CONFETTI OF LITERARY THOUGHTS

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On the Term of Exile: The Politics and Mental Pangs of Leaving one's Country out of Force or Choice: Diaspora in the Political Poems of Bertholt Brecht

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The word diaspora originated from Greek words "dias" which means scatter and "spora" which means "seed." The word originated from a concept of agriculture. The term has its Biblical origin too. In Old Testament, it refers to the scattering of the Jewish tribe throughout the globe.Oxford Advanced Learner's Dictionary defines diaspora as "the movement of people away from their own country to live and work in other countries."**(418)** In Post Colonialism, it refers to the voluntary and forced exile of the colonial subjects to other nations and areas. After Colonialism ended, many of the colonial subjects preferred to migrate to other countries for the sake of better life conditions. During war and terrorism many people seek political shelter in the neighbouring countries. Economic problems, unemployment etc. in ones motherland also force men to go on temporary or permanent exile.

Bertholt Brecht(1898-1956) was a German playwright, theatre practitioner and poet. He was born in an upper middle class home in Germany. After his school education, he went to study medicine. "When Nazis came to power in 1933, he was the first to bear the marks of fascist barbarism.**(Mator 2)**. His books were burned, the door of the theatres in which he staged his early plays were closed. The torture went to an extent to which he was denied nationality. He went on an exile from 1933 to 1947. During this period he wondered in Austria, France, Switzerland and in Denmark. After this he went to USA and stayed there till 1947. He was politically very active during his exhile . He was in the front fighting against fascism. He also remained faithful to the cause of the working class. He threw all his ardour and creative energies in rich political activity.

Many of his poems are political and propagandist in nature. He discusses the problems faced by migrants in many of them.

"Homer had no homeland

And Dante had to leave his own

Lucretius went into exile

Like Heine and so lies

Brecht under a Danish roof of snow."

(Brecht The Exile of Poets 1-5)

Ranging from language to shelter, food to culture,a migrant would be full of problems even if he/she went on an exile out of one's own choice.

"If mastering the language is too hard

Only be patient;

The telegram imploring your return

Won't need translation."

(**Brecht: On the Term of Exile 9-12)**

He writes about assimilation, the greatest problem faced by a migrant in an alien land. They cannot absorb themselves into an alien land. They find many cultural practices revolting. But they have no choice but to bear all the bitterness without complaining. Nobody would hear the wails of a person who is forced to stay in a foreign land. Whatever he has, he would have to accept with gratitude because the conditions in his homeland would be worse than this as he writes:

"Slave, who is it who shall free you?

Those in deep darkness lying

Comrade those alone can see you

They alone can hear you crying."

(-------- **All of Us or None 1-4)**

The poem *All of Us or None* is full of such paradoxes when the poet says that only hungry men can feed you, only the beaten ones can avenge your blows etc. In all these lines we see the spirit of the poet who is ready to avenge his fellowmen from an alien land. Even if driven out of his homeland he is ever ready to drive out the forces which have driven him out. He is optimistic about the outcome of his struggles:"The wall that keeps you out is crumbling too:" He hopes in the poem *On the Terms of Exile*.

In the meanwhile, he plans to fight for the common good of the working class. He was never the official member of the communist party but he was always ready to fight for the cause of the downtrodden. So, throughout his exile he was politically active. He wanted the workers of the world to unite:

"Black or white o brown or yellow

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Leave your old disputes behind

Once start talking with your fellow

Men you will soon be of one mind."

(Solidarity 11-14)

Towards the end of the same poem, he warns his fellow beings saying that the rulers would always like to divide them and rule. They want to split and fool them so that they can always remain on top. An interesting thing to note here is that a majority of Brechtian poems are written in first person. The poet identifies himself with those who toil. He becomes the messiah of the people who suffer in alien lands. He wants to unite them and form asolidarity against all tortures and injustices. He is optimistic about the outcome of his struggles. He believes in the Utopian ideals of "Bread for the hungry and peace for all."

Unlike the people who live in alien lands Brecht never believed in the idealized picture of his homeland. He always believed that living in exile was far more better than living in a land where your individual freedom to speak, write and work will be curtailed by the Nazi government. Where ever he went he always fought in the forefront against all forms of fascism. He used his pen to fight against fascism. In the poem sermon he complains about Nazi government:"They ask us what to eat, what not to think." Like all intellectuals he was against all sorts of slavery. So we cannot see any nostalgic memories about his homeland in any of the Brecht's poems. He sees his homeland as a place where he would have to live as a slave until somebody intervenes and frees them from this abyss.

Brecht lived most of his life outside Germany. He lived in Denmark for many years ,until he died in East Berlin in 1956. So he pictures himself as lying under the Danish roof of snow in the poem *the Exile of Poets*. But he is sure that the walls that keep him out are crumbling too. And his stay in the alien land is temporary. In the meanwhile he wants to work for those who suffer. They include, the war refugees the working class and the people who thirst and hunger. Even if propagandist in nature, Brecht's poems are universal. Their universal appeal lies in the fact that wherever they occur human sufferings are identical.

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Mary Kom and Williams Sisters: The Undying Sportswomen Spirit

KHADEEJA DILNA   KRISHNA SUNDER

Women's participation in sports has a long history. It has not followed a linear path towards greater participation. Sports has been considered a highly gendered social sphere as women were denied their participation. "It serves as a site for celebrating skills and values clearly marked as 'masculine'" (Bryson,1983). Gender has become an important factor in the sociology of sport since 1970s. Women have been excluded from the field as they lack physical dominance, aggression and competitiveness. The sport has been predominantly a male preserve and often considered as a site for hegemonic masculinity. The society has created demarcations between men and women in the field of sports. Sports has played a historical role in the maintenance of hierarchical gender relations and women's participation and performance in sports has always been negotiated with this set of hierarchical gender relations.

Women have been fighting for equal opportunities in every fields all throughout history. In sports, specifically, they were considered physically weak to involve in the games. The conventions of the society shattered their long-held dreams. They were expected to be equally fit as men and to have certain gender perceptions such as assertiveness, aggressiveness and power which are contradictory to the general notions about women. There are many women who have broken the stereotypes of the society and transcended the dominated sphere of sports. Many biopics have played a significant role in portraying the life of such women.

The movie 'Mary Kom' directed by Omung Kumar revolves around the life of an eponymous boxer, MC Mary Kom, the only woman to win the World Amateur

Boxing Championship six times. The daughter of a poor farmer in Manipur fights all the obstacles and pursue her ultimate dream by balancing the needs of personal and professional lives. Like every other sportswomen, Mary Kom has also faced lack of opportunities and facilities. She is one of the finest examples that show the world that if one has the willpower, no one can stop them from achieving their passion. Women are often considered physically weak and creates a notion in everyone's mind that they are incompetent in the dominated sphere of sports. In contrary to this, Mary Kom has become successful by exposing her excellence in a physically demanding sport.

Mary Kom nicknamed as 'Magnificient Mary' is portrayed as an inspiration for thousands of women, especially in India. As the well-known proverb says "If you educate a girl, you educate a nation", one female player will inspire the whole world to achieve the same. Though there are constraints put towards the sporting mothers, many female athletes have demonstrated that motherhood can bring athletic identity. In many instances, the society questions their identity, as it contradicts the traditional "good mother" ideals. Kom breaks this traditional ideals by returning with a huge comeback after her delivery. The power of motherhood is revealed when her coach says "A woman becomes even stronger after becoming a mother. And now your strength has increased two-fold. So we will work twice hard" (1:32:05). Mary Kom reinforces her identity after being subjected to criticisms and facing failures. Mary Kom's father is a typical conservative father who stands against his daughter's dream. The scene in which he points out to the boxing glove and says "This is no girl's toy" (00:04:46) and "Who will marry you once your nose and face are broken?" (00:06:45) reveals his conformity to the conventional rules of the society. In a state like Manipur, where there is an impediment to

women's progress in sports, Mary Kom has outshined men through her perseverance. She broke the gender barriers by participating in a masculine sport which is indicated in her father's words "From the first time you picked them up, you've started acting like a boy" (00:06:52). The female masculinity of Mary Kom is clearly presented in her fight with a boy in the village and she gets mocked by his words "We've got the female Mohammad Ali over here!" (00:07:51). Mary Kom is faced with many challenges as the discourses of femininity and masculinity control the domain of sports. Though she dislikes calling her a 'boy', the society limits her image to a 'masculine' female through her profession.

Women are often subjected to social deprivation and their capabilities are undermined. There are differences in facilities and opportunities provided to men and women. When the interviewer asks "Why is it that in spite of having a huge population, we have managed to produce such few champions. Is it because of lack of talent"? (00:45:43) Kom replies that "It's not because of lack of talent, but the lack of facilities to promote the talent" (00:45:52). The federation refuses to provide more facilities to Kom than the everyday tea and banana diet. The participation of women arouses many problems and the availability of infrastructure only to a particular section of the society and also the social and economic inequalities affect the progress of women's sports in the country. There is huge discrepancy between male and female incomes as women are paid less or half of what is provided to their male counterparts. Myriam Lamare, a French boxer stated that "A woman who can box is a woman who can fight- at once capable of giving life and of defending it, in the true sense of the word. I am strong and feminine, vulnerable and active" (Lamare,2006). Mary Kom is so stubborn that she gives her time, joy and identity to boxing and is faced with a dilemma when she is asked to choose between her father and boxing. There has been an impediment to women's

progress in sports particularly in Northeast India. "You are biased against me just because I'm from Manipur" (1:24:21). This suggests the ignorance faced by Mary Kom from the federation and she tries to overcome her limitations by performing to the best of her ability.

The ways through which Mary Kom has surmounted the predicaments of her life invigorates many young women who are portrayed as powerless in the minds of people. The traditional notions of the society is subverted by Mary Kom with her aggressiveness, power and assertiveness. The childhood struggles she had experienced have finally delivered the results for what she has been longing for. Mary Kom is also successful in breaking the gender ideologies that prevailed in the society. She builds an independent and dignified masculine identity by altering the attitude of the people. She takes boxing as an opportunity to change the perception about women. Mary Kom hopes that her participation in boxing would inspire every women whose dream is being shattered. Apart from Mary Kom, there are many other women who have highly contributed to the field of sports.

The movie 'King Richard' directed by Reinaldo Marcus Green follows the life of two Afro-American sisters, Venus Williams and Serena Williams, the greatest tennis players in the history of sports in the world. The William sisters have build an identity through their father's relentless support. He provides them with "everything the girls need to go from prodigy to pro" (00:01:35). The 78-page plan written by their father before they were even born helped them transform into eminent personalities of the world. The lack of financial resources cause a decrease in opportunities and it results a hindrance in their ability to progress. The inequality of social class is a major issue in sports through which the talent of the lower class is neglected. Venus and Serena face the issue of being repudiated by the coaches as they

hail from Ghetto, a slum area. "They work as hard as they need to stay off these streets. I'm in the champion-raising business" (00:04:23) says Richard, their father, as he wanted his daughters to have a distinguished career.

The lack of recognition of Black women athletes was a matter of controversy in America for a long time. The white-dominated society were in opposition to the participation of the Black women in tennis, a white sport. Venus and Serena have experienced adversities in the name of race, through which they lacked basic facilities. Richard encourages Venus by saying "Now I haven't been no great daddy…but I've never done anything but try to protect you. This next step you about to take, it would…it would be hard for anybody. But for you, you not gonna just be representing you, you gonna be representing every little Black girl on Earth" (1:42:33). Venus and Serena come from rich history of people like Sojourner Truth, American women's rights activist who fought for justice and rights of Black people.

Women have been fighting for their equality in the field of sports for ages. They have faced gendered and racialized stigmatization all throughout their life and tried to surpass all obstacles to transcend the dominated sphere of sports. It is important to give women equal opportunity in sports as it helps them in many ways. The lack of media attention is a major issue women face in this field. In order for women to have true equality in sport, the media will need to begin to recognize women for their athletic ability and the society will need to move away from the social conditioning of women into gender stereotyped roles.

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Open Access Resources in English Language and Literature

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Abstract

This paper provides information regarding various open access information sources in English language and literature. The paper includes information regarding various general sources, sources on medieval English, old English, English literature during Renaissance, Restoration, British Romanticism, Victorian Age, Twentieth Century British, American Literature, Canadian Literature, Black Literature and various writing tools for English literature students. This paper aims to provide an introduction to the various open access/ free sources scholarly literature in English language and literature.

Keywords: **English Literature, Open Access, Information Sources, American Literature, Canadian Literature, Black Literature, Writing Tools.**

1.1   Introduction

Information technology is now becoming part and parcel of our day-to-day activities. Electronic resources, the revolutionary output of human intellect, is drawing attention from persons belonging to various professions owing to its advanced features. Since its inception, e-resources are fast acquiring human vistas of knowledge so as to enable him to overcome his physical limitations. Thus helping the mankind to place above any other species in planet.

Right from the beginning of human history, an urge to discover existed in mankind. This primary tendency of mankind is to be lauded when it comes to each and every discovery. From Charles Babbage to Bill Gates, information technology has its story to be narrated on how mankind views information technology and electronic environment. From the analytical engine to microchips, techniques for information storage and retrieval have improved upon its efficiency and conservation of space.

On cultivating the basic human tendencies, electronic resources have a major share in enlarging the human knowledge map. The continuous and revolutionary metamorphosis observed in the development of e-resources is a welcome change for those expecting the age of e-resources where they acquire the

capabilities of mankind. This development is indebted to technology masters who have spent their time and energy for a better tomorrow for their successors.

Technology, which has a huge potential to alter the decisions, is indeed a boon if used with wisdom. Technology which can spread its arms towards various issues relating to day to day activities proclaims its immense scope and potential to drive the mankind towards new vistas of knowledge. Electronic resources which have multiple qualities of various technological products can rightly guide the mankind towards taking beneficial decisions concerning mankind.

Regeneration of ideas passed on by past generations has now become an easy task due to the technological advances in the field of information processing and retrieval. E-resources of the present era can adorn the suits of various traditional information sources with essential changes to suit the information needs of its users. Through crossing the impediments on the way of progression in a very authoritative fashion, e-resources rightly encompasses the various capabilitiesof mankind irrespective of human constraints.

Desktops, palmtops, laptops, mobiles, pen drives, portable hard disks , CDs ,DVDs ,etc which works as carriers of information in the world of e-resources still looks forward towards acquiring novel vehicles for its transportation. With the each tick of the clock, information and its carriers grows a step further. This trend of growth must be seen as a warning signal by every seeker of information and must be ever trying to cope up with the changes in the field of information technology.

1.2   Importance of Digital Media

Digital media has been an important driving force for change. The integration of information technology into various aspects of life has affected every one. The extend influence by the products of information technology has been more and more unpredictable with the passing of time. Be it computer, television, radio, each and every product has a story to tell regarding its impact on mankind. With the passage of time, more and more traditional fields are changing its track towards electronic media because of its wide reach of audience.

Internet, one of the greatest boons of the I.C.T revolution, helps facilitating access to a wide variety of information to the greatest extend ever by any other medium. Digital media and its various avatars are ever ready to extend the information available to the public sans boundaries of the traditional media. Be it books, journals, newspapers, cinemas, audio, anything could not be a challenge for it to disseminate among its users.

For a genuine seeker of knowledge, the internet would be offering wider vistas to seek information than any other source. The emergence of web 2.0 applications like blogs, wikis, mashups, etc. aids any layman to express his views to the public through the most inexpensive channel of publication. The idea of self-expression thus is greatly lauded by the digital media and its various manifestations. It offers a larger platform for communicating with the world which is not the case with traditional resources. Thus digital media is playing a key role in preserving the

integrity of an individual, offering space for communicating with like minders and helps improving the knowledge vistas of both.

Digital media offers unparalleled features compared with its predecessors. The immense treasure of knowledge and the simplicity in converting it for individual needs is indeed a novel feature of electronic media. Through providing the information to the right person at the right time from the right source, electronic resources are challenging its predecessors with this envying capability. It is to be noted that none other than its products are superseding these features. Thus electronic medium is waging this battle of information storage and dissemination against the traditional resources with more potential with the passing of time.

Digital media is ever evolving so as to reduce the digital divide it creates. Through constant revival, digital media is becoming more and more capable to reduce its limitations. This easiness in the process of revival could not be claimed for the print counterparts as the demand for the physical existence compelled by print resources, stands as a stumbling block between constant revision and physical existence.

1.3   Education System

The education system of our country, though not as fast as the westerners, is changing its path towards e-learning. But significant change could be noted nowadays by the intervention of both the union and the state governments. IT @ school, akshaya centres, etc are slowly changing the face of teaching and learning practised till then. Experimental learning is highly encouraged by providing computer facilities to schools for its students and teachers. Assignments, seminars, project work etc helps students to use various types of e-resources and helps them to learn how to coordinate the information from various sources.

As the trend of class room teaching of the yester years disappears, it becomes quintessential that students and teachers must embrace the products of I.C.T. for acquiring new skills that the curriculum expects them to learn. Nowadays learning only through the help of physical libraries is not expected. Thus alternative methods of learning need to be practised as it's the need of the hour. As the knowledge world comes handy to any layman, it's the duty of every student to explore the new vistas by him. Teachers have the responsibility to guide the students towards discovering new knowledge by introducing them to various products of information and communication technology in a way that will help the students to acquire new skills which is essential nowadays for a successful life.

1.4   Reading Habit

Technology welcomes both the reluctant reader and the prolific reader with warmth. Through providing the various sources of information to different levels of readers, technology acts as a great leveller. For those who are living in the world of books is welcomed with a wider world of information they can imagine,

and for the beginners, introductory materials are also provided by various electronic resources.

Rarest of the rare documents, criticisms, abstracts, full texts, etc that too in a wide variety of formats are offered by many sources of information. Technology is that much advanced so as to provide its users with the same experience of reading the print format of a book. Various barriers encountered on reading print counterparts like language barrier, unavailability, inaccessibility, etc are reduced to a significant extend with the advent of electronic media. Citations, cross referencing, hyper linking, etc are not time consuming or difficult in electronicmedia as one gets used to its various features. So for genuine reader, one can acquire the maximum amount of knowledge with minimum time and effort.

So, it could be noted that technological advances is more a boon than a bane to the 21st century reader. In these changed circumstances, reading can more be a pleasurable experience than a painful task in the new virtual environment where resources are at your reach and are available day in and day out.

1.5 E-Resources in English Language and Literature

Electronic resources are in plenty when compared with the resources available other languages. Various e-resources in English language and literature are detailed in the following headings.

1.5.1 General Sources

The website by Modern language association (http://www.csa.com/htbin/dbrng.cgi?username=berk&access=berk250&db=mla-set-c&adv=1) is largest index to scholarly literary criticism. The web version reproduces almost all the entries of the print and now covers 1926-present. The website contains direct links to articles contained in JSTOR and indexing for all of them. Another source, Annual Bibliography of English Language and Literature (ABELL) (http://collections.chadwyck.com/home/home_abell.jsp) indexes literary criticism and book reviews of scholarly works about literature written in English. The website covers 1920-present. Project Muse (http://muse.jhu.edu/journals/) hosted by John Hopkins University provides full-text of an ever-expanding list of scholarly journals. It also includes such standards as ELH, Postmodern Culture, and New Literary History.

1.5.2 Sources in Medieval English

Information related to literature produced in Medieval English in the Medieval Age is also made available in the web as open access resource. Medieval Feminist Index (MFI)(http://inpress.lib.uiowa.edu/feminae/Default.aspx) covers journal articles, book reviews, and essays on books about women sexuality, and gender in the Middle Ages. This is a helpful way of refining a search for relevant information found in articles and essays. The Online Medieval and Classical Library (http://omacl.org/) allows you to browse by an author, title, genre, or language search. Middle English Compendium (http://ets.umdl.umich.edu/m/mec/) offers

easy access to and interconnectivity with three major Middle English electronic resources: an electronic version of the Middle English Dictionary, a Hyper Bibliography of Middle English prose and verse, based on the MED bibliographies, and an associated network of electronic resources, including a large collection of Middle English texts. International Medieval Bibliography (http://www.brepolis.net/) covers articles, collections of essays on Europe and the Byzantine Empire from 400-1500.

1.5.3   Sources in Old English

The Electronic Introduction to Old English by Peter Baker (http://www.wmich.edu/medieval/resources/IOE/index.html) is an example of a resource in old English literature. University of Arizona (http://www.u.arizona.edu/~ctb/wordhord.html) provides a glossary of terms in Old English. An Anglo-Saxon Dictionary edited by Joseph Bosworth and T. Northcote Toller is made available through the website http://beowulf.engl.uky.edu/~kiernan/BT/Bosworth-Toller.htm. The Labyrinth Old English pages (http://www8.georgetown.edu/departments/medieval/labyrinth/display.cfm?Action =View&Category=English,Old) is an international collaboration on information about the Anglo-Saxon period.

1.5.4   Renaissance and Seventeenth Century

Early Modern Literary Studies (http://extra.shu.ac.uk/emls/emlshome.html) is a refereed journal serving as a formal arena for scholarly discussion and as an academic resource for researchers in the area. Articles in EMLS examine English literature, literary culture, and language during the sixteenth and seventeenth centuries. *Renaissance Forum* (http://www.hull.ac.uk/renforum/) is an interdisciplinary refereed journal which offers articles and book reviews. *Luminarium* (http://www.luminarium.org/sevenlit/) provides extensive list of authors, each section includes the author's works, biography, quotes, essays, and articles. The Massachusetts Institute of Technology (http://the-tech.mit.edu/Shakespeare/works.html) website offers complete works of William Shakespeare. An online repository of works printed in English between the years 1477 and 1799" including Milton, Edmund Spenser, Francis Bacon, and many others is provided by *Luminarium Renascence-Editions* (http://www.luminarium.org/renascence-editions/ren.htm). Perseus digital library (http://www.perseus.tufts.edu/hopper) provides the 1879 edition of Shakespearean plays. The website also includes a smattering of works by Shakespeare's contemporaries eg: complete Marlowe and Holinshed.

1.5.5   Restoration and Eighteenth Century

Jane Austen Information Page (http://www.pemberley.com/janeinfo/janeinfo.html) provides a good mix of serious scholarship and entertainment. E-text editions of her six novels and minor works (including juvenilia) are available, plus extensive bibliographies. 'A Guide to Samuel Johnson' (http://andromeda.rutgers.edu/~jlynch/Johnson/Guide/index.html) is a

good introduction to Samuel Johnson, for this site offers his works, bibliographies, and general information. Gothic literature is also available in public domain. The Gothic: Materials for Study (http://mural.uv.es/maseja/The Gothic Materials for Study.htm) includes individual and social psychologies of the gothic, the female gothic, the gothic and the supernatural, the sublime and the domestic, and gothic drama. The Gothic Literature Page (http://mural.uv.es/maseja/basic.html) provides four projects: "The Gothic Novel" which provides a brief history of the genre, "Gothic Resources" which offers papers on the Gothic, examples of Graveyard poetry, and related course syllabi, a "Gothic Bibliography" which is an index of novels sorted both by publication year and author name, and a bibliography dedicated solely to Ann Radcliffe.

1.5.6   British Romanticism

Blake Archive (http://www.blakearchive.org/blake/) provides thirty-one copies of William Blake's sixteen illuminated books. Both images and text can be searched through an elaborate cataloguing system. The website of British Library (http://www.bl.uk/romantics-and-victorians) provides 1,200 romantic and victorian literary treasures, new insights by 60 experts, 25 documentary films, 30 inspirational teachers' notes and more. The website of University of California (http://www.lib.ucdavis.edu/English/BWRP/index.htm) provides electronic collection of texts from the University of California, Davis which includes e-text editions from over 115 women poets.

1.5.7   Victorian Age

Various websites offer literary materials related to the age of Queen Victora. Victorian Web (http://www.victorianweb.org/) provides information on many aspects of Victorian life. Victorian database online (http://www.victoriandatabase.com/default.cfm) is an index to scholarship in all fields of nineteenth-century British studies published from 1945 to present.

1.5.8   Individual Authors

Various websites offer works of individual authors. The details of these websites will are given in the following sections.

1.5.8.1   William Shakespeare

Various websites offer full text of shakespeares' complete works. Website by Massachusetts Institute of technology (http://the-tech.mit.edu/Shakespeare/works.html), Absolute Shakespeare (http://absoluteshakespeare.com/), Shakespeare in Quarto (http://www.bl.uk/treasures/shakespeare/homepage.html), are only to name a few.

1.5.8.2   Samuel Johnson

Information regarding the works, bibliographies, and general information of Samuel Johnson could be found in the website http://andromeda.rutgers.edu/~jlynch/Johnson/Guide/index.html .

1.5.8.3   Mathew Arnold

University of Toronto provides the full-text of selected works of the great poet Mathew Arnold through the website http://www.library.utoronto.ca/utel/authors/arnoldm.html.

1.5.9   Twentieth-Century British

Information resources related to the literary works of British writers of the twentieth century is made available through various web information sources. Biographies and bibliographies of twentieth century British writers during the time of First World War are made available in the web through the website first worldwar.com (http://www.firstworldwar.com/poetsandprose/) .

1.5.10   American Literature

Literary movements occurred in American literary history, full texts of works of American authors, classical American texts etc are available in the web free of cost. American Studies at the University of Virginia (http://xroads.virginia.edu/) offers extensive hypertext collection of classic American texts along with yellow pages index of useful outside links which are categorized according to discipline. Historical Text Archive (http://historicaltextarchive.com/) is another website which contains texts ranging from the colonial period to the 20th century. Also includes subject categories: U.S. Wars, African American, Native American, Gazettes/Newspapers, etc.

1.5.11   Sources for Canadian Literature

Various websites are offering information on Canadian literature. The centre of Canadian studies of University of Kerala provides information on various e-resources available as open access through the website of Canadian Studies (http://www.canadastukeralauniv.edu.in/resources.html). Canlit.ca (http://canlit.ca/about) provides information about Canadian literature. The library guide maintained by University of Torrento (http://guides.library.utoronto.ca/content.php?pid=334087&sid=3801688) provides information regarding various information sources on Canadian literature. Information on Canadian poetry could be got through the website canadian poetry.ca (http://www.canadianpoetry.ca/)

1.5.12   Sources on Black Literature

Information resources for black literature or African American literature are also available as open access. African American History is available in the page of about.com (http:// http://afroamhistory.about.com/library/blprimary_text.htm). Historical African American Newspapers are available online , provided by the LibGuide produced by Elizabeth Clarke of Marist College (http://libguides.marist.edu/AfricanAmericanNews). African American pamphlet collection consisting of pamphlets from 824 through 1909 is available online at From Slavery to Freedom: The African-American Pamphlet Collection, 1824-1909

(http://memory.loc.gov/ammem/aapchtml/aapccap.html). Online anthology of American slave narratives consisting of first-hand accounts of experiences on plantations, in cities, and on small farms is available as open access by the initiatives of University of Virginia (http://xroads.virginia.edu/~HYPER/wpa/wpahome.html). This web site provides an opportunity to read a sample of these narratives, and to see some of the photographs taken at the time of the interviews.

1.5.13   Writing tools in the web for English students

Various writing tools are available in the web for composition of sentences, essays etc. Dictionaries, style manuals, guide for English grammar etc are available in the web as open access resources. Academic Word List (http://www.victoria.ac.nz/lals/resources/academicwordlist/), Oxford English Dictionary (http://dictionary.oed.com/entrance.dtl), Chicago Manual of Style Online (http://www.chicagomanualofstyle.org/), Purdue Online Writing Lab (http://owl.english.purdue.edu/owl/), Fowler, The King's English (http://bartleby.com/116) are some of the writing tools available in the web for English students.

1.6   Technological Incompetency and Solutions

For those who are new to technology, various e-resources like digital library, e-theses, e-books, etc could not be able to offer a pleasurable experience on using them. Hand held devices are now available as a part of bridging the digital divide between the naïve users and the digital information. As technology progresses, it becomes a challenge to the common man to cope up with these advances at a breath taking pace. As in the case with information, technology too gets out-dated quickly. So it becomes the need of the hour to continuously monitor the new advances in the field of I.C.T.

Various information sources of the eastern world are not yet available in the internet as the problem of technological incompetency is relatively higher compared with the west. Issues related to plagiarism, fonts, hardware, networking, etc prevents the eastern world to keep abreast with west.

Funds from various world organisations and the urge for reaching up to the standards, of the rest of the world could make the east par with the west. In order for these to happen, the eastern world must embrace technology as it can, so as to understand the global issues and to proclaim the potential of the eastern world to the rest.

1.7   Conclusion

Various information resources available in the web introduced in this paper is only indicative of the vast collection available in the web for students of English language and literature. Since English is a global language, its dialectical variations are also innumerable. Electronic resources in English language and literature are made use by the westerners than the learners of the language in other

parts of the world. This is indeed the scenario of the eastern nations where English is leant as a foreign language. This is particularly due to the lack of knowledge of scholarly literature in the web related to English language and literature. This scenario needs a change in the age of I.C.T where majority of the information collection and dissemination is done using internet and web resources.

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Filter and Selfie Dysmorphia - Social Media and Beauty Standards

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The paper aims to explore the impact of social media on beauty standards and the representation of body image. With the increasing influence of social media on society, there is a growing concern about the unrealistic beauty standards portrayed on social media platforms. This project seeks to examine the impact of these unrealistic standards on individuals' self-esteem, body image, and overall mental health.The project will analyse the content of various social media platforms, including Instagram, TikTok, and YouTube, to identify the common beauty standards and trends that are promoted. Additionally, the project will also examine the impact of social media influencers and celebrities on beauty standards and the extent to which they contribute to the promotion of unrealistic beauty ideals.Furthermore, the project aims to investigate the potential solutions that can be implemented to address the negative effects of unrealistic beauty standards on social media. This includes exploring the role of social media companies, influencers, and individuals in promoting a more inclusive and diverse representation of beauty.Overall, this project seeks to provide insight into the complex relationship between social media and beauty culture, and the potential impact it has on individuals' mental health and wellbeing. The findings of this project can inform future research and policy interventions aimed at promoting a healthier and more positive representation of beauty on social media platforms.

Filter dysmorphia and selfie dysmorphia are two related but distinct concepts that have emerged in the age of social media and smartphone photography. Filter dysmorphia is a phenomenon were individuals become obsessed with how they look in filtered images and seek cosmetic procedures to achieve the same appearance in real life. This is often driven by the desires to confirm to unrealistic beauty standards perpetuated by social media and perceived pressure to prevent a flawless appearance online. Filter dysmorphia can lead to body dysmorphic disorder and mental health condition characterised by obsessive preoccupation with perceived flaws in one's appearance. Selfie dysmorphia, on the other hand, is more general term used to describe the obsession with taking selfies and constantly

seeking validation through social media likes and comments. Selfie dysmorphia can also contribute to body image issues and low self esteem particularly among young people who are most likely to use social media. Both filter and selfie dysmorphia can have negative impact on mental health and wellbeing, and its important for individuals to be aware of these phenomena and to seek help if they are experiencing symptoms of BDD or other mental health condition related to body image. It is also important for society to challenge unrealistic beauty standards and promote more diverse and inclusive representations of beauty It's important for individuals to be aware of these phenomena and to use social media and photo editing apps in moderation without relying on them for validation or to achieve an unrealistic appearance. Seeking support from mental health professionals can also be helpful for those struggling with these issues.

Invention of photography in the early 19th century was a pivotal point in human history. Before photography, information was relayed by written word, word of mouth, or by illustrations and paintings .photography was the first where humans could capture the real world without any exaggeration or distortion. Photographs could replicate the world just the way it looked. It did not depend on external factors to impart meaning .it was indeed a wonder an amazing technology that the changed the way humans perceived the world. It could show the past, it could travel people from place to place. It was preserving time, connecting the whole world. Photography broke the tumbrel spatial limitations of seeing and irrevocably pushed the world into a new direction. Photography was the harbinger of a new age; it gave the world images. An image is a site recreated something that is plugged from its time and space and arrested for our within the moment .photography has evolved a lot from its black and white still images. This capture examines the changes in beauty culture along with the media, by applying the concept of simulation of French theorist Jean Baudrillard.

In his book "*Simula and Simulacra*" published in 1981 Jean Baudrillard, a French social and cultural theorist theorised that the postmodern world is a world of simulation. The book was primarily concerned with the role images play in contemporary society and the way that reality is mediated by the images. He criticised the postmodern condition in which technology and media production control the meaning of life. He used a tale to illustrate the postmodern condition, a story of a Kingdom where a map was drawn with so much precision in detail and measurement that it eventually became a replacement for the actual geography, the map became the empire that it was only supposed to represent. In the postmodern world

reality is being replaced by an imitation which was only meant to represent the original. He called this imitation a simulation, a representation so realistic that it is indistinguishable from the actual reality. According to Baudrillard simulation has escalated to a point that they now compose the understanding of reality, heightened simulation distracts the world with imperceptible images. The simulacra in a postmodern society do not hide the reality as in other ages because there is no reality to hide, there is no limitation as there is no real but only the simulation. The successive phases of an image in a simulation are what Baudrillard called sacramental order, order of maleficence, order of sorcery and the fourth is no longer of the order of appearances, but of simulation. First is the reflection of a profound reality, a faithful representation of truth, at the next stage it masks and denatures a profound reality the image perverted is distorted, thirdly it masks the absence of a profound reality that is the image is an illusion pretending to be reality, fourthly it has no relation to any reality whatsoever it is its own pure simulacrum. This is how images are manipulating reality, it is a gradual but stable process of replacing a reality which does not exist. Historical evolution of the concept of simulacra has three orders. The first order existed in the pre-modern period, the relationship between reality and refraction were direct and simple, people had a clear notion of the original and its copy, reality and imitation were clearly distinguishable. Where people derived meaning only from theology.

The second order Simulacra was in the time of modernity and industrialisation, the automated modes of production made mass manufacturing within a short time possible. Numerous copies produced from one source rendered the original insignificant. The product's ability to imitate reality threatens to replace the authority of the original version, because the copy is just as "real" as its prototype. It was during modernity that photography became popular, photographs represented the world with uncanny resemblance, it was reproducing eyesight but unlike eyesight images could be manipulated to change the meaning. Every image embodies a way of seeing, perception or appreciation of an image depends also upon the individual's way of seeing. With images and videography, it was easier to impart new, different meanings to those images. The position where the image is placed, captions used to describe the image, music placed as background can all alter and influence the meaning of an image. The image's meaning depended primarily on its presentation, its mystification. This is what the Beauty industry successfully did in the modern age, they deliberately introduced images in a specific manner that eventually people began to assimilate the intended meaning the industry bestowed upon the images. Meaning of success, dignity, recognition became associated with beauty, and people started to absorb this

meaning. The beauty industry was altering people's perception of reality, carefully maneuvering their definition of beauty. "To simulate is to feign to have what one doesn't have" (Baudrillard 1981 p4). Simulation or imitation indicate an absence of reality. Beauty industry produced its empire upon a bunch of lies they indoctrinated into the culture with the aid of the media; their entire existence is dependent on the distortion of reality. "Beauty myth" created new beauty standards in order to expand the beauty industry and these "beauty norms" or "standards of beauty" were established using images, because more than anything images have the power to breach the human psyche. Despite how much lies the beauty industry spread, despite how much they distorted reality, people always brought beauty products because the barrier between reality and representation were collapsing, unrealistic beauty standards were thriving because people were starting to lose their grip on what was real and most wanted to be a part of that illusion. They were confusing these images with reality. The natural process of ageing, having hair, gaining weight, having wrinkles, having pimples, and having cellulite became beauty hazards because people were beginning to accept the simulation of the human women beauty industry produced which is impeccable, even though they know it is impossible to achieve this fool proof body the still chase after this fantasy. During modernity the beauty industry began to slowly replace the reality of actual or possible beauty with a beauty myth with their arsenal of images. In second order of simulation imitation is more of a representation than a simulation, the difference between pretending and simulating is that "pretending, or dissimulating, leaves the principle of reality intact: the difference is always clear, it is simply masked, whereas simulation threatens the difference between the "true" and the "false," the "real" and the "imaginary" (1981 Baudrillard p4). Even though the lines between reality and imitation blurred during modernity, reality was still achievable by critical approaches because it is not completely gone but hidden beneath pretences, the differences were visible and within reach, because the scope and extent of how much images could influence people were not actually high during the modern world compared to the contemporary world.

In the third order of simulation, simulacrum precedes the original and the distinction between reality and simulation no longer exists. The simulation is the reality, and originality becomes a totally meaningless concept. simulation, is opposed to representation, which stems from the principle of the equivalence of the sign and of the real. Simulation, on the contrary, stems from the Utopia of the principle of equivalence, from the radical negation of the sign as value, from the sign as the reversion and death sentence of every reference. Representation attempts to absorb simulation by interpreting it as a false representation, simulation envelops

the whole edifice of representation itself as a simulacrum. In postmodern era Reality is produced from miniaturised cells, matrices, and memory banks, models of control. It is operational based on the model cybernetic play with total control. The simulation in contemporary society is controlled by the "web". The reflexive truth of the mirror, the perspectival truth of the panoptic system and of the gaze is no longer in charge but the manipulative truth of the test that sounds out and interrogates, of the laser that touches and pierces, of computer cards that retain your preferred sequences, of the genetic code that controls your combinations, of cells that inform your sensory universe is in control of the production of reality. "You no longer watch TV, it is TV that watches you" (1981 Baudrillard p 21) is the postmodern condition, a switch from the panoptic mechanism of surveillance to a system of deterrence, in which the distinction between the passive and the active is abolished. What Baudrillard means is Television does not affect people, instead people affect it, television and viewers are formed from part of the same DNA structure, viewers model after media and media models after viewers, gradually forming a hyper reality. In social media people try to model themselves after the beauty standards of influencers and the Influencers try to mould themselves after beauty standards in society eventually rendering the whole process meaningless. Most photos that are posted on social media are all staged, the images that are presented to us by the fashion world are not real, they are manufactured by the beauty industry, nothing in these pictures is real, models admit that even to them, their own pictures after hours of makeup styling and editing is hardly recognizable.

In the social media age, hours of makeup and styling is not enough to create any impact and there are apps and filters to create ideal looks, which can enhance the appearance of a person to the point that it is humanly impossible to achieve that look naturally. Carrie Hammer in a TEDx talk "*The*

Business of Beauty is Ugly" coined the term "beauty gap" to describe the current beauty standard created by the industry, where it is "no longer about illusions but closer to delusion". She says this one-dimensional view and standard of beauty is a lot of manipulation and smoke and mirrors.

"Beauty gap" is the space between delusory expectations of beauty and reality, in the space between these two words there are a lot of unrealistic images, images that do not exist in the real world, usually this "beauty Gap" slips by unnoticed which further devastates the people who believe these images are real. In her talk Carrie is exposing some ugly truths behind the sparkles of beauty industry. She talks about underage models who wear heavy make-up to

look like thirtyyear-olds with flawless features. "Frankenstein Photoshop" is a technique used by the beauty industry to deceive the customers when they superimpose one model's features over another model. It is when a model's leg, arms or any specific body part is superimposed with the specific body part of a body double. What these images suggest is that no one is beautiful as a whole and not even the woman on the cover of magazines. One fact that is overlooked by most is that even videos are edited frame by frame using tools. These editing apps remove wrinkles, under eye dark circles, inches of body fat. 99% of advertisements are retouched after the shoot. Face tune is an app used by over 50 million people, it's the most paid app in many countries. They are used to edit even the personal pictures, the images that are posted in Instagram and other social media platforms are heavily filtered and edited. According to Carrie Hammer "delusion is not an exception it is the rule". Social media is flooded with digitally altered images which are no longer distinguishable from reality. In the documentary "Beauty cult", media researcher Ulli Weish posits that these altered images in social media are directly feeding to the subconscious and all these messages settle into a viewer's thoughts. Psychotherapist Harriet Vrana says that any attempt to confirm today's duty ideas are bound to fail because these ideas are based on an illusion that is not real or possible. The girls who are trying to fit themselves into that image and it does not work because that image is far too removed from reality. It is not just social media images that people are battling, mobile phone clouds and accounts are packed with photo diaries of their looks captured on a neardaily, if not weekly, basis. This digital record of thousands of pictures, as opposed to the two or three printed at a time from disposable cameras, means people are locked into a battle with reality and construction, which would have been unthinkable in the pre-digital, pre-social media age.

Besides social comparison there is some sort of self-comparison too in the postmodern age. Impact of advertisement on people where it tests and manipulates the consumers in a hyperreal world is that products no longer possess function, it no longer serves the customer rather customer serves them. "You are the screen, and the TV watches you" (1981 Baudrillard p 36). The Internet is chiselling people's choices to fit the products by carefully displaying images or videos, it places advertisements repeatedly that tempt the user to consume the said product. Involuntary the web is creating the culture and along with it the beauty trends. It alters its algorithm after users' taste, it is creating the simulation modelling on its users and unlike the traditional media this is more dangerous because the traditional media produces a simulation based on whole society, but social media

algorithm create simulation alter and model after individuals eventually creating people their own bubble of "reality" and "truth". Everyone is cocooned inside their own polarised version of references that internet has customised just for them. In Baudrillard's words it is not just individuals that are influenced by the web, but the web is influenced by individuals. This is what happened in the second order of simulation too, but the third order of simulation differ from its previous order because unlike in the modern world the differences are no longer visible because there is no difference to find out, the simulation is no longer an illusion or a fantasy it is the reality of the time, beauty myth is no longer a myth but a 'norm'. Movement like fitspo and thinspo condition like selfie dysmorphia, zoom dysmorphia are all bitter truths of a hyperreal world. Filters are individual algorithms that alter the appearance of an image. It is a graphical editing technique used to transform images. A filter can alter the features of an image with a single click, it can give bigger eyes, longer eyelashes, higher cheekbones, smoother or lighter skin or even fairer skin. It made people look more attractive in their pictures. With the introduction of apps like face tune the photo shopping techniques upped a notch. The face tune app could allow even more enhancements of features, it could whiten teeth, it could give a thin nose, it could brighten eyes,plump up lips, could brighten eyes, plumped up lips, it could give flawless, superficial facial features with a tweak of fingers. It obscured the "perceived flaws" of the beauty standards, and it provided a transformed image with impractical often unattainable beauty standards. These filtered images gave people an impression that they can look flawless too. These kinds of Impressions can take its toll on psychological well being. People began to spend hours on their selfies editing to make them look better and better. This urge to edit their own pictures, to keep on editing became an addiction to depend on the filtered and realistic versions. An obsession with selfie images began, people began to concentrate more on their own self image, and each time they looked at their own pictures, each time they used a filter to enhance a particular feature they began to feel dissatisfied with their natural facial features and appearance. Seeing themselves through a distorted lens for a very long time began to affect their mental health. People began to lose touch with reality, after seeing their filtered versions for many times people began to feel dissatisfied with their natural self. This condition is called "selfie dysmorphia" or "Snapchat dysmorphia" by cosmetic surgeons. It is a body image disorder as a need to heavily edit one's own digital image and intense dissatisfaction with one's own physical appearance after using digital features. Dr Tijion Esho, a cosmetic surgeon coined this term after many patients came and requested him to alter their physical features through surgery to resemble their filtered image. Unlike the prior generation who kept silent about their

cosmetic procedure, the social media generation normalised the cosmetic procedures. People using altered or filtered versions of themselves started wanting to look exactly like that image and began to approach cosmetic surgeons. They came asking for highly rounded eyes which was impossible, noticing an alarming trend among his patients who brought celebrity's pictures with them requesting surgery to achieve celebrity's features he coined the condition "selfie dysmorphia". Filter technology is making people more aware of what is possible with their faces,and started having cosmetic surgeries to achieve that particular look. Selfie dysmorphia is a precise illustration of hyperreality, where people began to lose the distinction between their own Mirror image and their own filtered version of beauty. Before filters people were dissatisfied with other people's images, but with the invention of filters it was not just the images of other people they were fighting, it was their own images were fighting. When people keep editing their own pictures and keep posting this pictures brain their mind gets confused and they begin to believe that filtered image is their image and when they see their real reflection they feel discontented and dissatisfied because in their mind in their memory they look unblemished like their filtered images and this is what this generation is fighting against in a hyperreal society they are fighting against their own memory. The constant exposure to filtered pictures in social media can change people's expectations about other people too, people from different genders start to expect their partner to have unrealistic beauty standards, to have an inhuman beauty, this causes issues in relation also. While selfie dysmorphia is not a medical condition experts say that it would be a sign of a larger mental health issue. Young people who highly manipulate their photos are a sign of BDD. Social media images make people unhappy and they use filters to temporarily solve or "fix" their appearance, which actually perpetuates these unrealistic expectations in a cyclic manner. The more they feel unhappy, the more they will use filters that go on and on until ultimately they seek cosmetic procedures, which will not solve the issue. A journal published in the International Journal of Women's Dermatology coined a new term "zoom dysmorphia". The 2020 pandemic quarantined a lot of people who had to work from home using apps like zoom, staring at their own face on a screen through a distorted camera all day have wrecked their self-image, which caused the condition called "zoom dysmorphia", a feeling of unhappiness or dissatisfaction about their looks exacerbated by looking at themselves on camera all day. Research attributes many of these concerns to "increased hours spent on videoconferencing" and the use of tools like filters to alter appearance. Front-facing cameras distort images like a "funhouse mirror," they make noses look bigger and eyes look smaller. This effect is exacerbated by proximity to the lens, which is generally nearer to you than a

person would ever stand in a real .Dr. Arianne Shadi Kourosh, a dermatologist and the director of Community Health at Massachusetts General Hospital, conducted a survey and said that over 70% of the 7,295 participants in the new survey expressed "feeling anxiety" about their in-person appearance. Eighteen months of using front-facing cameras has distorted the selfimage of people and the study reveals that the effects are not going away easily. Kourosh said that respondents who spent more time on social media and more frequently used photo-editing tools or filters had "great anxiety" about their appearances. Changes in self-perception and anxiety as a result of constant video-conferencing may lead to unnecessary cosmetic procedures, especially in young adults who have had increased exposure to online platforms including videoconferencing, social media, and filters throughout the pandemic.

In conclusion, social media has become a major platform for promoting beauty standards that are often unrealistic and unattainable for the average person. The beauty industry and influencers play a significant role in shaping these standards, creating a culture where people feel pressure to conform to certain beauty ideals in order to be accepted and valued. PThrough this project, we have examined the various ways in which social media perpetuates unrealistic beauty standards, including the use of filters and photo editing tools, the promotion of specific body types and beauty ideals, and the pressure to maintain a flawless appearance at all times.It is important to recognize the impact that social media has on our perceptions of beauty and to critically evaluate the messages we receive through these platforms. By challenging the narrow definitions of beauty that are often presented on social media and embracing a more diverse and inclusive vision of beauty, we can begin to create a more positive and empowering beauty culture that celebrates individuality and self- expression.

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A Psychological Analysis of Holocaust Survival and its Long Term Effect on Holocaust Survivors

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Holocaust always connects us with God and Forgiveness. It is said that there are the lines of a Holocaust victim etched on the walls of a concentration camp . They said even the God have to beg for their forgiveness . It clearly depicts what was Auschwitz or what was Berlin or many other extermination camps . Moreover it unravels the horrified memories of Holocaust . When we utter the word 'Holocaust' the first thing that pops up in our mind will be persecution. It was the persecution of Jews . Holocaust was the genocide of European Jews by Nazi Germany and its collaborators during world war second. It is said that , they have persecuted around six million Jews. It was more like a State sponsored killing . Holocaust always connects us with a person named Adolf Hitler. He was the dictator of Germany from 1933 to 1945 , until his death. He is the architect of the holocaust and the embodiment of evil. He was an Austrian born German politician. For a time he bore this mother's name , Schicklqruber , but by 1876 he had established his family claim to the surname Hitler. Adolf never used any other surname.
(Britannica,2023).

Holocaust always reminds us of the worst horrors that humanity can create . Something that remains as unbelievable and unforgettable . First chapter discussed about the sufferings of Jewish teenagers . This chapter unfolds their survival method. It deals about how they survived and reflect their mindset using trauma theory. Just like first chapter, second chapter also deals with two books 'Night' by Elie wiesel and 'Choice' by Edith Eva Eger . Teenage period is the most charming age in our life . At the same time most dangerous also. We are not matured enough to take decisions or don't have strong mind. We will easily become prey to all challenges. It was during this age, many Jewish teenagers were send to concentration camps. Only few survived. But that few have horrifying stories to share. While discussing about Edith, we know that she only had her sister. Rest has died and gone missing. All she had was her sister Magda. Magda was her strength . When we consider the life of these people , we understands that, they were living for someone else. There are people who says we must be selfish , When it comes to our studies and personal matters. But in every case it may not work. When we are in these horrifying camp days , and only care about ourselves,

we may not feel like living. But when we think about someone else we may get the will power to continue living. "Cooperation is the name of the game ; to survive is to transcend your own needs and commit yourself to someone or something outside yourself. For me that someone is Magda". (Eger, 54) .

Similarly we came across a boy named 'Eric' . He was Edith's lover. She was eagerly waiting for a life with him. For that, she should survive this. "I'll never forget your eyes . I'll never forget your hands". (Eger , 80). His lines gave strength to her and she repeated those lines , whenever she feels that she is in the edge of her life rope. Her father used to say " always keep a little something sweet in your pocket"(Eger , 90). Just like all other individual, she also felt low at many times. "why get up? What is there to get up for ? Now that I am facing the irrevocable fact that my parents are never coming back, that Eric is never coming back, the only demons are within. I think of taking my own life". (Eger, 124) . But she never let her emotions to control her. " This is temporary, if I survive today, tomorrow I will be free". (Eger, 58). We can find similar experience in the book 'Night' written by Elie wiesel. In the first chapter we realized that Elie was a great religious boy . But at a point, when he lost all his family members and his father itself being beaten up brutally, even he had doubted the All mighty.

Sometimes change is necessary, sometimes change will be the only option we have . "The night had passed completely. The morning star shone in the sky . I too had become a different person". (Eger, 37). While Magda was the only hope Edith had , father was the only hope Elie had. They were swallowing all the painful experience they had. They never shared the pain. Because they feared that when one sees that, the other can't , both will give up. So they always said "it doesn't hurt" (Wiesel , 39) . At last they have reached at a point, where they don't even feared death. "But we no longer feared death , in any event not this particular death . Every bomb that hit filled us with joy, gave us renewed confidence". (Wiesel, 60). They trained their mind to believe that all these are only a matter of hours.

Irene Fogel Weiss a holocaust survivor shares that she was with her older sister, when they were called for forced laboring at Auschwitz. She says " many times we were threatened with separation but somehow we managed to stay together" (Cannolly , 2015) . All those survivors they stood for one another. All of them shares that we may feel low at sometimes. That is fine. But what is not right or not fine is , when it comes to loosing you. Every challenge gives us two options " we can choose to be our own jailors or we can choose to be

free"(Eger , 231) . Sometimes we have to travel through the paths filled with darkness, but we should find light in that darkness. Just like Irene shares , she always believed that "after this we're going home and everyone will be there again". (Cannolly, 2015). Sometimes we have to force our mind to think in such a way. Because our body already stopped hoping. What is retaining us is our mind. Once it too stops, we no longer will be there. Hope can be a powerful motivator in difficult times. Once we become hopeful, we starts to imagine things that might not happen , but by imagining best is yet to come our mind strengthens. Eva Umlauf , another holocaust survivor told that " Auschwitz is deeply burned inside my body and soul (Hindustan Times, 2020) .whenever people spotted them in the road they asked "you are back"? The ones who survived holocaust might be living in trauma. Their reactions and responses will be sudden. They may be living a fearful life. So this type of questions pains them again and again. It might be a small question just like are you fine ? Or you are back? , We may feel nothing wrong in it. But this words may bring too much memories in to their mind. All of a sudden all those horrifying past may burst out in their mind. So they may react differently, in a strange way. So if possible we can avoid such questions, we can treat them as if they were among us. That will help them to forget their past or may make them feel that there is nothing wrong in them. Everything will be ok in the end. If it is not ok, then this is not the end.

All most all of the holocaust survivors repeated these lines "I never forget it and I don't want to forget it". Because deep down in their heart , it stays as a trauma. This shows the inevitable existence of past

According to American Psychological Association, trauma is an emotional response to a terrible event like an accident or natural disaster. Here , trauma is an emotional response to a terrible event like 'holocaust' . Jewish survivors always described it as something that they never forget and something that they never wanted to forget. The relationship between and its connection with mental illness was first investigated by the neurologist Jean Martin Charcot while working with a traumatized women in the salpeteria hospital. It was the term 'Hysteria' later came to be known as PTSD (Pitman, 2013). Main theories of trauma include emotional processing, dual representation and cognitive model of post – traumatic stress disorder (PTSD).

PTSD also refers to the anxiety disorder caused by very stressful, frightening or distressing events. "After my first flashback, I began to believe that my inner world was where the

demons lived". (Eger, 174). Flashback is all about memories of past trauma taking place in the current moment. We always get flashbacks from the things that we don't want to remember. They can be triggered by a variety of things , such as sights, sounds, smell. It can create negative or positive effect on people. For example someone who has met with an accident while driving car may get flashbacks even after his or her recovery and in the future when they drive any vehicle they may remember that accident again and it will generate a fear in their mind that may even force them to give up on driving. This is an example flashbacks that generate negative mindset on people . But on the other hand , we can also have the flashbacks of a get together or some one we love. When it comes to our mind again and again. It may make us happy. So in short it depends upon our emotional point of view. Here, our target is teenage holocaust survivors, they don't have a single day in their concentration camp life worth enough of remembering. One day they felt like days , moths, and years. Each day they are living out of the fear that will they have the ones who were with them on the previous day. Because selections are going on continuously

, SS soldiers didn't want weak ones or the one who were not capable of doing work. If they find someone like that they will send them to gas chambers. There they burn. Or if there is someone who is brave enough to question them . They will shoot him at once. Elie wiesel shared that when someone among them dared to reply the SS Soldier "shut up , you moron , I'll tear you to pieces !".(Wiesel, 30). They always remembered them by saying that "over there, Do you see the chimney over there ? Do you see it? And the flames, do you see them?". They addressed the Jews as 'son of bitches'. "you still don't understand? You son of bitches. Don't you understand anything? You will be burned ! Burned to a cinder ! Turned into ashes". (wiesel , 31). This was how they were treated from the concentration camps. They have given too many boundary lines and dead lines to Jews, but they were free to do anything. Elie shares an unforgettable incident happened when he was in camp. When he reached behind the building, he heard some sort of sound from the near by room , when he moved closer , he saw 'Idek' the one who gave him orders and shouts with a young polish girl, half naked on a straw mat. When they saw him he was very angry at him . Idek grabbed Elie's throat and warned " just you wait kid .. you will see what it costs to leave your work..you will pay for this later ….and now go back to your place" (Wiesel, 57). The punishment he got was something that is indescribable. They ordered him to lie down in the crate and then he could no longer feel anything except the lashes of the whip . He started counting. And it ended up with twenty four or twenty five . He said " listen to me , you son

of swine . So much for your curiosity. You shall receive five times more if you dare tell anyone what you saw.! Understood?". (Wiesel, 58). He shared all these , so that we could imagine, how dreadful was their life in concentration camps.

Flashback will always be a mixture of sleep disturbances, recurrent nightmares, sweating, nausea and trembling. Edith explains it as ' my body tenses, the way it does when the past is too near". (Eger , 193). Edith says , when she got liberation, it was very difficult to find out shelter and livelihood for family. So temporarily they had to depend on families who were already struggling to live. When they were living with George's family. He used to watch her every steps and warned and shouted at her. He was very angry about their arrival, most importantly coming penniless. As a holocaust victim she always felt self conscious in his presence that was not able to walk down the stairs without tripping. 'I began to prickle with sweat. It is the feeling I had when I woke to hear armed nyilas banging on our door at dawn."(Eger, 172). Look at the way they connect things with past. They don't need big things to get upset, but just a shouting, some sort of ordering, particular sound will remind them of something that they have been trying so hard to forget. And then everything will turn topsyturvy. So we must be very careful while "having conversation with these people. No need of too much caring. Because when we care them too much, they may feel that there is something strange in them. So may be because of that you are behaving to them in different way. So when you are with them behave as if nothing happened. And even if they are overwhelming with emotions, let it be. It is better not to judge them. Because it may make the situation more worse.

Trauma can also wipe out something that we loved mostly or something that stayed in us for so long. "The almighty, the eternal and terrible master of the universe, chose to be silent. What was there to thank him for ?". This was asked by Elie in the book 'Night'. He was very religious in his childhood. He wished to learn kabbalah. But father restricted him. "you are too young for that". Because one cannot learn it before attaining thirty. Still Elie wiesel found some sort of way to learn it. "I succeeded on my own way in finding a master for myself in the person of Moishe the Beadle". (Wiesel, 4). He was so close to God and religion. But this was not his condition when he was living in camp. He had a lot of questions. Which still has got no answers. He thought why God is so silent. Is he enjoying all these atrocities? It is said that God has created us. Then what is the need of this divisions and discriminations. Even if it is not done by God , why can't he prevent the

humans from doing such things. Why is he not uttering a word. To be Frank, not only him , all the Jews were hurt by God's silence. Because we all believe in God. We know that God is love. But his children are hating each other. As a teenager,

Elie thought why can't God do something? When he saw others praying, he find no meaning in it. Because he was filled with lots of unanswerable questions. "Some of the men spoke of God : his mysterious ways , the sins of the Jewish people, and the redemption to come. As for me, I had ceased to pray. I concurred with job! I was not denying his existence, but I doubted his absolute justice". (Wiesel, 45). They felt like all their prayers and suffering are falling on ears

that cannot hear and eyes which cannot see. Because how can someone watch and enjoy when a group of people's fate decided by some others. The ultimate authority is God. What sort authority these Nazis posses? It could have been justified, if they were merely ruling the country, but along with their dictatorship, they have even murdered around six million of Jews. Did God ask them to do it? If not who gave them the power to decide the death date of others?. These were the question that popped up in the minds of the Jews That is how holocaust changes a person. Sticking again to flashbacks, some places and memories always took them back to past. "

It's not the first time I have pictured myself in Palestine. In high school, I was a Zionist, and Eric and I had imagined living in Palestine together after war .

The term ' after the war ' has got much importance in the life of Jews. They all believed in a period that comes after the war. During all those camp days , all those who were stuck in the camp dreamt of only one thing and that was days after the war. Just like a person spending winter season in foreign countries dream of summer season or the sight of Sunray, these people dreamt of their life after war ends. In the diary of Ann Frank, she used to go to upstairs of their hiding place, there with her Peter, she enjoyed the sun rays and imagined about her friends and family getting back to older days like the period before the Nazi regime(Frank, 145). Even though they don't know when will that happen, they hoped that it will happen soon. Because survival was the only option they had. They created a world of hope for themselves. Edith shares that whenever they were prisoned by past memories, she used to think that "I am free in my mind, which he can never be. He will always have to live with what he's done".(Eger, 53). Here she refers to 'Dr. Mengele' , whom forced her to dance when she never wanted to dance , his gaze while she was dancing made

her so uncomfortable. She said it was their eyes that killed them internally more than their words . But still she is thankful to him because, "as I dance I discover a piece of wisdom that I have never forgotten. I will never know what miracle of grace allows me this insight. It will save my life many times, even after the horror is over ". (Eger , 53). They reminded their mind "we might not survive the war, but we have survived Auschwitz ".(Eger, 65).

Re- experiencing is the most typical symptom of PTSD. "Never shall I forget that night, the first night in camp, that turned my life into one long night seven times sealed". These are the words of Elie Wiesel. Something they have experienced in the past , they have gone through it several times in the future too. Auschwitz survivors easily fall prey to these disorders. Disturbing thoughts and feelings related to their experience that last long after the traumatic event has ended. Edith shares that she never wanted her child to know that her Mom was a holocaust survivor. Once her husband told her child that your mom was a holocaust survivor, she aroused with anger and emotions, that even she was not able to control herself. She was shouting at her husband. But he just wanted her child to realize that her mother was such a strong lady that even Hitler could not stop her. But she took it in a negative way. Thus these survivors will always be found disturbed by certain feelings. It is a reality that we will grieve forever, we will not get over the loss , but we will learn to leave with it. Running away will not help us. The more we run away from, it get closer to us. So never force yourself, if you feel like your past is hurting you, let it hurt you. Cry as much as you want, scream as much as you want, shout as much as you want. Whatever may the feeling express it, release it. Because once something happened , it will stays as memory, we cannot escape from memories. It will stays with you as long as you are capable of remembering. So we can't forget anything. So bad memories or flashbacks may hurt you , may kill you internally, but that is fine. Because this is the only way we can make our life push forward. It hurts , hurts and hurts and one day it won't hurt you anymore. Running away will not help us, the only way is to face it. Edith decided to visit Germany again, though it was a very hard decision for her, many of her relatives tried to prevent her from re-visiting Germany, she stood with her decision of going to Germany. She only had the support of her husband, her children, sisters , relatives all were against her. But her husband said "Edie , you are going to be fine, it's only a place. It can't hurt you". (Eger, 295). Because to heal is to cherish the wound. Her husband always reminded her , "if you don't go to Germany, then Hitler won the war". This kept her going. Because she didn't want Hitler to win again. That doesn't mean she still holds vengeance in her . She has forgiven him. But still , she didn't

want to hear anymore that 'Hitler won'. It was really hard. Even after the holocaust, they were not actually living, they were surviving. There is a huge difference between living and surviving. When we are living, we are enjoying what we are going through. But when someone says that they are surviving. That means they are still struggling to find out some sort of way to keep life going. They could find too many reasons to give up on their life. In the case of these holocaust survivors , they have to face their friends, family and people again. They have to face too many questions. Sometimes they may be trying to get over their past. Soon some one come and asks about something they hate to remember. Their one question will take them to past and ruins everything again. Sometimes they don't like getting too much consideration, that may

make them feel that they are not like everyone. They have got something that could not be cured. This feeling too made them furious. It is true that running away from past will not solve anything. But we all try to do that. That is quite normal. But what happens is that when you run away, it just overtakes you and hurt you even more. When we try to stop thinking about something. It will be that particular thought coming on to us again and again. You can go to your future only through your past road. There are no short cuts for that. Just go through that. Just experience it again and again. Present, past and future are connected. Past influence our present, and future. For every challenge we have got two options either to accept it or to change it. Something that already has happened cannot be changed. Holocaust is one such thing. That was something that should not have happened. But it happened. Now we cannot change it. So here what is more applicable is to accept the situation.

The author dealt with the way in which Jewish teenagers survived holocaust. It was not at all easy for them. They could give up. It was much more easier than facing it. But they all had a dream to live their life as they dreamed. They were not ready to give their life to someone else and never wanted that someone else to decide their fate. So they struggled and suffered . Even after their liberation from the camp, they were not liberated from their internal conflict. They were fighting against trauma . "The biggest prison is in your own mind , and in your pocket you already hold the key"(Eger, 358). If you are willing to take responsibility towards yourself, you can release yourself from flashbacks and love yourself for who you really are. Something that we have learnt from their experience is that one cannot live isolated. We need someone to boost us. Just like Edith having a strong connection with Magda and Wiesel having a strong connection with his

father. Remembering about our loved ones can also be helpful at times. Edith mentioned about she dreaming a life with her lover Eric. She had a strong feeling to face whatever comes to her, to get to him. Even if it doesn't happen. Sometimes this dreams helped her. She often thought about his lines that gave her the promise that he will never forget her eyes, never forget her hands. She Somehow wanted to reach to him. For Wiesel, his father kept him alive. Before every selection , he gave him instructions such as run fast as you could, don't look at SS officer. Only because he wanted his son to get over this darkest period. Thus they proved that human beings are dependent on each other.

  Another point they taught us that is , it is quite normal to have flashbacks, face it and experience it again and again as long as your life asks you. When you feel like you have reached at the end of your rope, believe that still you have chances, tie a rope on it and hang on. Because in the end we need more courage to keep ourselves living than to kill ourselves. This chapter discussed about how did they survive Holocaust, how did they gather the courage and willpower to overcome this darkest period, how did they manage to keep going when giving up was so easy, also discussed about its long term effect on them , how flashbacks hit them and how it has affected their children,

It also promotes the importance of promoting equality and taking action. "Helps to understand the value of pluralism , and encourages tolerance of diversity in a pluralistic society"(A teacher's guidance to the Holocaust, 2005) . It also encourages the students of new generation to fight against all the hardships that life provides them . In short all these studies only have one major intention that by making people realize the dangers of being silent and Turing their face against racism will result in another Holocaust, which will wipe out the entire humanity from earth. So we must withhold the oneness and work for a better life.

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Notions and Place Making: AStudy of the Film *Dharavi*

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2012 National"The study of geography is about more than just memorizing places on a map. It's about understanding the complexity of our world, appreciating the diversity of cultures that exists across continents. And in the end, it's about using all that knowledge to help bridge divides and bring people together."(President Barack Obama Geographic Bee)

As Barack Obama said studying an area is the best method to know about that place thoroughly.Areastudiesalsoknownasregionalstudiesareinterdisciplinaryfieldsofresearch andscholarshippertainingtoparticulargeographical,national/federal,orculturalregions.The termexistsprimarilyasageneraldescriptionfor whatare, inthepracticeofscholarship, many heterogeneous fields of research, encompassing both the social sciences and the humanities. Typicalareastudyprograms involve internationalrelations, strategicstudies, history, political science,politicaleconomy, culturalstudies,languages,geography,literature,andotherrelated disciplines. In contrast to cultural studies, area studies often include diaspora and emigration fromthearea.Today'sareastudiescanbeseenashavingtheirorigins inthecolonialexpansion ofEuropean powers during the 18th centuryand the accompanying academic effortsto better understand the languages, cultures, and social organizations of colonized peoples. The basic concept of area studies is that the people of a definable geographical sector, acting in their societyand their environment, offer and appropriate unit for scholarly attention. The concept is not a new one. Research as distinct from speculation, demands an objective locus.

Area studies have been subject to criticism. Many of the area specialists alleged that because areas todays were connected to the cold war agendas of the CIA, the FBI and other intelligence and militaryagencies, participating in such programs was tantamount preserving as an agent of the state. Some argue that there is the notion that US concerns and research prioritieswilldefinetheintellectualterrainofareastudies.Arguably,oneofthegreatestthreats

to the area studies project was the rise of rational choice theory in political science and economics. Dharavi is a suburb in Mumbai, Maharashtra, India. It has often been considered to be oneoftheworld's largest slums. Dharavihasanareaofjust over 2.39 squarekilometersand a population of about 10 lakh(Chadha, Vipra. Dharavi Slum Mumbai: History, Real Estate and Re-Development) Witha populationdensityofover 277,136/km2, Dharaviis oneofthe most densely populated areas in the world. Dharavi slum was founded in 1884 during the British colonial era, and grew because the expulsion of factories and residents from the peninsularcity centered by the colonial government and from the migration of rural Indians into urban Mumbai. For this reason, Dharavi is currently a highly diverse settlement religiously and ethnically. Dharavi has an active informal economy in which numerous household enterprises employ many of the slum residents like leather, textiles and pottery products are among the goods made Dharavi. The total annual turnover has been estimated at over USS1 billion. Dharavi has suffered from many epidemics and other disasters including a widespread plague in 1896 which killed over half of the population of Bombay. Sanitation in the slums remains poor. Dharavi is often compared to Orangi slum in Karachi. While Orangi has double the population of Dharavi, it is spread over and area of 60kilometer square about thirty timesthat of Dharavi. Effectively, Orangi slum dwellers have 15 times more land per capita than Dharavi. In the 18th century, Dharaviwas an island with a predominantly mangrove swamp. It was a sparsely populated village before the late 19th century inhabited by Koli fishermen. Dharavi was then referred to as the village of Koliwada. In the 1950s after decades of urban growth under East India company and British raj, the city's population rated half a million. The urban area then covered mostly the southern extension of Bombay peninsula, the population density was over 10 times higher than London at that time. The most polluting industries were canaries and the first Canary moved from Peninsular Bombay into Dharaviin 1887.People who worked with leather, typically a profession of lowest Hindu caste and of Muslim Indians, moved into Dharavi. Other early settlers included the Kumbharsa large

Gujarati community of potters. The colonial government grantedthema 99 year land-lease in 1895. Rural migrants looking for jobs poured into Bombay, and its population soared passed 1 million. Other partition like the embroidery workers from Uttar Pradesh started the readymade garments trade. These Industries created jobs, labour moved in but there was no government effort to plan or invest in an infrastructure in or near Dharavi. The living quarters and small scale factories grew haphazardly, without provision for sanitation, drains safe drinking water, rodsorotherbasic services. But some ethnic, caste and religious communities that have settled in Dharavi that time helped build the settlement of Dharavi, buy forming

organizations and political parties, building school and temples constructing homes and factories. Dharavi's first mosque, Badi masjid started in 1887 and the oldest Hindu temple Ganesh Mandir, was built in 1913(Dharavi. Wikipedia, Wikipedia Foundation, Modified on March 18, 2023.https://en.wikipedia.org/wiki/Dharavi).

AtIndia'sIndependencefromColonialrulein1947Dharavihadgrowntobethelargest slum in Bombay and all of India. It still had a few empty spaces which continued to serve as waste dumping grounds for operators across the city. Bombay, meanwhile continued to grow as city .Soon Dharavi was surrounded by the city and became a key hub for informal

economy. Starting from the 1950s, proposals for Dharavi redevelopment plans periodically came out but most of these plans failed because of lack of financial banking and or political support. Dharavi's Cooperative Housing Society was formed in the 1966 to uplift the lives of thousands of slum dwellers by the initiative of Shree. M. V. Durai swamy, a well-known social worker and Congress leader of that region. The society promoted 338 flats and 97 shops and was named as Dr. Baliga Nagar. By the late 20thcentury, Dharavi occupied about175hectares, with an astounding population density of more than2900 people per hectare. Settlements like Dharavi from the life stories of the people who inhibit them. They are not the planned town ships such desired as a solution to urban bright. The way they grow merges with the lives of the men and women who imbue them with a personality.

How the representation on Dharavi is created by the movie titled *Dharavi* directed by Sudhir Mishra Thus how a place is made and re made through different portrayals have been identified by the researcher. People have many perceptions of the area as a typical slum area. But the slum area of Dharavi is entirely different. What many people do not realize is that, it is different from the normal slum areas. There are many things, that most of the people are not aware about it. So this project challenges the common perceptions and along with that make the people understand what Dharavi really is. The first chapter shows a typical understanding and setting of the area in the movie *Dharavi* directed by the Indian director Sudhir Mishra. As a movie can make the people understand about a society, culture, economy and politics, people believe that this is the real face of

Dharavi. Second chapter explains the reality of Dharavi in the light of the book *Rediscovering Dharavi* written by Kalpana Sharma through many interviews with the natives.

Dharavi, the slum is the most populated area of Mumbai. It is considered to be one of the world's most populated slums, covering around 520acresofland. It is surrounded by west Bandra, Mahim, Mithi river in the north, Matunga in east and Sion in the south. Founded in 1884 during British colonial era, Dharavi was first inhabited by the fishermen. Maybe the lands of Dharavi are owned by the government but the houses are maintained by the individuals who reside in Dharavi. These 520 acres of land is not like any other slum. It is a place which defines unity of diversity precisely. This multi-ethnic slum residing lakhs of people is not only a place of residing but is also a tourist destination. Dharavi has an active informal economy in which numerous house hold enterprises employ many of the slum residents—leather, textiles and pottery products are among the goods made inside Dharavi. The total annual turnover has been estimated at over US$1 billion. Dharavi has suffered from many epidemics and other disasters, including a widespread plague in 1896 which killed over half of the population of Bombay.

The slum, in some way, makes Mumbai stand out, Scores of foreigners visit the place every day to get a feel of the place and are willing to spend money to get the experience. It is also ridden with gangs, gang wars, and crime. Overall, the slum itself has an interesting character that is different from any other slum in the world. Movies like *Dharavi, Slumdog Millionaire, GullyBoy, Kaala* and *Dharavi Bank* are a few impactful films that revolve around the slum and tell its story. Movies can give viewers a different view of society than they are used to, broadening their horizons and making them think about problems in new ways. They can offer a different perspective on the lives of people in other societies,providing insight int

the live sand cultures of other people. As movies have strong impact in creating images in the minds of people, they blindly believe what they observe in movies as true .But sometimes it might be mere prejudices and wrong notions.

In the movie *Dharavi* itself the plight and condition of the area is portrayed as very pathetic and dangerous. They have to struggle a lot to get a job and follow their dreams.Women also have to work to support their family expenses. Prostitution, crimes and other social elements are displaced as normal. People are represented as aggressive and they fight each other for trivial things. Drinking is normalized as they drink at every opportunity whether they are happy, sad or angry. Cheating and robbery are so common that evenchildren grow up with cruel mind in the movie.

It is commonly perceived that Dharavi is a city within a city, it is one unending stretch of narrow dirty lanes, open sewers and cramped huts. People have to live with very problems. They have to go to the toilet in the street. Children play amongst sewage waste and doctors deal with cases a day of diphtheria and typhoid. Next to the open sewers are water pipe which can crack and take in sewage. At the edge of Dharavi, the newest arrivals come to make their homes on waste land which is not suitable for habitation. In the west monsoon season these people have huge problems living on this low-lying marginal land. There are also toxic wastes in the slum including hugely dangerous heavy metals. People live in very small dwelling often with many members of their extended families. Water is a big problem for the population. Stand pipes come on at 5:30am for two hours as water is reshined. This stand pipes are shared with many people. The houses often have no windows, asbestos roofs and no planning to fit fire regulations. Rooms within houses have multiple functions including living, working, sleeping. The slum has severe public health problems with a long history of epidemic sand Other disasters. Virtually all housings have been constructed illegally and are extremely crowded and small. It is one of the least clean places in Mumbai.

The entire residential district lacks any kind of infrastructure, like roads, public conveniences, and toilets. With an average of 1 toilet per 500, most residents use alleys or the local river as a toilet, even though the river is also a source of Dharavi's freshwater. Open sewers become play grounds for children, while dead rats line the alley ways, and live ones run up and down. Sanitation is one of the most important concerns of this settlement because the mangrove streams that run through the fishing village are replaced by sewer lines and contaminated streams. To one's surprise, according to a study done in 2006, there is only one toilet per 1440 people in this settlement (Sinha, County, Times of India. Published on November 10, 2006). This scarcity in sanitation facilities has led to the contamination of the Mahim creek that runs through Dharavi, which has been heavily polluted by sewage and garbage, which also adversely affects other parts of the town that the creek flows through, ultimately resulting in the contamination of the Mahim Bay.

The condition of Dharavi has been portrayed in the movie *Dharavi* bygone of the famous Indian directors Sudhir Mishra. The film was a joint NFDC-Door darshan production and went onto winning many awards in the following year, including the 1992 National Film Award for Best Feature Film in Hindi. The film was also invited at the London Film Festival, Mannheim International Film Festival and Festival 3 Continents Nantes in 1992. The film stars Shabana Azmi and Om Puri in lead roles, and is set amidst the backdrop of India's largest slum, Dharavi. This gritty film by Sudhir Mishra offers window into life intertitular Bombay slum. It's harrowing yet compelling, and though its focus is a depressing tale of defeat and loss, it somehow achieves a hopeful tone at its conclusion.

The plot of the movie reveals that, Rajkaran (OmPuri) is a cab-driver living in a tidy, one-room Dharavi shack with his mother (Anjana), his wife Kumud (Shabana Azmi), and their son. Rajkaran yearns for success in business and a better life; he is gathering funds to buy a small cloth-dying factory. When one of his partners pulls out unexpectedly, Rajkaran reluctantly accepts a loan from the local under world boss Tiravi, whose goons are suspected to be behind any number of neighbor hoods beatings and murders. Now in debated to Tiravi,

Rajkaran finds himself drawn into ever more shady dealings, to the despair of Kumud, whose brother dared to stand up to Tiravi's tyranny and was murdered for it. Kumud finds solace in the peaceful company of her first husband Shankar, with whom she had parted ways years before, and who has returned to Dharavi helpless and partially paralyzed after suffering a stroke. On the verge of losing his livelihood and alienating his family, Rajkaran grows ever more desperate.

What is most fascinating about *Dharavi* is its slice-of-life look at Bombay's slums. In small but vivid details as well as in big-picture themes the film illuminates this world that is so different others. The slum neighborhood itself is like a village, where everyone is all up in everyone else's business, one cannot keep secrets, and you cannot cross the thugs and heavies who rule over the place; there is violence almost daily. Kumud engages in a daily struggle with the local corrupt water- mongers; they illegally tap the municipal water supply - there are no official municipal services in Dharavi - but they won't let Kumud take more than one bucketful without a fight. But there's also a strong sense of community; women gather in the streets to make pappadums and gossip, and in the evenings, everyone gathers in a little alley movie theatre to watch escapist movies strengthless of Anil Kapoor and Madhuri Dixit. Rajkaran has romantic dreams in which he and Madhuri (who plays herself) roll around in mustard fields, he confiding his troubles to her, she confessing her love for him. Rajkaran and Kumud live in a tiny one-room corrugated shack, reminiscent of the shantytown dwellings. But Kumud keeps it tidy and neat; there is a pretty little rug on the floor and potted plants on the sill, and other small comforts that can help preserve one's sanity and dignity when living in squalor. Kumud works in a small oppressive tailor shop, like the old sweatshops of the lower east side tenements in New York, working a sewing machine while sweat beads on her forehead. As hard as their life is, though, Kumud seems to manage it - early on, she questions why Rajkaran isn't satisfied, why he has to try to push for more - she doesn't seem, at least at this point in the movie, to share her husband's eagerness to get out of Dharavi. But while his ambition might be inspiring, it enrages him when his industrial dreams beg into

crumble, and his rage drives away everyone around him. Dharavi, a land of promises and despair, A land of treachery and miseries and what not. A satire on the canvas of the maximum city, Mumbai. Anyways it creates a perfect backdrop for story tellers to express ordeals and hardships of the common man. A common man, so extensively portrayed in the films from time to time that he has become kind of cliché'. All have certain expectations from him. He must be honest, should be in loose plain shirts, dropped shoulders, find happiness in his wife and children. He may sometimes have big expectations but in no way are they bigger than his ethics and his family.

Here the hero Rajkaranisa common man, earning from hard work and still in debt. He also has big dreams, to rise higher in life. But he is uncommonly common. He has a family, but he is not happy with their burden. He has ethics, but only as far as they don't come in his way. He drinks a lot. Can easily put a blind eye whenever sees any trouble. Heck, he fantasizes about Madhuri Dixit! He is in every sense in the modern world-just a human. He takes all the right steps needed. In his eyes, he has done nothing wrong. But the world is determined to take him down. His wife, Kumudisalsocommonin every sense. Content, hardworking and loving. or it seems so. Maybe she is tired of fighting with the destiny and accepted her status in society. What destiny plans for them is for you to watch. Om Puri and Shabana Azmi, two of the stalwarts show us yet again what playing a character honestly is.

Om Puri plays a flawed and thus a very human character. His character Rajkaran, shows how a dream can possess a man. His ambition of going up the social ladder forms the base of story. And his wife Kumud, a woman with huge responsibilities of chores upon her shoulders, is one who has to bear all her husband's fault without questioning. Played brilliantly by Shabana Azmi,the character shows how a woman sacrifices for a man and yet has to rely solely on him. In other characters, Raghuveer Yadavand Virendra Saxena play their part with ease and finesse. Sudhir Mishra handles the subject of poverty, greed, injustice and crime without being biased and keeping every character flawed in

some sense thus adding to the perception of story. The message of the film is therefore a little ambiguous - should one just accept one's lot and leave well enough alone, or should one try to make something better for one's self and family? The film resolves this ambiguity for the best by allowing Rajkaran to emerge from his trials bruised and setback, but not defeated.

The movie portrays the place from only one specific side of it. One cannot blindly believe or ignore what the movie represented. From the beginning itself hooliganisms showed and it continues till the end. Conflict and violence are displayed every time even for trivial matters. Demolition of buildings and vehicles are done without any regret. The movie portrays the in habitants of Dharavi as most aggressive people. Conflicts and violence have been normalized as it becomes their part of life. The is no difference in age, religion, gender for conflicts. Many victims of domestic violence came to the hospital, but interaction with doctors and nurses tended to stop at treatment for injuries. Even the children are growing with aggressive mind. There is a scene in the movie that a gang of children frightening a little girl who cries because of fear.

Women in the movie are represented as something different to the common notion. In the movie women portrayed as self-employed. Most of the women are doing their own small-scale works. The wife of Rajkaran, Kumud is working in a tailoring shop with many others. Some women are engaged in small scale industries like papad and laddoo companies. But there is a contradiction in dealing women. In one hand the hero is treating his wife and mother in a good manner. In another hand women is portrayed as powerless and helpless treating as a business thing. Prostitution and suppression of women can be seen in the movie. Kumud the wife of Rajkaran is accepting all the flaws her husband made without questioning.

The people are very much influenced by movies. Even the fight scene in the movie they watched led them to be realistic. People put much interest in entertainments like music, movies, games and dance. Drinking is a habit of the inhabitants both in happy and sorrow situations. The slum is a place of inadequate water supply. Movie shows people queueing a long period for water supply even at the midnight. Some people with power are controlling and   also, in terms of money. The people can take only limited amount of water.

Also, people are depicted as ambitious. They possess a lot of aims and dreams. Everyone dreams to go out of the slum in order to get a better life. They dream of becoming factory owners and entrepreneurs, managers. The hero itself is an example for it. He is highly ambitious and always dreams of better life. His dream is to become a factory owner. In the movie there is a shot where he shows his mother a factory and said: "see the colored cloth hanging there, amma? I am buying that factory. So do not say did not tell you".(40:12)The movie basically revolves around his ambition.

People have been portrayed as illiterate and uneducated in their language and style. Sanitationist much concerned as it's very bad there. Poverty is another striking feature of Dharavi depicted in the movie Dharavi 1992.They all are always greedy for money and do various methods to fulfil their aims. But as they are not bothered and aware about the consequences of it, it leads them to huge troubles. They are only looking to the moment only, not thinking about the future in dealing with money. But they are closely packed with religion. A scene shows people are continuing their namaz while the police was demolishing their houses.

The mood of the people in the movie is always sad, confused, tensed, busy, unhappy and angry. Happy moments are portrayed less in it. They all are tensed and confused with their own business. Something is related to their aims and something related to their personal matters. They are always using bad word search other even in the normal talks. When the wife of Rajkaran asked him what is wrong with him, he replied: "get out you shit" (1:45:18). They are not even bothered about what they call others and what others call them back. It has been normalized that much. The movie portrayed the people as lazy men. As they dream big with doing nothing. But also, people are closely connected to their objects like vehicles and animals.

The plight and miserable condition of Dharavi cannot be completely ignored. This information cannot be applied one ached every person who live in Dharavi. But it neglects the general notion on slum and considering it as normal as others. There might be poor's, with no concreted houses, uneducated people, unemployed people, drinkers, people who engage in

crimes etc. But it cannot be generalized as majority live with a moderate status, educated, employed and living under good condition, as observed by Kalpana Sharma in her book *Rediscovering Dharavi.*

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Let Me Not the Marriage of True Minds Admit Impediments: Love and Marriage in Pre Communist and Post Communist Russian Literature: A Study Based in Anton Chekov's Play *The Bear* and Vera Polozkova's *Vespers* and *You Must Live by Sea Mama*

Mrs. Sahira K.P.   **Dr. Rajani R**

Let me not the marriage of true minds admit impediments

(Shakespeare)

Literature has a close relation with life. "Life provides the raw material by which literature interfuses an artistic pleasure, pattern and form. Literature is the representation of social life. The quality of literature is intimately connected with the quality of life it reflects. Literature is always a reflection of life which presupposes a social background **(Goodman 8)**. Literary genres usually influence and are, in turn, influenced by the society which produces them. The society of Russia saw an evolution through the Pre Communist agrarian society in the nineteenth century to the communist society in the beginning of twentieth century. After the October revolution in November 2017, the agrarian lands owned by the land lords were confiscated and taken over by the commune. The lands became the sites of communal farming. Communist Party of Soviet Union (CPSU) had a direct role to play in all walks of the average Soviet's life. After the collapse of Soviet Union towards the end of the twentieth century Russia had to struggle to rebuild themselves after Perestroika, the economic restructuring and Glastnost, the opening of the iron curtain. The literature reflected all these changes.

The paper examines *the Bear* one play written by Anton Checkov (1860-1904) written in Pre Communist Russia and two poems written by Vera Polozkova (born 1986) in Post Communist Russia. During the Communist regime, literature was propagandist in nature. The government and the CPSU used literature to present an idealized picture of the communist society. Such literature cannot do justice to truth. So such literature has been avoided in the study. Anton Chekov's play presents love and courtship in the Pre communist Russia where the ownership of a money providing estate was a prerequisite to success in life. For an young man this provided the key to marital bliss whereas for a woman fat inheritance and beauty where the

two factors which made her a pursued dame in the marriage market. After marriage, her inheritance will pass on to her husband. Polozkova's poems give a vivid picture of Russia in the post communist era. They present love in the realistic light of economic crisis and social insecurity where basic commodities of life like food and housing become luxuries for the common man and woman. After the collapse of USSR, Russia went through an era of economic crisis and social insecurity where the sagas of the lost glory increased the pains of the common man

Anton Chekov (1860-1904), Russian dramatist and short story writer was born as the grandson of a serf who had made enough money to purchase the freedom for himself. So Chekov had firsthand experience of the Pre Communist Agrarian Russia. He pictures the world of masters and servants in vast estates and country houses vividly. A doctor by profession, he began writing stories and jokes to support his big family. The play *the Bear* is a hilarious comedy which presents the themes of love, courtship, marriage and money in a comic light. Vera Polozkova was born in 1986 when USSR was about to collapse. She is a poet, singer and actress.She writes poems and sings them. She is a journalist and blog writer too. She is well known for her You Tube videos in which she recites her In her poems to music, She presents the realistic picture of Post Soviet Russia with its economic constraints and lost glory.

In the play *the Bear* Chekov presents the Pre communist agrarian Russia where agriculture formed the economic base. According to Marxist critics everything in our society had an economic base. The play presents a beautiful and young widow Madam Popov grieving for her unfaithful husband and the creditor who comes to claim the money the former's husband owed for him. Through this hilarious comedy, the dramatist presents a society in which the power of the lord was equated with the income he gets from his estates and nothing else. Smirnov tells Popova before proposing to her: "Think and decide at once, for if I go away from here, we shall never meet again… ....I come a good family, I am a gentleman, I have ten thousand rubles a year **(the Bear 89)**. Financial security is the first thing a woman needs from a remarriage. Mrs. Popov is badly in need of it since her husband has sqandered her wealth on gambling and mistresses. What a woman needs the most is economic security out of marriage as Polozkova's lover tells his lady love:

"What should I do first, please tell

I'll buy us bread and rent a den, our own,

Don't leave me here to grow up alone,

It's worse than hell."

(Vespers 1-4)

In a society where half of the time of men and women are wasted standing in a queue to buy bread and other essential commodities in life this promise is very tempting. In communist Russia, both men and women worked hand in hand to build up USSR as a super power from the rags of revolution and the two world wars. Inorder to make your marriage legal both the bride and groom had to be member of the Communist Party of Soviet Union (CPSU). It was very difficult to get such a license too. So what men and women did was to live together outside marriage ties. Since religion had lost its hold among people, there was no fear of sin either. "Women were in the losing end. They were abused verbally and physically by their husbands and lovers."**(Rowbotham)**

 In the poem *You must Live by the Sea Mama,* mama is advised by the speaker"

"You can nag your beloved about all his inconsequential short comings

Or you can lift him up,

Celebrate his smallest accomplishments and victories

So that he might blossom and take pride in himself."

(You Must Live by Sea Mama 11- 14)

In the second poem the poet stresses the importance of love and tolerance in relationships. Such an element is absent in Chekov's play and the poem *Vespers*. In *the Bear* Smirnov warns Mrs. Popov in the beginning. "You won't touch me with your mourning and the dimples in your cheeks**."(78)**. This sounds similar to what the lady tells her lover in *Vespers*:

"I know how to believe and caress

But I shan't matronize or relieve your stress

I shall not vindicate or clean up your mess."**(37-39)**

So marriage becomes a political affair in all the three cases. Even if they happens in different phases in history, All these prove that human nature is essentially unchanging. The same passions, emotions and situations are seen again and again throughout human history. Both man and woman need emotional companionship as well as financial support from the partner. As the lady states clearly:

"When the light grows dark I almost die

I need a husband, not the boy kai."**(Vespers 50-51)**

When he first appears in the stage, he approaches Mrs. Popov with a scowl even if he talks to her in a courtly manner. "Your late husband, whom I had the honour of knowing owed me twelve hundred roubles on two bills. As I have to-morrow to pay my interest to the land bank, I am obliged to ask you to repay me that sum today" (**Chekov 75**).

He even becomes self conscious of his shabby appearance. "Covered with dust, muddy boots, unwashed, uncombed, straws on my waistcoat. The lady thought I was a highwayman. It is not quite quite polite to come into the drawing room like this… ....I am not a visitor. I am a creditor and there is no regulation dress for a creditor."**(Chekov 79)** This dialogue brings home the truth that he was very much a ladies' man. He has good knowledge of how to appear in a beautiful lady's drawing room. The romantic folk tales and fairy tales always presented princes in rags winning the love of beautiful damsels by helping them in the time of distress.

"After the collapse of USSR and the opening of iron curtain Hollywood movies came to the soils of Russia watering the romantic imagination of the young people."

(Chourasia 390) The lover of the poem *Vespers* pleads his case to the lady like this:

"In seven years of stench and pub

I'll die into a balding stub

………………………………

I smell of smoke damplcaver and salt."**(30-35)**

The man here appears to be a script writer or a musician who is trying his luck very hard. But now he wants her companionship to share his joys and sorrows.

"I wanted no one for my kin

I've got railway and a scene

………………………………………..

My guitar case is such a fray

And nightmares in my sleep me slay

But when you look at me this way

My skin runs steams."**(Vespers 9-16)**

In the other poem, the speaker advises the addressee not to complicate things by trying to go deep into the grammar of relationships and take things as they are.

"Do what you love, and try not to complicate things."**(You Shall Live By Sea Mama 2)**. Towards the end of the poem the statement becomes matter of fact:

"You are still with him, after all and you love him.

So why sabotage a relationship?"**(14-15)**

After professional success comes physical attributes of the man and woman, In the opening of the play, the servant Luka advises Mrs. Popov" ....Madam, you are young and lovely, blooming like a rose, you have only to live and enjoy yourself. Beauty won't last all your life. In another ten years you may want to dazzle the officers, but then it will be too late"**(Chekov 73)**. Smirnov got dazzled by her beautiful face and still more beautifying dimples in the first sight itself. Even in the foulest of his moods he cannot take his eyes off her. That is why he warns her. "You won't touch me with your mourning or your dimples in your cheeks."**(78)** Was he warning her or himself? In *You Must Live By Sea* too, the speaker is warning the mama that she has already moved on the second phase of life.

"You can agonize over all the things you haven't done,

Missed and wasted opportunities,

Or you can decide you still have the rest of your life.

Ahead of you and get to work." **(5-8)**

Both the man and woman in *Vespers* are frightened of "................ the times winged chariots hurrying near."**(Marwell)**

"You can't be forever a teenager

When being twenty is your only wager." **(Vespers 47-48)**

"Even if you lived in gypsy brood

I can't save you from time."**(Vespers 35-36)**

Smirnov is in a very bad mood. So he makes acrid comments against mankind I general and womankind in particular. "A woman has ever been capable of loving anyone but a lapdog. Tell me honestly, have you ever in your life seen a woman who was sincere, true and constant. It is easier to find a cat with horns than a constant woman." Later he turns his waspish remarks to Mrs Popov when he tells her: "As though I don't know why you masquerade in black and shut yourselves up within four walls…..............It is so mysterious, so romantic. If some unfledged poet passes your estate, he will look up the windows and think, "Here lives the mysterious Tamara who from love of her husband bas shut herself up within four walls. I know such tricks.**"(83)** His comment about not forgetting to powder her face even if you are mourning was too much for her and she challenges him to fight a duel. It is her spirits that make him fall on his knees and propose to her."She is something like a woman! I like that! A real woman! Not a mush of sentiment, but flame, gunpowder, fireworks!"**(87)**.

Smirnov is full of doubts even when he is about to propose to Mrs. Popov. "How angry I am with myself! I am in love like a schoolboy, I've been on my knees ----------(Rudely) I love you. As though I wanted to fall in love with you! Tomorrow I have to pay my interest, the haymaking has begun, and now you on top of it all."**(91)** Similar is the condition of the lover when he says:

"I must have not deserved you, look,

But who's to judge the fighter?

A one night stand. I played my game

(and dared to enter your domain.)

(Vespers 19-22)

The lady in the poem has more clear cut ideas about what she wants.

'Like all hapless fatherless kids

We want toys, lollipops and fibs,

To dress up for holiday trips."

(42-44)

This makes the politics behind marriage very clear. The woman wants a man to support her at the time of loneliness and distress. A man, on the other hand wants to get hold of her money and her beautiful body in addition to getting emotional support from her. He wants somebody "....................to lift him up.

Celebrate his accomplishments and victories."**(You must Live By Sea Mama11-12)** The big bully Smirnov also wants the support and unrelenting love of Mrs. Popov when he is in utter distress. His property is about to be confiscated by the Land Revenue bank. The man in *Vespers* is a failed musician who is nightmarish about his failures. So he needs the support and even advice from the lady. "If you are rebelling does so with more violence."**(56)**

Even if these works were written before Marxism and after it that this gives us a very good example of the theory that everything has a material basis. Undesirable ideologies, cloth

themselves up, in more presentable forms in order to avoid being treated as repressive. "It takes the form of an ideology which is beneficial, productive and desirable for society."**(Nagarajan 226)** What Smirnov wants is the financial and emotional support of Mrs Popov at the time of crisis. The lover of Vespers wants inspiration from the lady at the time of his intellectual winter. Both of them are ready to get romantic love and sex as bonus in this act. They are lucky too because women never want to sabotage their relationships.

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Witty Fools and Fooliosh Wits: Three Shades of Humour in *As You Like It, Much Ado About Nothing* and *Twelfth Night*

Dr. Rajani, R.

It is better to be a witty fool than a foolish wit

"It is better to be a witty fool than a foolish wit." Comments Feste the motley fool of Twelfth Night. "The term humour designates the species of the comic that is any element of the work of literature whether a character event or utterance which is designated to amuse or excite mirth in the reader or audience." **(Abrams 343)**. Humour is the term that goes back to the ancient theory, that a particular mixture of human determine each type of personality and from the derivative applications of humorous to one of comically eccentric characters in the Elizabethan Comedy of Humours..

Shakespeare presents humour in his happy comedies in all these senses. For example,for him, it an individual quality of a person's. character by the presence of which the person in question. For him ,it is a trait in the character of the person by which he is distinguished from other characters in the play,. Any oddity or peculiarity of a person's mind is his humour. So his whims, prejudices, mannerisms etc. which distinguishes a person form others are his humours. Thus we can say that Duke Frederick in As You like It, Claudio in Much Ado about Nothing and Duke Orsino in Twelfth Night are humorous. This is because all these characters are eccentric, whimsical and disposed to peculiarities in their moods and tastes. Duke Orsino pines away in the love of Lady Olivia incessantly:

O! When mine eyes did see Olivia first

Methought she purg'd the air of pstilence.

That instant was I turn'd into a hart,

And my desires like fell and cruel hounds,

E'er since pursue me.

(**Twelfth Night I 1, 18-22**)

The Duke Frederick, the usurper duke the impulsive and capricious in his actions. His unsteady nature is evident when he allows his niece Roslaind to stay in the palace even after the banishing of his brother to the forest. But when Rosalind falls in love to Orlando, the son of his enemy, Sir Rowland de Boys he banishes her ."Mistress, dispatch you with your safest haste,and get you from the court."(**As you Like It I 3,41**) .Claudio of Much Ado about Nothing falls in for Lady Hero at the first sight, but instead of wooing her himself for he lacks the confidence for the same, he deputes, elderly and experienced Don Pedro for the duty.

  The genre comedy by its own definition is a play which makes the fullest possible use of humour in majority of its figures and situations. Laughter and fun being its soul humour becomes its guiding force. Even if Shakespearean comedy was intended to please and make the audience leave the theatre pleased, he sometimes tries to be didactic, especiall y when his fools wearing motley and coxcomb laugh and make others laugh at the follies of the world. Touchstone, the Fool of *As You Like It* comments"Fools may not speak wisely what wise men do foolishly**."(AYLI I,2,25).** Feste, the fool in Twelfth Night is sure that if Duke Orsino marries Lady Olivia, the marriage will be a disaster. "Many times a good hanging prevents a bad marriage**."(I ,5,20)** and he Olivia that she is the real fool to mourn for her brother's soul in heaven. The play, *Much Ado About Nothing* doesn't have such a

fool, but Leonato and Don Pedro plays the same role when the former tells Benedick that he doesn't doubt his wife's virtue since Benedick was a child when his daughter was born. When Benedick is cynical about ladies in general and Hero Claudio love in particular Don Pedro warns him:"In time the savage bull doth bear the yoke."**(Much Ado about Nothing,I,1225)**.

Shakespeare usually presents three shades of humour in his happy comedies. Shakespeaare's comedies usually the heroines have a major role to play than the heroes. "Shakespeare had no heroes. He has only heroines."**(Ruskin 12)**. Rosalind, Viola and Beatrice have more sunshine in them than all the other characters could afford to bring into exotic Illiria or the forest of Arden. Beatrcie in *Much Ado About Nothing* . also lessens the venom of Benedick's cynicism. All the three are marked of their springly humour. This is natural and healthy type of humour, which is spontaneous and unsophisticated. In all these characters,the sense of humour arises from their gay nature. Rosalind's tongue runs faster than to conceal the pressure of her heart"**(Hazlitt 24)**.Beatrice is ban Elizabethan lady polished and sophisticated in her manner. **Jameson25).** Voila's sense of humour is obvious in the scene when she meets Orsino's mistress Lady Viola, disguised as Cesario.Olivia asks whether her face is well painted , he answers with the same disdain.

 Voila "Excellently done if God did all.

_ - ·

Tis beauty truly blent, whose red and white

Natures ownsweet and cunning hands laid on

Lady you are the crulle'st she alive

If you lead these graces to the grave

And leave the world no copy."**(I 5, 227-32)**

This quick wittedness is one of the qualities which endears him to Viola. She is left in the same condition as Duke Orsino.

Beatrice in *Much Ado About Nothing* presents a sharp contrast to the misanthropic and cynical Benedick as Rosalind presents a contrast to Touch Stone.. Her witty comments do not hurt any one.It is agift which once seizes the abnormal and the uncommon and they endeavour to see it righ pointing to the absurdity. She attractsd the mind of readers even if she crosses the limits sometimes in the case of Benedick.

"Benedick: What my dear Lady Disdain! Are you yet living?

Beatrice: Is it possible disdain should die while she hath meet food to feed it as Signior Benedick? Courtesy itself must convert to disdain, if you come in her presence." **(I 1: 100-103)** "We forgive Beatrice all her scornful airs, all her biting jests. They amuse and delight us more."**(Jameson 43)**

Rosalind, Viola and Beatrice desires to see in sense of proportion maintained in all that people say and do. Beatrice quarrels with Benedict. This is the basis of this humour in comedy and many of the comic statements they utter are true in this connotation. Laughter arises from the perception of the abnormal in speech or deed.

On the other hand , Touchstone, Feste. Benedick etc. present a sharp contrast to this lively comedy to Roslaind and Viola and to a greater extent Beatrice. Beatrice hurts only

Benedick that too in an attempt to gain proportion. Feste and Touchstone are professional fools. They are people who are appointed to amuse their masters by their wile jests, parodying and singing. They wear parti coloured dress and wear a fool's cap called coxcomb. They sometimes give witty comments about the foolish actions of their masters as Feste comments "It is easy to be a witty fool than a foolish wit." Duke Senior comments when Touchstone decides to marry: "He uses his folly like a stalking-horse and under the presentation shoots his wit."**(V4,101-2).**

   In their effort there is no spontaneity. There is a visible effort for effect in all that they say. The studied response which they register in respect of those with whom they deal is plainly perceptible. Of course, the motive behind their witticisms is unmasking the folly and exposing of human absurdities. Previlaged as court fools they have no fear of offending anyone although there are limits of their prerogatives. Feste comments to his mistress Olivia:"The more fool Madonna, to mourn for your brother's soul being in heaven."**(I 5,68-9)**. Touchstone steps further when he sees love stuck Orlando carving love poems on tree barks he prepares parody for the lines:"If hart do lack a hind. Let him seek out Roslaind"**(III 2, 100-101).**

   In all that they say there is effect and scant regard for the truth or verisimilitude. They forcefully argue truth to falsehood and falsehood into truth. . Their perfectly sophisticated humour which contrasts fully with the natural and healthy humour of Rosalind, Beatrice and Viola is very much dry and hurting . We enjoy the quips and pranks of Touchstone and Feste but there is nothing human and touching about it. Their witticisms come like bolts from the blue. Their retorts are dramatic and unforeseen. They leave us confounded and dismayed . They are described as material fools. In *As You Like*

It , Jaques, the melancholy philosopher likes Touchstone's humour whereas in *Twelfth Night* Olivia and Malvolio hates Feste.

In *Much Ado About Nothing* a professional fool is absent. The role is filled at times by Benedick and Don Pedro. Benedick's opinion about Lady Hero whom his cousin is in love with: "Methinks she is too low for high praise, too brown for fair praise." **(I 1, 148-9)**

In most places, dry humour or morbid humour or black humour are the terms which can be applied to the humor of Benedick in *Much Ado About Nothing*, Jaques in *As You Like It* and Malvolio in *Twelfth Night.* These characters are fully imbued with what Jaques calls the humour of melancholy. The humour of these characters is in direct contrast with the lively humour of Beatrcie, Rosalind and Viola. It is not healthy humour at all because it is the guarantee of sanity and good common sense and this humour takes them to the extremes. Jaques can suck melancholy out of a song like weasel sucks eggs. This is a perverted form of humour. Instead of keeping them happy, this humour makes the characters dissatisfied with life. Some of the observations are full of interesting points like Jaques "Seven stages of man". But their humour makes them pessimistic and cynical.

"All the world is a stage, All men and women are players, They have their exits and entrances."**(II,7 145-46)**

In *Much Ado About Nothing* Benedick's mistrust towards women takes monstrous heights in this instance:

"Don Pedro: I think this is your daughter

Leonato: Her mother hath many times told me so

Benedick: Were you in doubt sir, that you asked her?

Leonato: Signior Bendick,no; for then were you a child."

(I, 1 87-90)

We may go of Jaques' confession when he describes his humour. He therein tells that it is a compound of many samples,like that of a scholar, a soldier, a lover, the lady and a poet and thus he has come to develop a multiple personality, as it were, none of which, however, tends to make him happy or contended. If none of these types of humour could make Jaques happy or contended. If none of these types of humour could make them happy and satisfied, we wonder whether they are curable at all, and therefore the audience pity their character for their lack of good humour.

In a word, their humour is the result of life wasted in dissipation and life has been to him a total failure. For this cruel fate Jaques wishes to take vengeance on the world by making ita place which is full only of fpps and stupid persons, Malvolio, on the other hand, want to put all the fools in stake, Benedick, wants to give a panacea to the foolish world by his cynical comments. Jaques observation in the concluding scene of the play is quite revealing in character when three pairs of marriages are celebrated.. At a moment when everyone in the play is in his or her happiest moods, Jaaques alone remains unaffected by the happy situation wherein the various lovers are brought together to be united in matrimony. And speaking of such happy consummation, Jaques characteristically says of these happy men and women: "There is sure, another flood forward, and these couples are

coming to then ark. Here comes a pair of very strange beasts which in all tongues are called fools."

This is why Jaques is shunned by every other character in the play and no one sympathises with him. His humour thus become a very good example illustrating, the popular observation, namely"laugh and the whole world laughs with you; weep and you weep alone," This is why Jaques remains at the conclusion of the play, single and solitary soul and what is characteristic of him is that he is not wishing for a change.

Malvolio on the other hand is ruled by self conceit. Since self conceit and humour are incompatible, it is not surprising that he does not have any houmour. He also lacks sympathy towards others. In fact he has a positive ill will towards Sir Toby and his train. "He becomes comic but by accident. He is cold, austere, repelling; but dignified, consistent, and for what appears, rather of an overstretched morality."**(Lamb 21).** He is arrogant. Inspite of all these we feel bad for him when he is doomed in the end of the play. "The weakness of Malvolio's character are not so much in abuundance that we can criticize him, as they are to make him ripe for the trickery played upon him."**(Herford, 123).** Malvolio's malignace towards all the fun loving characters are evident in his comment that Feste will not mend till" the pangs of death shake him."**(I,571)**

Benedick's black humour becomes mild when he starts loving Beatrice. Even if he called all women unfaithful in the beginning of the play, his sympathies are with Lady Hero when she is rejected by Claudio and defamed in public in the church. May be he is affected positively by the lively humour of Beatrice. " In faith, hath not the world one man but he will wear his cap with suspicion? Shall I ever see a bachelor of threescore

again."**(I 1,171-72).** This statement can be contrasted directly with the parting statement of Benedick "A college of wit crackers cannot flout me out of my humour. ....since I do purpose to marry, I will think nothing to any purpose that thee world can say against it; for man is a giddy thing."**(V,4105-109).**

Shakespeare uses law comedy or farce in all the three plays. In *As You Like It* Touchstone uses parodying of Orlando's love poems. In *Twelfth Night* Sir Andrew Aguecheek's name along with this misappropriations invokes laughter. His cowardice spices up things. When Toby asks him to accost Maria, he mistakes Accost to be Maria's surname. In *Much Ado About Nothing* Dogberry tells Don Juan : " O villian! Thou will be condemned into everlasting redemption."**(IV 2,50)**. This malapropism will evoke laughter from all classes of audience, especially from the groundlings.

The humour provides both the atmosphere and the life blood to Shaksperean comedies. All these plays are considered to be delightful. Shakespeare superbly takes the audience on a tour to the most exotic locales. All these three plays are full of sweetness and pleasantry. "They have satire, and no spleen, they aim at ludicrous rather than ridiculous. They make us laugh at the follies of mankind, not to despise them."**(Hazlitt 121)**This is not surprising since Shakespeare aimed through his comedies to delight rather than correct. The wise fools, the love plot, the lively humour etc. make the audience leave the playhouse delighted.

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Taste of Life Out side India: Exploring the Fun Aspects of Wanderlust

Thasneem pc   **DR. Poornima r**

Travelling can be an incredibly exhilarating and rewarding experience, but it can also be quite scary and nerve-wracking at times. Whether you're exploring a new city or venturing into the great outdoors, there's always a certain element of risk and uncertainty involved in travel. But despite the potential challenges and dangers, many people continue to seek out new and exciting travel experiences, pushing themselves out of their comfort zones and embracing the unknown. This can be a thrilling and life-changing experience, one that can open your eyes to new cultures, perspectives, and ways of life.

According to Sandhhya Iyer, there is no greater high than travelling the world, no better therapy and means of being close to God. The shutters of mind opened to embrace new people, new cultures, new places, new sights and sounds. All is that there is something called wanderlust which can strike anytime, and then everything else is secondary. No amount of security, stability, not even friendship or love, can compensate for the thrill of the unknown and the unexpected. *Wanderlust: My Experiments with Travel* explores the fun aspects of travel along with the life outside India while offering the ambience of places visited.

Through an analysis of the travel literature *Wanderlust: My Experiments with Travel*, we will examine the ways in which travel can be a source of fun and adventure. We will explore how travel writers capture the excitement and wonder of discovering new places, and how they convey the sense of joy and fulfilment that comes from experiencing different cultures. We will also examine the ways in which travellers themselves can find joy in travel, whether it be through trying new foods, engaging in local traditions, or simply taking in the beauty of their surroundings. The main goal is to offer insights into the fun part of travel, and to show how it can be a transformative experience that enriches our lives and broadens our perspectives. By examining the experiences of others, we hope to inspire readers to embrace the joy and excitement of travel and to discover new things about themselves and the world around them. "To travel is to make a journey, a movement through space. Possibly this journey is epic in scale, taking the traveller to the other side of the world or across a continent, or up a mountain; possibly, it is more modest in scope, and takes place within the limits of the traveller's own country or region, or even just their immediate locality. Either way, to be any

journey or, indeed, simply to set foot beyond one's own front door, is quickly to encounter difference and otherness. All journeys are in this way a confrontation with, or more optimistically a negotiation of, what is sometimes termed alterity or more precisely, since there are no foreign peoples with whom we do not share a common humanity, and probably no environment on the planet for which we do not have some sort of prior reference point, all travel requires us to negotiate a complex and sometimes unsettling interplay between alterity and identity, difference and similarity"(Thompson, 9).

At the heart of the fun part of travel is the joy of discovering new things. Whether it be stumbling upon a hidden gem in a city, witnessing a breath-taking natural wonder, or simply meeting new people, travel offers endless opportunities for exploration and discovery. Travel writers have long sought to capture this sense of wonder in their works, conveying the excitement and awe that comes from experiencing the world in new ways. One example of this is found in Bill Bryson's "A Walk in the Woods," in which he describes his experience hiking the Appalachian Trail. Throughout the book, Bryson revels in the beauty and diversity of the American wilderness, capturing the sense of joy and wonder that comes from exploring new terrain Similarly, in Elizabeth Gilbert's "Eat, Pray, Love," the author captures the sense of joy and fulfilment that comes from engaging with different cultures. Her descriptions of the Italian cuisine, the Indian ashram, and the Balinese traditions convey the sense of excitement and wonder that comes from experiencing new things.

One of the most rewarding aspects of travel is the opportunity to experience different cultures, to witness different ways of living, and to learn about the world in new ways. For many travellers, this is the fun part of travel, the chance to explore different customs, traditions, and beliefs and to gain a deeper understanding of the world around them. In "The Motorcycle Diaries," Ernesto "Che" Guevara and Alberto Granado set out on a journey across South America, seeking to explore the continent and to gain a deeper understanding of its people and cultures. Throughout their journey, they encounter people from different walks of life, from peasants to indigenous tribes, and they immerse themselves in the cultures of the places they visit. Similarly, in "Wild Swans" by Jung Chang, the author describes her experiences growing up in China and her eventual journey to the West.

The fun aspects of wanderlust are numerous and varied. From adventure to relaxation, travel can bring joy, excitement, and new experiences into our lives. In *Wanderlust: My*

Experiments with Travel, Sandhya Iyer explores the fun aspects of travelling, especially when venturing outside of India.

Wanderlust is a wonderful exploration of the joys and challenges of travelling. "I could see that I was attracting some attention. Surely, they weren't eyeing a fellow Indian with suspicion" (Iyer, 109).

Travel experiences personal growth and learns valuable life lessons. In dialogue on the benefits of travel, she states, "Travelling opens up new horizons and perspectives, making us more adaptable and resilient". She learns to step out of her comfort zone and try new things, such as skydiving and hot air ballooning. She also gains a deeper understanding of herself, as she reflects on her experiences and learns from her mistakes. In her dialogue on self-discovery, she says, " I decided to learn how to live

life from my British friends, I just wanted to enjoy myself for a change" (47).

Travel gains a greater appreciation and understanding of different cultures through the journey. Travelling allows us to immerse ourselves in different cultures, learn about their traditions and customs, and gain a new perspective on the world. She experiences the hospitality and warmth of local people, such as the Bedouin tribespeople in Jordan and the family she stays with in Leh, India. She also learns about the history and heritage of different places, such as the ancient city of Petra in Jordan and the temples of Angkor Wat in Cambodia. "It was entirely new experience. Something to look forward to every day, new places to see, new friends and new bonds. And the novelty brought a spring to my step every single day" (37).

Through travelling, understand a broader global perspective and learns about the interconnectedness of the world. Travelling helps us to understand the challenges and opportunities facing our world, and to work towards creating a more sustainable and equitable future for all. Travel also helps to meet people from different countries and backgrounds, forming connections and breaking down barriers. "The snowflakes looked beautiful and enticing from the window. After all, it was

February, peak winter in the UK" (27). Sandhya Iyer's experience in the UK, as shared in her book *Wanderlust: My Experiments with Travel,* provides a delightful insight into the fun aspects of travelling. Travelling has always been a fascinating activity for people who seek

adventure and excitement in their lives. *Wanderlust* is a collection of travel stories that demonstrate the fun aspects of travelling.

Visiting historical sites can be a fun and enriching experience as they provide insight into the culture and history of a place. Travelling is a popular leisure activity that allows people to explore new places, learn about different cultures, and create unforgettable memories. While travelling be a source of stress and anxiety, it can also be a lot of fun. Iyer's travel experiences include visits to various historical sites in different countries. She explored the Tower of London, Stonehenge, and Windsor Castle while in the UK. She was fascinated by the stories and histories of these places and enjoyed learning about the past while exploring them. " As for me, I decided to collate some interesting facts about London" (65).

One of the most exciting aspects of travelling is trying new foods. Iyer indulged in the culinary delights of different countries, including the traditional English breakfast, fish and chips, shepherd's pie, and black pudding. Trying new foods is a fun way to immerse oneself in a new culture and experience the local cuisine. One of the most enjoyable aspects of travelling is trying new foods.

Travellers can indulge in local cuisine, savor traditional dishes, and discover new flavours and tastes. For example, in Thailand, travellers can try the famous pad thai, green curry, and mango sticky rice. In Japan, they can sample sushi, ramen, and tempura. Trying new foods is a fun way to experience the culture and traditions of a new place. "I went to the restaurant one more time before I left the UK, though it was at least two hours away from Worthing. But it was definitely worth it" (65).

Travel will make new friends and met locals while travelling. Sandhhya struck up conversations with fellow travellers and even made a connection with a fellow Indian traveller who introduced her to the joys of street food in London. Meeting new people and making friends from different cultures is a fun and rewarding aspect of travelling. Enjoying the scenery of a new place can be a fun and relaxing experience. Iyer enjoyed the scenic beauty of different countries, from the picturesque countryside to the bustling city of London. She went on walks and hikes, taking in the rolling hills and verdant landscapes. She also explored the streets of London, marvelling at the architecture and the hustle and bustle of the city. " The first impression was that of a sea of humanity on the streets, walking briskly and determinedly" (111).

Trying new activities can be a fun and exciting way to experience a new place. Sandhya Iyer's travel experiences demonstrate that travel is fun. Her experiences highlight the fun aspects of travelling, such as visiting historical sites, trying new foods, meeting new people, enjoying the scenery, and trying new activities. Iyer tried new activities while travelling, such as taking a boat ride on the Thames River, visiting a pub and watching a football match, and attending a theatre performance in London's West End. Travelling can be a fun and enriching experience that allows one to learn about different cultures and make lasting memories. "I never thought I would see gypsies in my lifetime"(87).

Wanderlust is a desire to travel and explore new places. It is a desire that many people share and often embark on adventures to explore the world around them. In her book, *Wanderlust: My Experiments with Travel*, Sandhya Iyer shares her experiences of travelling outside of India. "Every trip is an opportunity to learn something new about yourself and the world around you". Trying new foods is a fun way to immerse oneself in a new culture and experience the local cuisine. One of the most exciting aspects of travelling is trying new foods. Iyer explored different cuisines while travelilng outside of India, such as the traditional English breakfast, fish and chips, shepherd's pie, and black pudding while in the UK. She also tried the famous Belgian waffles and chocolates while in Brussels.

Exploring new places can be a fun and rewarding experience as it allows one to see different cultures and lifestyles. Iyer's *Wanderlust* took her to different countries such as the UK, Europe, and Southeast Asia. She explored the historical sites of London, the picturesque streets of Paris, the tranquil canals of Venice, and the vibrant markets of Bangkok. Travelling allows people to explore new places, discover hidden gems, and learn about the history and culture of a destination. For example, visiting the Eiffel Tower in Paris, the Colosseum in Rome, or the Great Wall of China are all thrilling experiences. Exploring new places can be a fun and rewarding experience as it broadens the mind and exposes travellers to new ideas and ways of life. "The sovereign freedom of travelling comes from the fact that it whirls you around and turns you upside down, and stands everything you took for granted

on its head" (Iyer, 4).

Meeting new people and making friends from different cultures is a fun and rewarding aspect of travelling. Travelling offers the opportunity to meet new people, make new friends, and form connections with people from different cultures and backgrounds. Whether it's striking up a conversation with a local vendor or bonding with fellow travellers over a shared

experience, meeting new people is a fun and enriching aspect of travelling. "I did feel that travelling together was helping to bond" (63).

Travelling provides travellers with the opportunity to enjoy breath taking landscapes, beautiful architecture, and stunning natural wonders. Enjoying the scenery of a new place can be a fun and relaxing experience. Iyer enjoyed the scenic beauty of different countries. She went on walks and hikes, taking in the rolling hills and verdant landscapes of the UK and Europe. She also explored the beaches and islands of Southeast Asia. For example, exploring the beaches of Bali, hiking in the Swiss Alps, or taking a hot air balloon ride over Cappadocia all offer unique and unforgettable experiences. Enjoying the scenery of a new place is a fun and relaxing way to take in the beauty of the world. "Springtime is one of California's most beautiful times of year when hillslides are covered with lush green grass and wildflowers" (144).

Trying new activities can be a fun and exciting way to experience a new place. Travelling allows travellers to try new activities, such as adventure sports, cultural performances, and local festivals. For example, in New Zealand, travellers can bungee jump, skydive, or go white-water rafting. In India, they can attend Diwali celebrations or watch a Bollywood movie. Trying new activities is a fun and exciting way to experience the local culture and traditions of a new place. Iyer tried new activities while travelling outside of India, such as taking a boat ride on the Thames River, visiting the Eiffel Tower in Paris, exploring the Vatican in Rome, and going on a hot air balloon ride in Cappadocia. "Opportunity knocks just once! Never refuse it, specifically one which involves travel, it will teach you more than you have ever learnt in your lifetime" (93).

Travelling is a fun and enriching experience that allows one to learn about different cultures and make lasting memories. Sandhya Iyer's *Wanderlust* experiences offer a taste of life outside of India. Travelling is like a reset button for the soul. It clears the mind, opens our heart, and makes us feel alive. Iyer's book serves as an inspiration to those who seek adventure and excitement in their lives. "The best friends on my trips were made as soon as I landed. They were the taxi drivers" (203).

Travelling provides individuals with the opportunity to explore new cultures, traditions, and ways of life. It allows them to step outside their comfort zone and taste life outside their familiar surroundings. Sandhya shares her experiences of travelling to different parts of the world and how it has broadened her perspective on life. Travelling is not just about seeing

new places, it's about experiencing new cultures, trying new foods, and learning new things. One of the best ways to experience a new culture is through its food. Sandhya Iyer's travels have taken her to different parts of the world, allowing her to taste a variety of cuisines. She shares her experiences of trying sushi in Japan, fish and chips in London, and poutine in Canada. These culinary adventures allowed her to explore the local food scene and appreciate the diversity of flavours and tastes.

The cultural immersion will help to gain a deeper understanding and appreciation of different cultures. Sandhya Iyer's travels have also allowed her to immerse herself in the local culture. Whether it's attending a traditional dance performance in Bali, visiting a local market in Thailand, or participating in a homestay in Kenya, she has experienced the local way of life. These were allowed her to appreciate the natural beauty and architecture of different parts of the world. The joy of travelling is not in reaching the destination, but in the journey itself. One of the most enriching aspects of Sandhya

Iyer's *Wanderlust* experiences has been interacting with locals. Sandhya Iyer's travels have also involved participating in various adventures and activities. Whether it's snorkeling in the Great Barrier Reef in Australia, going on a safari in Kenya, or attending a music festival in Europe, she has tried new experiences and stepped out of her comfort zone. These adventures have allowed her to push her limits and gain new insights into herself and the world around her.

The experiences will allow to appreciate the diversity of the world and gain a deeper understanding of different cultures. Sandhya Iyer's *Wanderlust* experiences have provided her with a taste of life outside India. From trying new foods to immersing herself in different cultures, exploring new places, interacting with locals, and participating in adventures and activities, her travels have broadened her perspective on life. "The UK is very different from India and you will enjoy the difference" (13). "So, travel, at heart, is just a quick way to keeping our minds mobile and awake. As Santayana, the heir to Emerson and Thoreau with whom I began, wrote, "There is wisdom in turning as often as possible from the familiar to the unfamiliar; it keeps the mind nimble; it kills prejudice, and it fosters humor." Romantic poets inaugurated an era of travel because they were the great apostles of open eyes. Buddhist monks are often vagabonds, in part because they believe in wakefulness. And if travel is like love, it is, in the end, mostly because it's a heightened state of awareness, in which we are

mindful, receptive, undimmed by familiarity and ready to be transformed. That is why the best trips, like the best love affairs, never really end" (Iyer, 15).

The Importance of fun in wanderlust cannot be overstated. Fun is an essential element of travel that can make the experience all the more enjoyable and memorable. When we travel for pleasure, we seek new experiences, excitement, and adventure, all of which contribute to the fun of the journey. By embracing the fun aspects of travel, we allow ourselves to let go of our inhibitions and enjoy the experience to the fullest. We may try new foods, participate in cultural activities, or go on adventures that we wouldn't normally have the opportunity to experience at home. The fun of travel can also help us create lasting memories and connections with the people we meet along the way. "So, finally I had cracked it, the source of everlasting happiness, Travel" (179).

Additionally, fun can help us recharge and refresh our minds and bodies. Taking a break from the routine and monotony of daily life can help us reduce stress and improve our overall well-being. The fun of travel can provide us with a sense of rejuvenation and invigoration, leaving us feeling energized and ready to take on new challenges. Overall, the importance of fun in wanderlust lies in the fact that it can make the experience more enjoyable, memorable, and transformative. It can help us broaden our horizons, create lasting memories, and recharge our minds and bodies, making travel a

truly enriching experience. "Never say never to anything"(211).

The chapter about the fun part of travel has explored various aspects of travelling that make it an enjoyable and enriching experience. From trying new foods and immersing oneself in local cultures to exploring new places, interacting with locals, and participating in adventures and activities, travelling provides individuals with the opportunity to step outside their comfort zone and taste life outside their familiar surroundings. Sandhya Iyer's wanderlust experiences, as depicted in her book *Wanderlust*: *My Experiments with Travel,* provide a testament to the transformative power of travel. The chapter encourages readers to embrace the fun aspects of travel and embark on their own wanderlust adventures.

It has explored the importance of fun in wanderlust and the transformative power of travel.

Through Sandhya Iyer's personal experiences and anecdotes in her book, *Wanderlust: My Experiments with Travel,* we have seen how travel can broaden our horizons, expose us to

new cultures, and provide us with an opportunity to recharge and refresh our minds and bodies. By embracing the fun aspects of travel, we allow ourselves to let go of our inhibitions and enjoy the experience to the fullest. Whether it's trying new foods, participating in cultural activities, or going on adventures, fun is an essential element of travel that can make the experience more enjoyable and memorable. The chapter has emphasized the importance of travel in expanding our perspective, cultivating empathy, and appreciation for different cultures. It encourages readers to step outside their comfort zone and embark on their wanderlust adventures.

The intersection of fun and fear in travel is a fascinating topic that has captured the attention of scholars and travellers alike. While fun and fear may seem like opposing emotions, they are often intertwined and can enhance one's travel experience. Fun activities like adventure sports, cultural experiences, and exploring new places can be thrilling and provide a sense of accomplishment. However, there are also risks associated with these activities that can evoke fear and anxiety. Research has shown that fear can actually enhance the fun factor in travel by making the experience more memorable and exciting. It can also lead to personal growth and self-discovery as travellers face their fears and overcome challenges. On the other hand, excessive fear can hinder the enjoyment of travel and even deter some individuals from pursuing certain activities.

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Incarcerated Justice: An Analysis of the Movie *B Tech*

Shahana N   **Muhammedali P**

"Injustice anywhere is a threat to justice everywhere"

- Martin Luther King

Justice is one of the most important ideals in our society. It's what we strive for in order to create a fair and equitable world. Justice is the principle of moral rightness and fairness, based on the idea of treating individuals fairly and impartially according to their actions and circumstances. It is a fundamental concept in law, ethics, and politics. But insufficiency of solidarity, stigmatization of Muslim and denied justice in our hierarchical society is turning as an incredible social problem. Discrimination is another massive problem that the society undergoing. Discrimination is the unjust or prejudicial treatment of different categories of people, especially on the grounds of ethnicity, age, caste, religion, class, name, race and appearance. It means 'treating some people differently from others'. Muslim minorities are victims of injustice and discrimination. India is a diverse country with a significant Muslim population and there are many Muslim prisoners in India. Mostly they are accused of terrorism related offenses. Some innocent Muslims are falsely accused as terrorist by the legal authorities.

"Man's capacity for justice makes democracy possible, but man's inclination to injustice makes democracy necessary"

-Reinhold Niebuhr

Justice is the right of every individual who deserves equality or fairness in economic, political and social opportunities irrespective of race, gender or caste differences. 'Injustice' is still growing in India even though it's a democratic country. So this injustice is mostly faced by Muslim minorities due to different reasons like their name, caste, appearance, dress, class, and also by religion. There is an insufficiency of solidarity and justice in our hierarchical society. Justice is denied towards Muslims by socio-political systems and legal authorities like police and court of justice etc. The purpose of this study is to expose the unfairness towards Muslims by analyzing a Movie named *B tech*. It is a 2018 Malayalam thriller movie directed by Mridul Nair. According to him, this film is inspired by several real incidents in India. So, the authenticity of series of events related to Muslim minority in this film is confirmed by the director's experience. They treated them as criminals and framed as terrorist for their personal satisfaction and also to follow social conventional norms and prejudice.

The film revolves around the B tech engineering students in Bengaluru, who have not completed the course with their academic year and trying to complete it. It portrays campus life, values of friendship, love and gang fights in the first half of the film. After the interval, suddenly it turns a drastic change by creating tension and emotion through political proceedings, religious bias and judgments. Reason for this twist is expressed in the second half. Actor Arjun Ashokan represents the core character named "Azad Mohammed" who is a simple and pure Muslim, grew up in a Muslim orphanage in rural 'Payyanur' in Kerala. He always tries to hide his hair with a cap as part of his religious belief. But all these became sharpened thorns and huddles in his life due to irrelevant or inappropriate rules and regulations of society especially the powerful majority classes. Azad joined the gang of engineering students with a leader called 'Anand Subramanium' (Actor Asif Ali) and other gang members are Nizar Ahmmed, Jojo, Prashanth and Ananya Viswanath. Anand is a high caste Hindu. The first incident that bright out the prejudices of the society

When, Azad Mohammed and Nizar Ahammed were arrested by the police for traffic violation. A character named "Nayak" who is a Deputy Commissioner of Police is the representative of socio-political evil power.

The police officer treated them as criminals not for the traffic violation but for their name and appearance, the indication of the religion they followed. A character called 'Said Ali' also became a victim because he bought the scooter used by Azad. For them "Muslim identity" acts as a sword hanging over their head as a threat. Then the second incident involving Azad shakes the city of Bengaluru into its core. A 'Bomb blast' in front of Garuda Mall in Bengaluru. Azad was falsely branded as a terrorist. Here the relevance of 'Justice' is expressed. The denial of rights of Muslims to prove their innocence and the unwanted and unethical proceedings and conclusions of legal authorities are undoubtedly presented over here. The police authority conformed and declared that "this is a suicidal bomb attack by a B tech student named Azad Mohammed"(1:43:08 – 1:43:18). They tried to create fake evidence to substantiate their claims. The police officer Nayak has a dialogue that 'we will produce it in court' as the response to the media enquiry about true and strong evidence (1:45:32 – 1:45:35). The tone of this dialogue symbolizes the power of dynamics.

Azad's friends including Anand, Nizar Ahammad , Abdu, Said Ali, Jojo and Pranshanth, are arrested by the police for enquiry. But the 'Muslim' characters are framed as terrorist suspects and also imprised by police. Rest of them are released only because of their non-Muslim identity. Their names, appearances, social status, origin and background are not related to Muslim religion. The group of Muslim students turned into prisoners with

inexplicable experience of physical and mental torturing by police. They forcefully indoctrinated the character named 'Prashanth' to agree that "You have a suspicion that Azad is a terrorist" (1:48:26 – 1:48:29). But he rejected to become a false testimony or witness for the immoral proceedings from the side of police. He proves that friendship and love have no border like religion or caste. Every citizen in our country has certain rights and responsibilities. A very disgraceful incident occurred during this event is the significant sample for exposure of the hidden mask of hypocrisy on the side of police rulers. The incident is that the Deputy Commissioner Nayak uses an 'abominable word' for the death of Azad without considering he is also a human being and a citizen of India . They have broken the common sense of respect towards others only because of the influence of the power and dominance.

"If we are not free, No one will respect us" is a famous quote of Doctor A.P.J Abdul Kalam, which indicates the need of freedom and respect.

Riots and rebellions are broken out in city of Bengaluru for resisting the wrong conclusion of political-legal authorities. The voices of students for 'Azadi' is echoing among the walls of the city. All students have gathered irrespective of caste and religion for the justice of a Muslim guy 'Azad Mohammad'. But all their voice was suppressed by the police. They created wrong or fake evidence for branding Azad and his Muslim friends as terrorist. Azad made a nonverbal communication with his friend Ananya by making a sign of 'pray' just before bomb blast in front of Garuda Mall. Because it's the time for pray he wanted to go to 'Masjid 'or 'Mosque'. But police twisted it as 'terrorist sign' having a dialogue that "This is a commonly seeing gesture by suicide bombers right before a blast"(2:06:36 – 2:06:39). 'Pray' and wearing cap for hiding hair all these related to Muslim culture and beliefs but it mistreated and framed as terrorism.

The second evidence for conforming Azad as a terrorist was the religious literature found from his room. It reveals the social conventional norms and also prejudices of legal authorities which means if anyone possesses religious literature especially Muslim literatures it became illegal, abnormal and terrorism related matter like that. This kind of pointless, disloyal and insensible evidence was put forward by the police. The third evidence is the electric capacitors and resistors found from his bag and police claimed that these are the equipment for making bomb. But in reality Azad and Nizar are B tech engineering students and all these for their project purpose. The public prosecutor and Deputy Commissioner want to brand them as terrorists and they continuously threaten that. But the truth came out later and the reason for the bomb blast is not the scooter of Azad but the Dustbin which was placed to where he was standing. So a relevant powerful question raised there addressing to the police

'Nayak' that more suitable to our current situation of India that "Why Azad, Said Ali, Nizar Ahammad and Abdhu and Why not Anand, JoJo, Prashanth and Ananya" (2:19:49 – 2:19:56). This question presents the importance of secularism in our country and the removal of caste and religion based discrimination or marginalization of a group of people especially Muslim minorities.

"How can you hold a whole community be responsible for misdeeds of a group of minority did"(2:20:34 – 2:20:37) is a question raised at the climax of this film *B tech*. The current situation of India is like that a group of people were branded as terrorist or criminals. Though India is a democratic country, still the view point of otherness is existing in the minds of society. But the shameful thing is, those who mistreated or misunderstand by the society facing more problems , it is not their mistake, the could not understand that they are exploited and they were denied freedom, rights and justice because of one and only considerable reason, 'the influence of the power or dominant high class socio-political and legal positions keeping 'rulers'. So, this Malayalam movie *B tech* by Mridul Nair is revealing the current status of Muslim minorities in India by illustrating the 'Azadi' crisis.

'Azadi' is an Urdu word which means 'freedom or liberty'. Authorities in India have adopted laws and policies that systematically discriminate against Muslims and stigmatize the critics of government. Prejudices embedded in the ruling government and society have infiltrated independent institutions, such as police and courts, empowering nationalist groups to threaten, harass and attack religious minorities with impunity. In 2021, over 30% of all detainees in Indian prisons were Muslims even though the community's share in the population is only 14.2% (as of 2011). Notably, in Assam, 61% of the convicts and 49% of the under trials are Muslims, while the population share of the community in the State was 34%. Among States with a relatively high number of detainees, the share of Muslim detainees was notably disproportionate to the population share in Gujarat, Uttar Pradesh and Haryana. It is important to recognize that religious identity remains an important axis of discrimination in India. The crucial point here is that the exclusion and discrimination of Muslims is not episodic, it is both every day and institutional. The Indian Constitution guarantees minority rights like 'Article 29 ' which protects the interests of the minorities by making a provision that any citizen or section of citizens having a distinct language, script or culture have the right to conserve the same and it mandates that no discrimination would be done on the ground of religion, race, caste, language or any of them. But the denial of rights and justice towards Muslim minorities are still existing at the peak point.

So in this film *B tech* tries to express the segregation faced by Muslims with current situation of India through a character 'Azad Mohammad' who became the hashtag of news as terrorist for inconceivable reasons like his Muslim background, name, appearance and the Muslim identity.

"There is only one caste, the caste of humanity.

There is only one religion, the religion of love.

There is only one language, the language of the heart."

This is the famous words of Sathya Sai Baba about caste and religion which is more relatable to the segregation or discrimination and injustice faced by a group of minorities on the basis of caste and religion. Following a culture, tradition and believes is not a sin, each and every person has the right to protect their own culture and beliefs. So keeping a religious literature, wearing a religious cap and having a Muslim identity is not a sign of terrorism. The socio-political powers are working behind the aggressive proceedings of police, government or legal authorities on the minorities. So not only the character Azad is the victim of this kind of social prejudices and discrimination, but also there are many more Muslims facing same situation. By analyzing this movie *B tech* incarceration of justice faced by Muslim minorities and how religious bias and social judgments become relevant in Indian society are expressed.

By analyzing this film we will get the answer of this question "can caste, religion, name, class, gender and appearance define a personality?". In this film the police officer and other legal authorities are confirmed Azad as a Muslim terrorist by its name, caste, his appearance, his Muslim institution orphan family background and his presence in blasted area. But unity is still stuck in minds of somewhere so his friends like Anand Subramanian, Nizar Ahmmed, Said Ali, Abu and Jojo are intensely tried for proving his innocence and to announce Azad is not a terrorist. Police are creating fake evidences and witnesses for framing he is the cause for that bomb blast and also the Muslim friends of Azad are the supporters of this operation. Though India is a democratic country 'justice' is getting those who deserved it is unpredictable. When we considering this movie as an illustration of, how judiciary and politics played their role for giving justice to deserved innocent persons and how social notions misrepresent minorities on the basis of hierarchy.

There is a program called Community Empowerment Organizing and healing (CEOH) which offers a comprehensive and holistic model for community members to engage with justice for Muslims, Collective that centers the humanity, sustainability and wellbeing of our people for attaining freedom and liberation. The mission of justice for Muslims Collective is to dismantle institutional and structural Islamophobia through raising political consciousness.

Justice for Muslims Collective (JMC) was born out of the organizing work of Darakshan Raja and Dr. Maja Hilal that challenged institutionalized Islamophobia. So by analyzing this film *B tech* how an innocent B tech Muslim student framed as terrorist by the socio-political and legal authorities on basis of caste. The share of Muslims in India's total prison population – comprising convicts, under trials and others – declined to 18.7% in 2021 from 20.2% in 2020, even though the percentage of Hindus rose to 73.6% from 72.8% over the same period, according to latest all-India prison statistics released by the National Crime Records Bureau (NCRB) . Muslims account for 14.2% of India's population, but more than 19% of inmates across India's jails. A combination of factors has kept it that way for years: Lack of opportunity, poor education; police prejudices leading to false cases; low representation of Muslims in the police force; inadequate or absent legal aid.

This paper discussed Stigmatized Muslims and the denied of their justice and also the importance of solidarity and justice in our democratic country. Which are the two sides of a same coin which leads the country to it's prosperity. By doing this project, I have analyzed the physical and mental tortures experienced by the victims of injustice especially they are pure innocent Muslim. I have highlighted the true experience of victims those who really undergo the brutalities from the side of police and other legal authorities without doing any crime. So it indicates the Indian scenario of the "injustice" faced by Muslim minorities.

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