

1 Hasten Slowly, Avoid Zero Error Syndrome and No Reaction 2 Time

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4 Received: 1 January 1970 Accepted: 1 January 1970 Published: 1 January 1970

6 Abstract

7 ?Hasten slowly? are two simple antonymous words consisting of a simple self- contradictory
8 statement ladening with the grave meaning of life. It seems to be surprising, glancing that two
9 inter-penetrated words are juxtaposed together to erupt the curiosity of the readers about its
10 use and function. The very word ?Hasten? emerges from the word ?haste? denoting the
11 meaning of the word ?quick? and ?hasten? is the verbal derivative of the word ?haste?
12 laybaring the exegesis of ?quicken?. What is about ?slowly?? It epitomizes the reverse
13 meaning of ?quickly?. So, what does the statement mean? Actually, it connotes the sense of
14 doing anything quickly, meticulously and sincerely. It is the trek of hurriedness with sincerity
15 and dedication. This ?hasten slowly? goes quite opposite to the sense and sensibility of the
16 two heinous bents of mind of modern era â???" ?zero error syndrome? and ?no reaction time?.
17 These two unnecessary evil tendencies pave the way to the suffocation of modern people
18 de-capacitating their work spirit and abating the work standard. Thus, ?hasten slowly?
19 should be positively nurtured to eliminate these two phrasal expressions of morbid mindset.

21 *Index terms—*

22 1 Introduction

23 asten slowly' are two simple antonymous words consisting of a simple self-contradictory statement laden with the
24 grave meaning of life. It is surprising that two words of opposite meaning are juxtaposed together to erupt the
25 curiosity of the readers about its use and function. The word 'Hasten' is the verbal derivative of the word 'haste',
26 denoting the meaning of the word 'quicken'. What is about 'slowly'? It epitomizes the reverse meaning of the
27 word 'quickly.' So, what does the statement mean? It connotes the sense of doing anything quickly, meticulously,
28 and sincerely. It is the trek of hurriedness with sincerity and dedication. Thus, the expression 'hasten slowly'
29 goes opposite to the sense of the two heinous trends of the modern era -"zero error syndrome" and "no reaction
30 time." These two unnecessary evil tendencies pave the way to the suffocation of today's people de-capacitating
31 their work spirit and diminishing the work standard. Thus, 'hasten slowly' should be positively nurtured to
32 eliminate these two phrasal expressions of morbid mindset.

33 2 II.

34 3 Slow and Steady Wins the Race

35 The sentence 'Slow and steady wins the race' is a universal proverbial statement. Everybody accepts it without
36 much criticism. It is also a perpetual fact. Doing something slowly and steadily renders the best output as
37 thoughts and actions, being interlinked together, can work harmoniously and spontaneously. If an action is
38 accomplished thoughtfully and deliberately, it becomes outsmart and fruitful. There is no doubt about it. It also
39 becomes effective. That is why; Sophocles in 'Oedipus the Rex' says that the quickest thoughts are the seldom
40 safest. He means that the quickest thoughts cannot be commensurate with the course of action. As such, the
41 outcome of the action cannot be upto the utmost satisfaction. Shakespeare also has the same sonorous soprano
42 in 'Romeo and Juliet' saying that a man in hurried action falls as a reaction. The action without deliberate

43 thoughts can be hazardous or less standardized. So, a man should, in no way, be unnecessarily hurried while
 44 discharging his duties. Rather, he should do any job deliberately and astutely.

45 But the most problematic issue lies in another context. What can be the output when a man has to do
 46 something under the grim pressure of a huge number of diversified commitments without adequate time? It
 47 will simply be a hodge-podge. The situation gets more devastating and indescribable when he is sourly ogled
 48 by the eyes of his superior to do anything without any error and without any reaction time. At that time, the
 49 pulsation of the person going to discharge the duties increases uncontrollably, and he falls into great perplexity
 50 and mesmerization. The 'no reaction time' and the 'zero error syndrome' are two sickly diabolic forces in the
 51 modern era that minimize the work spirit, lessen the work rate and degrade the work standard.

52 4 III. The Necessity of Promptness and Steadiness

53 It is for sure that modern age is the age of science and technology. That is why, the statement 'slow and steady
 54 wins the race' is now half-truth and obsolete. Rather, everything undergoes great momentum. There is no way
 55 to be slow and steady as man reaches the supersonic or hypersonic speed. Slowness is a stale issue. Only the
 56 fittest with the promptness and steadiness can survive in this age while the slowness and sluggishness are to be
 57 eliminated over the time. But it is the human being, not beyond the limitation or drawback. Napoleon Bonaparte
 58 says, "Everything is possible by man and impossibility is a word to be found in a fool's dictionary." It is correct,
 59 but it is un-denying that the standard of doing any work is directly proportional to the reaction time a man takes.
 60 The more reasonable time he takes, the more quality of the work he can ensure. Besides, if he remains free from
 61 the panic of making mistakes, he can give his best effort, and thus, provide quality output. But in today's world,
 62 we are so hurried under multifarious grim pressure that we can't be steady nor concentrate on a particular point.
 63 That's why; Mathew Arnold, in his famous poem 'The Scholar Gypsy', said that our thoughts are thousand
 64 times divided and we are always restless. As a result, we can't render our best output. Same tone about the
 65 people of today's world is also tuned in T. S. Eliot's famous poem, "The Love Song of J. Alfred Prufrock." The
 66 poet said that modern men are restless for trivial things and futile thoughts. As such, they cannot be effective
 67 in materializing their plan.

68 5 IV.

69 To Err is Human 'To err is human' is a worldwide universal truth. Nobody can deny nor refute it. 'Man can
 70 mistake' is quite natural. Mistaking is an integral part of human life. There is no doubt about it. Those working
 71 more may make more mistakes and commit more flaws. Making a mistake is nothing new for human beings.
 72 Instead, committing no error is unnatural and unexpected. An error is not an offense as an offense is related
 73 to intentionally doing anything undesirable and unwelcoming. But, in today's world, nobody wants, nor even is
 74 ready to accept any mistake at any cost or give adequate time to do any job smoothly. Everybody expects things
 75 to be done overnight and flawlessly. Thus, the ultimate result is accelerating heart beats, increasing tension rate,
 76 and deteriorating health hazards. That is why; no work is getting standardized upto the mark. Every assignment
 77 is undergoing a pathetic fallacy. So, it is an affable clarion call to all of us to come out of the existing notion
 78 and relentlessly follow the norms of 'Hasten Slowly,' that is, not doing now without any reaction time, instead
 79 of doing hurriedly but deliberately and contemplatively, avoiding the mistakes as many as possible or without
 80 any error if possible. To do once, never twice, or thrice is the motto of every action. In this regard, setting the
 81 standard should be the prime focus. Consistently scoring ten out of ten is not the standard or motto of doing
 82 anything. Then, the quality will fall down. Instead, six out of ten should be the expected level, and then, the
 83 natural course of action can ensure the best get.

84 V.

85 6 Kazi Nazrul Islam's View

86 Our national poet 'Kazi Nazrul Islam' in his "Jouboner Gaan", said that he is in the group of contemplation,
 87 not action. Contemplation behind every action works like the blood in the human body beyond human visibility.
 88 Action and contemplation are two everinseparable sides of a single coin. An action without contemplation is a
 89 boat in the vast ocean without a rudder. But in this era of supersonic speed, there is no business of contemplation
 90 nor any reaction session. We always believe in action, not in contemplation or thinking deeply. Just doing the
 91 work like a machine is the devastating trend of the modern age. That is why; the work standard sometimes
 92 deteriorates abruptly to a greater extent. There is no time for today's people to take a nap or fall the sigh even.
 93 They are panting and doing the work without any respite diminishing even the vitality of their life.

94 7 VI.

95 Life in Death is More Sufferable than Life or Death T.S. Eliot, in his poem 'The Waste Land,' describes the
 96 suffocation of Sybil, a beautiful mythological lady. She was punished for her betrayal with the sun god 'Apollo'
 97 who endorsed her exemplary punishment. Once, the god (Apollo) fell in the deep love with Sybil and wanted
 98 to marry her. Thus, he asked her what she wanted to be in her life. She wanted only to be immortal and he
 99 (Apollo) granted her immortality as he desired to take her as his beloved for her paragon beauty with the pagan
 100 eyes. She was a lady with a tall figure like a beautiful goddess. But when she denied being the beloved of Apollo,

101 she was punished. She was kept inside a bottle hanging her by its cork, tightly attached. There was no air
102 passage in that bottle, and thus, Sybil was suffocated. She couldn't live nor even die because of her immortality.
103 As a result, she was there in a life-in-death condition. When the cowboys came with their herds and asked Sybil
104 what she wanted in her life, she answered she wanted to die only. The reason is that she was in a life-in-death
105 condition, that is, more sufferable than life or death. Living with the crouching effect of tension, anxiety, etc is
106 as sufferable as the dying state of Sybil. But life-in-death is more sufferable and agonistic than living or dying.
107 The two intangible facts, 'zero error syndrome' and 'no reaction time' in the critical age of sighs and suffocation,
108 act as the catalyst to create such a life-in-death condition in human life that it eventually degrades the work
109 standard or the quality of jobs.

110 **8 VII.**

111 **9 Conclusion**

112 Working is an art. Many people can do the same work in many ways, following their artistic style. For this, the
113 quality of work may vary from man to man. Somebody can do a job as quickly as possible, some may take more
114 time, and some may make a few mistakes, some more. It depends upon their capacity and capability. But it is
115 accurate and universal that the quality of a job can best be ensured if a man can do it without any apprehension
116 of committing any error and with adequate time, whatever is needed. It is because he gets the scope to ponder
117 over it. He can deliberately make a plan and then execute it soundly. But if he does it hurriedly without any
118 thought or contemplation, definitely its quality will go underneath or degrade. He may make the most probable
119 mistakes, which many of us in today's busiest world are not ready to accept. That is why; many litterateurs in
120 different literature depict the point with immense prominence. So, if we can accept the errors of doing any work
121 to a certain extent and give some relaxation time, we can expect more quality output in turn.

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