (আমি সাধারণত এটা লুকিয়ে রাখি)
- I always hide it (আমি সবসময় এটা লুকিয়ে রাখি)

4.

A. In the past year, how often have you felt (Sadness: Sad, Lonely)?

গত বছরে, আপনি কতটা দুঃখ (দুঃখজনক,একাকী) অনুভব করেছেন?

- Almost Never (কখনোই না)
- Several Times per Month (প্রতি মাসে কয়েকবার)
- Several Times per Week (প্রতি সপ্তাহে কয়েকবার)
- Nearly Every Day (প্রায় প্রতিদিন)
- About Once per Day (দৈনিক প্রায় একবার)
- Multiple Times per Day (দৈনিক একাধিকবার)
- Nearly All the Time (প্রায় সবসময়)

B. Generally, when you feel (Sadness: Sad, Lonely), do you tend to hide or show the way you feel?(সাধারণত, আপনি যখন দুঃখ (দুঃখজনক,একাকী) অনুভব করেন, তখন আপনি কি আপনার অনুভূতি লুকিয়ে রাখার বা দেখানোর প্রবণতা রাখেন)

- I always show it (আমি সবসময় এটা প্রকাশ করি)
- I usually show it (আমি সাধারণত এটা প্রকাশ করি)
- I am slightly more likely to show (আমি এটা কিছুটা প্রকাশ করি)
- About half the time I hide it, and half the time I show it (আমি অর্ধেক সময় এটা লুকিয়ে রাখি এবং অর্ধেক সময় প্রকাশ করি)
- I am slightly more likely to hide it (আমি এটা কিছুটা লুকিয়ে রাখি)
- I usually hide it (আমি সাধারণত এটা লুকিয়ে রাখি)
- I always hide it (আমি সবসময় এটা লুকিয়ে রাখি)

5.

A. In the past year, how often have you felt (Joviality: Happy, Excited)? গত বছরে, আপনি কতটা উল্লাস (খুশি, উত্তেজিত) অনুভব করেছেন?

- Almost Never (কখনোই না)
- Several Times per Month (প্রতি মাসে কয়েকবার)
- Several Times per Week (প্রতি সপ্তাহে কয়েকবার)
- Nearly Every Day (প্রায় প্রতিদিন)
- About Once per Day (দৈনিক প্রায় একবার)
- Multiple Times per Day (দৈনিক একাধিকবার)
- Nearly All the Time (প্রায় সবসময়)

B. Generally, when you feel (Joviality: Happy, Excited), do you tend to hide or show the way you feel? (সাধারণত, আপনি যখন উল্লাস (খুশি, উত্তেজিত) অনুভব করেন, তখন আপনি কি আপনার অনুভূতি লুকিয়ে রাখার বা দেখানোর প্রবণতা রাখেন)

- I always show it (আমি সবসময় এটা প্রকাশ করি)
- I usually show it (আমি সাধারণত এটা প্রকাশ করি)
- I am slightly more likely to show (আমি এটা কিছুটা প্রকাশ করি)
- About half the time I hide it, and half the time I show it (আমি অর্ধেক সময় এটা লুকিয়ে রাখি এবং অর্ধেক সময় প্রকাশ করি)
- I am slightly more likely to hide it (আমি এটা কিছুটা লুকিয়ে রাখি)
- I usually hide it (আমি সাধারণত এটা লুকিয়ে রাখি)
- I always hide it (আমি সবসময় এটা লুকিয়ে রাখি)

6.

A. In the past year, how often have you felt (Self-assurance: Proud, Confident)?

(গত বছরে, আপনি কতটা আত্ম-নিশ্চয়তা (গর্বিত, আত্মবিশ্বাসী) অনুভব করেছেন)

- Almost Never (কখনোই না)
- Several Times per Month (প্রতি মাসে কয়েকবার)
- Several Times per Week (প্রতি সপ্তাহে কয়েকবার)
- Nearly Every Day (প্রায় প্রতিদিন)
- About Once per Day (দৈনিক প্রায় একবার)
- Multiple Times per Day (দৈনিক একাধিকবার)
- Nearly All the Time (প্রায় সবসময়)

B. Generally, when you feel (Self-assurance: Proud, Confident), do you tend to hide or show the way you feel?

(সাধারণত, আপনি যখন আত্ম-নিশ্চয়তা (গর্বিত, আত্মবিশ্বাসী) অনুভব করেন, তখন আপনি কি আপনার অনুভূতি লুকিয়ে রাখার বা দেখানোর প্রবণতা রাখেন)

- I always show it (আমি সবসময় এটা প্রকাশ করি)
- I usually show it (আমি সাধারণত এটা প্রকাশ করি)
- I am slightly more likely to show (আমি এটা কিছুটা প্রকাশ করি)
- About half the time I hide it, and half the time I show it (আমি অর্ধেক সময় এটা লুকিয়ে রাখি এবং অর্ধেক সময় প্রকাশ করি)
- I am slightly more likely to hide it (আমি এটা কিছুটা লুকিয়ে রাখি)
- I usually hide it (আমি সাধারণত এটা লুকিয়ে রাখি)
- I always hide it (আমি সবসময় এটা লুকিয়ে রাখি)

7.

A. In the past year, how often have you felt (Alertness: Alert, Attentive)?

(গত বছরে, আপনি কতটা মনোযোগ (সতর্ক, মনোযোগী) অনুভব করেছেন)

- Almost Never (কখনোই না)
- Several Times per Month (প্রতি মাসে কয়েকবার)
- Several Times per Week (প্রতি সপ্তাহে কয়েকবার)
- Nearly Every Day (প্রায় প্রতিদিন)
- About Once per Day (দৈনিক প্রায় একবার)
- Multiple Times per Day (দৈনিক একাধিকবার)
- Nearly All the Time (প্রায় সবসময়)

B. Generally, when you feel (Alertness: Alert, Attentive), do you tend to hide or show the way you feel?

(সাধারণত, আপনি যখন মনোযোগ (সতর্ক, মনোযোগী) অনুভব করেন, তখন আপনি কি আপনার অনুভূতি লুকিয়ে রাখার বা দেখানোর প্রবণতা রাখেন)

- I always show it (আমি সবসময় এটা প্রকাশ করি)
- I usually show it (আমি সাধারণত এটা প্রকাশ করি)
- I am slightly more likely to show (আমি এটা কিছুটা প্রকাশ করি)
- About half the time I hide it, and half the time I show it (আমি অর্ধেক সময় এটা লুকিয়ে রাখি এবং অর্ধেক সময় প্রকাশ করি)
- I am slightly more likely to hide it (আমি এটা কিছুটা লুকিয়ে রাখি)
- I usually hide it (আমি সাধারণত এটা লুকিয়ে রাখি)
- I always hide it (আমি সবসময় এটা লুকিয়ে রাখি)

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