

Power of Virtues

Anu Filda Varghese



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Acknowledgement

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Note to the Readers

Released in the tough times of the pandemic this book is a blend of classic poems, quotes and positive thoughts. The contents in the book are fascinating, enchanting and bustling which are full of enthusiasm that are particularly inclined and centred on the different aspects of Virtues. Referred from the biblical interpretations and English Literature, a reader could be able to gain knowledge about various morals and values. Conclusively, a deep dive into the world of Virtues is what you experience.

Wishing you HAPPY READING...!!!

With Best Wishes

Anu Filda Varghese

Power of Virtues, Author

Anu Filda Varghese



Anu Filda Varghese is currently working as an Assistant Professor on Contract at Carmel College Mala. She has done her schooling from H.C.C.E.M.H.S.S Snehagiri. She has done her graduation from Sacred Heart College, Chalakudy and post-graduation from Carmel College, Mala. She earned her B.Ed. from Jesus Training college, Mala. She started her carrier in the year 2015 as an English teacher at Holy Grace Academy, Mala. After two years of work, she joined Dr. Raju Davis International School, Mala.

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“DILENATION OF FOLKLORE AND MYTHICAL ELEMENTS IN R.K.NARYAN’S:”THE GUIDE” in SP PUBLICATIONS INTERNATIONAL JOURNAL OF ENGLISH AND STUDIES (IJOES) AN INTERNATIONAL PEER-REVIEWED JOURNAL ; VOLUME-2, ISSUE-9, 2020ISSN: 2581-8333; IMPACT FACTOR: 5.421(SJIF),”
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IN JAYANTA MAHAPATRA'S POEMS:
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About the book

Power of Virtues book is the amalgamation of the poems, quotes and short positive thoughts which are written and indited on the different themes of Virtues. This book aims at encouraging the young vibrant minds to read this book as a part of knowing the English Literature.

The word “Virtues” has been derived from the Latin: *virtus*. According to the traditional Christian Angelology the Virtue defines itself as the seventh highest order of the ninefold celestial hierarchy. Also, it means the behaviour showing the moral standards, goodness, morality or integrity.

Preface

Virtues are important qualities because they are the basic qualities that are necessary for our well-being and happiness. For better communications, understanding between us and other virtues is helpful. A virtue is a quality that is deemed to be morally good and thus is valued as a foundation of a good moral being. Virtues show high moral standards. Virtues are needed for our happiness to build our character and to mold our inner self. Also, they are cultivated to become more prevalent in life. When virtues are there in oneself, the helm of our life will be in the right direction. I hope that this book will give you a positive thought on virtues.

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Power of Virtues

“Even though a baby falls down when he starts walking, he keeps on trying. He knows that one day he will succeed. That is faith.”



Anu Filda Varghese

A Handful of Appreciation

When I look back in my life
I could see the hands of God always
The hand which pampers me always
The hands that consoles me always
Those hands which I can't see literally
But always I can experience
That soft touch...
Soft heavenly touch that keeps me happy.

Power of Virtues

“The day which the people of a small village went for praying in order to get rain, there was a girl who went with an umbrella. That’s hope!”



Anu Filda Varghese

Accept Yourself

Know what you are

Accept your failures and negatives

Think less of yourself

Admire others and praise them

Be a signature of failure

Thus, enjoy the world.

Power of Virtues

“Every day I plan for tomorrow without knowing anything about future and dream that it will happen. That is confidence.”



Anu Filda Varghese

Ambition

With all flying colors
I painted my dreams
Each dream was as beautiful as
A rainbow that looks in the sky
Fingertips are my brushes
And life as a canvas
I colored it nicely
But God has drawn another
Picture in my life's canvas
It was quite better than
I colored...
More colors than a rainbow.

Power of Virtues

*“Reveal your reverence so that let everyone
should respect you.”*



Anu Filda Varghese

Arrow

Life is like an arrow

Each obstacle is like arrows

It aims us always and hit us

Like an arrow, life stretches back

And aims high and reaches destination

One day that arrow will reach the stars.

Power of Virtues

“Don't let anyone to wipe your smile from the face; because you can change the heart of a rough person with a cute smile.”



Anu Filda Varghese

Be Honest to Yourself

Be honest to yourself

So that you can be better than today

Believe in you, have faith

Every time when I face failure

I am near to the victory,

Move with persistence

Start with an accepting mentality

So, the world will be

With you to achieve your dreams.

Power of Virtues

*“Some works should be judged not by its
size, look through the reflections and vibes
it spreads.”*



Anu Filda Varghese

Candor

One within oneself
The strongest virtue one had
That is the way to success.

Power of Virtues

*“Happiness and virtues are the two sides
of a coin; one is the after effect of
another.”*



Anu Filda Varghese

Charity

Build yourself

A palace in the God's palace

Find that eternal love

By giving charity.

Be a part of that

By a small smile

Don't measure it by money

You will lose a good heart

Make a ladder

With hope, smile and good doings

We are in the way

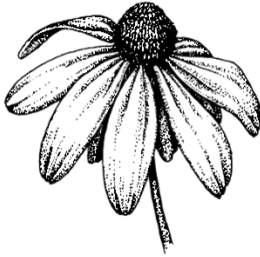
To thy eternal palace.

That is the place

Which is filled with milk and honey.

Power of Virtues

*“Commitment is something which deals
with action rather than words”.*



Anu Filda Varghese

Commitment

The word that we give to ourselves

In the midst of troubles

That one won't go anywhere

At any circumstances

The time when the power of word

Is felt in the heart.

Power of Virtues

“Obedience leads to success.”



Anu Filda Varghese

Courage

Be yourself to stand out

Courage to be me

The feeling to set ourselves free

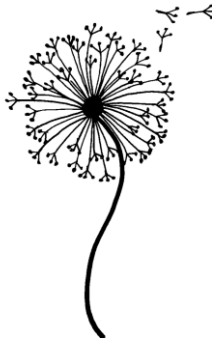
To prove courageous

Are the hardest tasks

I ever had.

Power of Virtues

*“Always be a good listener because
sometimes our mind needs a heart that
listens to us.”*



Anu Filda Varghese

Discovering the Fire in Me

As the gold is molded
By the touch of blacksmith
Once I find myself
Till that time, I was hidden,
From the entire world.
The deepened sorrows.
Worries, bitter experiences
Molded me as a
Better person for the future.
I wish if that fire long last
In me forever and
Ever...

Power of Virtues

“Control yourself or else others will do.”



Anu Filda Varghese

Don't Let Anyone to Control You

Don't let anyone to control you

You are the captain of your ship

Don't let others to control the helm

Let it be your hand who controls you

Bitter experiences may come as storms

We may fall down into the deep sea

Aim high and swim across the sea

One day definitely you'll reach your shore.

Power of Virtues

*“Dreams are something that makes you
active always.”*



Anu Filda Varghese

Dreams

Close your hands and hold tightly

The dreams can lay there safely

Nurture your dream with

Hard work and hope

One day when you open it

It had grown wings

Let it fly to the endless sky

Nurture other dreams so as

To fly Higher and Higher.

Power of Virtues

*“You can overcome everything with
constant hardware and effort, all you need
is a positive attitude.”*



Anu Filda Varghese

Endurance

There are situations in life
When we become fragile
Unable to take any decisions
When we are in a dilemma
When the dark clouds are all over
Courage helps us to face everything
Be bold and face everything
Everything will change their way
If our will power is high.

Power of Virtues

*“Be a trustworthy person in order to
continue your relationship.”*



Anu Filda Varghese

Faith

Tighter we hold our life
Harder will be the experiences
Let it come, accept the way as it is
God gives us this situation
To find our depth of faith in him.

Power of Virtues

*“Only true good souls can forgive. It is a
higher state of mind.”*



Anu Filda Varghese

Forgiveness

From the cross of Calvary

I seek forgiveness

The lesson taught by a big man;

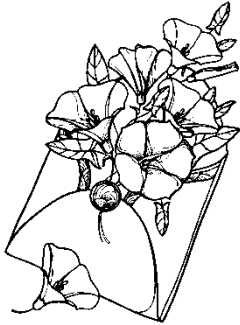
The vast lesson of forgiveness

I saw in his eyes

The tears of forgiveness.

Power of Virtues

*“When you understand others are as same
as you there start humility.”*



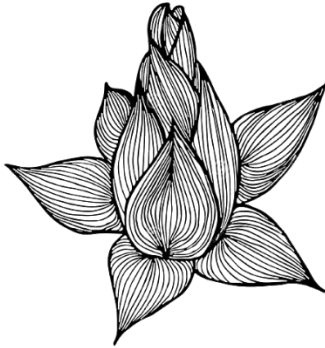
Anu Filda Varghese

Humility

When I see myself
In others as same as me
I think less of myself.

Power of Virtues

*“Believe in thyself, that is the strongest
weapon which you can possess.”*



Anu Filda Varghese

I Too

They told me don't do that,
Again, again and again and again
They told me 'You are a girl'
Why these discriminations and tags
Are given always...
Even though we are living in the world
Of technologies...still under disbelieves
Let everyone be free and let them do what
they like
Let everyone come up with flying colors.

Power of Virtues

*“The more you get insulted and hurt, the
best you will become.”*



Anu Filda Varghese

It's Not the End

When things go upside down
When we are in the horrible situation
Never give up
Just reset yourself
With good thoughts and dreams
Hope for the best in life.

Power of Virtues

*“You can overcome everything with
constant hardwork and effort, all you need
is a positive attitude.”*



Anu Filda Varghese

Justice That I Begged

Once I begged for your mercy
But you don't hear me
In your court I was culprit
Stood as if I'm dumb
My voices were breaking
I tried to spoke out
All my struggles were in vain
From the bottom of my heart
I yearned for justice
I was alone...all alone.
But finally, it reached the heaven
I got justice from heaven.

Power of Virtues

*“No matter how much you earned,
kindness in you shows your possessions.”*



Anu Filda Varghese

Kindness

The way you treat people

Tells your character

No matter what you learned

Your act of kindness

Tells it all.

Power of Virtues

*“Trust is something that can be
experienced.”*



Anu Filda Varghese

My Reliable Friend

The only friend that I trust is you

I can rely upon you only

What I experienced in my life is

Nothing on this earth can be relied

Except you...you are the one I trust

The only heavenly gift I possess

Are you my dear Heart...?

One's own mind is the only reliable thing.

Power of Virtues

“Trust is like a sword which has its two ends are sharpened. Use it carefully. It can create and destroy at the same time.”



Anu Filda Varghese

Open Your Heart

How can you judge another person?

Without pointing to yourself?

No one is perfect in this world

Then the words shower like arrows

That pierce into the depth of the heart.

Can that pain be removed?

So, learn to be open minded

And be respectful to others.

Power of Virtues

“Always leave a mark of yourself in this world, so everyone may feel that such a personality had existed in this world.”



Anu Filda Varghese

Perseverance

Nothing is impossible on earth

Choose the things you can do

Choose it wisely.

Perseverance is the secret of success

All successful tales are not night

Make a flame within oneself

And move on through

The deep sea of failures and troubles

And attain the shore of success.

Power of Virtues

*“Be creative always and make a signature
of yourself.”*



Anu Filda Varghese

Positivity

Something holds me

In this beautiful earth

Is it the beauty once I admired?

Or the mesmerizing or astonishing

Moments in my life?

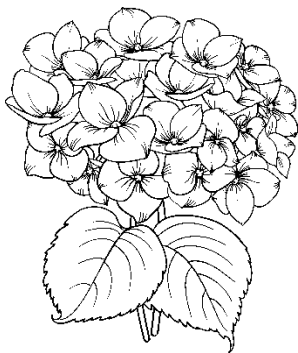
I feel that positivity around me

Which holds me to continue

All day long, those eternal love.

Power of Virtues

*“Welcome everything that comes to your
life. Because luck will knock at your door
only ones.”*



Anu Filda Varghese

Receptiveness

Prepare yourself to accept everything

It doesn't mean that you are wrong

Dare to ask freely

Because nothing is right and wrong

It's all about understanding.

Power of Virtues

*“We have to fulfill everything in life. It
will be possible if we responsibly do.
Irresponsible persons always find
excuses.”*



Anu Filda Varghese

Responsibility

Now I am sitting
Pondering on my plans
Many mistakes I have made
But truth be spoken
All are like the hide and seek game
Like a child again and again
I tried... failed! Again tried
My success is my responsibility.

Power of Virtues

“You might have heard that honesty is the best policy. An honest person will be trust worthy. S/he will give positive energy that surrounds them. Honesty is the building stone or foundation that leads to success. Being honest is a quality and it improves relationships. In the book of life there should be a chapter of honesty. Honest person is appreciated always.”



Anu Filda Varghese

Reverence

Once bended to low
Now tilted up high to the sky
By the reverence.

Power of Virtues

*“Always obey your heart and don’t obey
from fear.”*



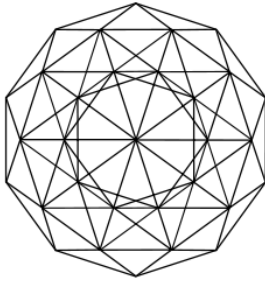
Anu Filda Varghese

Scuffled Mind

Our mind is as same as sea
Lots of tides and sometimes calm
The huge tides always shake us
Takes us to the depth of the sea
There we found pearls and fishes
And with a thud of force
We came up.
In that force we change our thoughts
And moves towards the victory.

Power of Virtues

“Make your failures as your stepping stones. Push yourself always and reach your destiny.”



Anu Filda Varghese

Stepping Stones

Make your life a success

Choose failures as the stepping stones

Because winners are people who never fail

They are whom who never quit.

Success will come after them

Everything seems impossible until it is done.

Power of Virtues

“All of us are seeds within us. Years and years are needed to stand straight. In order to stand straight the roots must be deepened. Till it reaches its destination, there will be heavenly rainfall, snow and wind to stop its rooting. If there is a strong root, it can remain for a long time. Our life is like that. We are the seeds. Many errors we will commit. What we need is a strong mind. Nothing can stop us from attaining our destination.”



Anu Filda Varghese

Stretch Out

Give put without any strings

Give with your whole –heart

Give without storing

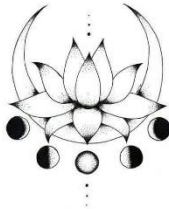
Give unexpectedly

Give without prior knowledge

Give to the needy ones.

Power of Virtues

“Everyone must have a vision in life. A person with a great vision can think about the future in a creative and imaginative way. Such a person can set out concrete steps to bring a vision to life. A visionary leader should have good communication skills. S/he is the one who sets goals for the fellow members too. Like Albert Einstein, Mark Twain, A.P.J Abdul Kalam etc. we too can be visionaries. Always set goals for future. Prepare accordingly. Gain in-depth knowledge. Weave your different ideas together so as to attain your goals.”



Anu Filda Varghese

To Move On

The world of challenges

Make us to do everything

Face everything

Patient to the end

There will always be doubts

Who criticize us

To rise each after each fail

Makes us perfect

No matter about the time

Use determination and move on.

Power of Virtues

*“Peace of mind is a state that helps you to
regain your mental strength.”*



Anu Filda Varghese

Tranquility

Tranquility is not the place where
There is no noise or trouble
No tribulations, chaos,
No difficulties...
Tranquility should find,
In the middle of chaos and tensions
Yet to be calm and focused.
Find the inner tranquility,
From the midst of troubles
You can win.

Power of Virtues

“Another quality or virtue needed in life is self-integrity. That quality is being true to your values and what you stand for in life. When you advise anyone that you must do this and if you can’t do it your life, then you don’t have self-integrity. In order to boost self-integrity, one must check their own ethics in life. Be consistent and keep your words.”



Anu Filda Varghese

Trust

No matter how long we lived,
No matter how long we spent together,
No matter we shared everything,
No matter we cared each other,
All it is a mother of TRUST,
That help us to move on.

Power of Virtues

“Once an ant picks a fallen food on the way to home and all others were waiting till that time, that is diligence.”



Anu Filda Varghese

Truthfulness

Life is that which is love
What we are telling is truth
It should flow as water
From one's inner self
It should reach others with ease.
It is the place where
I find reflection
In that reflection
I find love...the eternal love
There I build my faith
Upon that divine love
Like a blessing from heaven
Truthfulness is there within me,
That truth will set me free.

Power of Virtues

“Give reverence to yourself.”



Anu Filda Varghese

Way to Happy Life

Always keep a twinkle in your eyes

Always keep a smile on your face

Because there's a reason always

To be happy in your life.

Power of Virtues

“A healthy level of self-respect enables you to gain confidence. In another way, it is a way that one understands his or her strength and weaknesses. To develop your self-esteem, be nice to yourself. Do things which make you happy. Be happy with everything you have.”



Anu Filda Varghese

You Are Not Just A Woman

Don't be a plant in the pot
It can't grow high as it wishes
Be a tree in the soil
Let the roots go deeper and wider
To the inner most part
Such roots give you strength
To hold on without falling
Even if great flood and heavy wind occurs
Try to come out from the pot
Don't think about the existence
Even the minute thing and biggest thing
Has got the same existence.
Explore yourself to the fullest
Don't let others to fill you;
With their dreams and desires

Power of Virtues

Make others as your manure

To grow and spread fast

Let the branches spread to every side.



BEYOND THE HORIZON

AN INTER-CONTINENTAL ANTHOLOGY



DR. SANJAY N. SHENDE | MS. PRITI SHARMA | DR. PRAFULLA K. PANDA

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The flame

Looking at the sun
Flames flared up
Instantly burning myself
without delay, agony begins
Foraged the whole world to quench the heat
Wondered if wild wind could help
It augmented flames twice or thrice.
Ran to a river and drowned deep
Flames shone so bright in it.
Buried under earth to be innocuous
Flora kindled blazes gleamed and glistened.
Rose to the mountain, dipped in snow
vanished all the snowflakes swiftly by.
Alas! The world stood aside.
Couldn't dim the mighty light
Flames flared fierce and ferocious
With hope in heart,
I walked alone to the stars.

Haiku poems

Look to your left
Look to your right
Get ready for the battle.

Close your eyes
Look!
See the light within.

A puddle,
Jump in-
Splash!

Dreams wandering
alone,
along the moor.

Hey you,
Get out of the way
IT'S COMING!

Spiders, relax
My house
is yours too.

Fish:
out of water
could play with the bee.

Cold autumn
in the twilight rain
I stood.

Cry of birth
Whimper of death
The night is brief.

I killed a fly
turned around,
froze.

Keerthy Sophiya P.



Mrs. Keerthy Sophiya Ponnachan, hailing from Thrissur, Kerala works as an Assistant Professor in the Department of English at Carmel College, Mala. She has showcased her talent in acting, modeling compeering and dubbing. She has always been a creative soul and has excelled both in academic and nonacademic fields since her childhood. Her motto is to never give up in life and to work consistently towards your dreams. She is extremely passionate about literature and her teaching career. She has handled a number of extension and consultancy classes for both students and teachers. Her dream is to uplift the women in rural area through education and make them self-sufficient to support their family. She is currently pursuing her Ph.D. at Vimala College, Thrissur. She is married to Mr. Vinod Paul and now she is a mother of two baby boys.

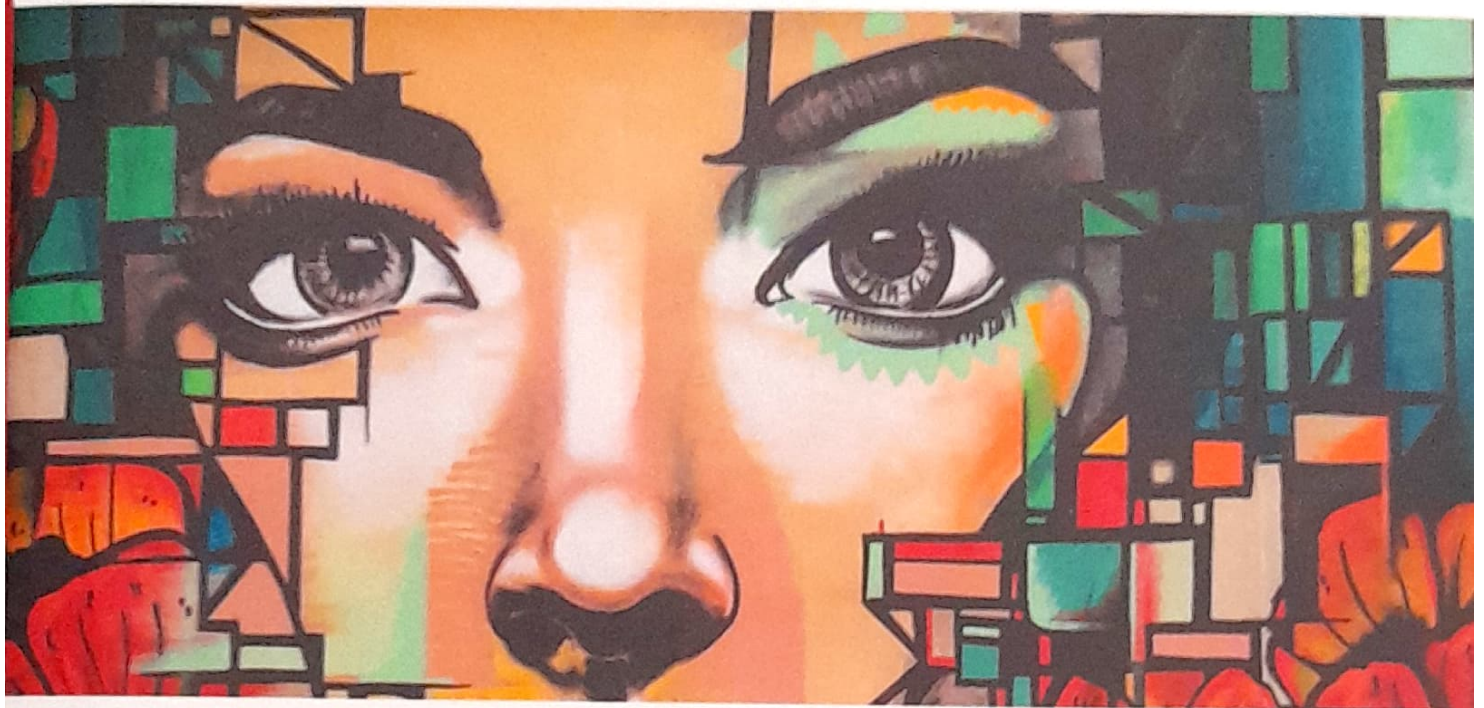
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Editors

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CHAPTER 4

The Human in Dialogue with the Humanoid: A Critical Reading on Man and Society based on the Malayalam Sci-Fi Movie *Andriod Kunjappan Version 5.25*

Linda P. Joseph

Abstract

What distinguishes humans from machines? Is it the cognitive capability, emotive experiences or the fact that humans breathe? Centuries of scientific study and research have materialised into remarkable technological innovations and have effected a paradigm shift in human perception towards the same. In the present era, the human engages in routine, consistent dialogues with technology/machine bringing forth transformations in the socio-cultural spheres of human engagement. The paper titled, "The Human in Dialogue with the Humanoid: A Critical Reading on Man and Society based on the Malayalam Sci-Fi Movie *Andriod Kunjappan Version 5.25*", attempts to read into the shifting inter-personal and socio-cultural dynamics that human-humanoid co-existence can engender. Ratheesh Balakrishnan Poduval's directorial debut *Android Kunjappan Version 5.25* explores the companionship that gradually evolves between an old man and a robot. The film showcases myriad emotions and conflicts in addressing its core themes. The generational struggle, loneliness and neglect felt by the elderly, changing lifestyle and choices in tune with the rapidly evolving technology, frailties and inconsistencies in human nature, and the darker side of technology are the predominant concerns dealt with in the film.

Keywords: Human and humanoid, Generational divide, Ageing and care of elderly, Technology and social estrangement

The human mind has always exhibited a verve to invent. It is his never-ending curiosity to seek and subject to scepticism, dissection and

reflection, the matter that is sought after, which has often led to historic inventions. Over the centuries, remarkable improvements have been made to the lifestyle of humans, adding to their comfort and leisure. The advent of technology has tremendously contributed to revamping and upgrading the existing social systems such as communication, education, employment, media and the like.

Humans and humanoids no longer exist in parallel universes. Today, there is the possibility for co-habitation of the 'given' and 'artificial'. The post 20th century saw the rise of scientific studies into the scope of AI in developing humanoids inspired by the ground-breaking Turing's TT experiment (1950), the Dartmouth conference proposal (1956), Newell and Simon's Physical Symbol System hypothesis (1972), Searle's Strong AI hypothesis (1980), to name a few pioneers in the field. The research on the prospects of creating the complete 'humane robots' that could independently make morally and ethically licit decisions is in progress. The advances in the science of AI and the booming robotics industry, have impelled the creation of humanoid robots that can extend services in the field of research, healthcare, primarily for the ailing and differently-abled, education, entertainment, workforce, industry, personal assistance, security and even as substitutes for human companionship.

The world is virtually a swipe away for humans. From the use of intelligent applications like Siri by Apple, Alexa by Amazon, Cortana by Microsoft, and Google Assistant by Google, to auto-run cars, video games based on human motion capture technology, AI gamers, and humanoid robots with intelligence to recognise human emotions and respond accordingly such as Sophia by Hanson Robotics, T-HR3 by Toyota, Asimo by Honda, Pepper by SoftBank Robotics, and Romeo made in France, to name a few, a tech-driven era of novel possibilities awaits humans.

However, the palpable shift in the dynamics of power and control owing to the overt dependence of man on machines is a matter of grave concern that requires informed study and deliberation. One often finds oneself in a dilemma regarding questions on the essence and purpose of existence. Can machines overrule men? What will be the ethical consequence of subjecting our intelligence to the creation of humanoids? What will be the possible future or alternate reality that awaits the human race? Is there a scope for a platonic relationship between the human and humanoid? The answers to these questions shall be unravelled only in time, as one may assume.

All of these innovations in the field of science and technology have also spurred the creative flair of writers, artists, and filmmakers effecting commendable inventive outputs in the form of books, films, TV series etc. With the rapid development in the area of AI and the actualisation of humanoid robots, filmmakers have tried to creatively draw on the immense possibilities and futures awaiting the human race, both as good and bad omen. Categorised into the science fiction genre, these films are not solely about the spectacles on board but more often, focus on the socio-political issues and philosophical aspects concerning the human condition.

Hollywood, invariably the largest film industry with a global audience, have produced massively successful sci-fi movies over the decades, since the silent era. With films like *ET: The Extra-terrestrial Alien* (1982), *Star Wars Sequels* (1977-2019), *The Terminator* (1984), *Terminator 2: Judgment Day* (1991), *Avatar* (2009), and *Edge of Tomorrow* (2014), *Tenet* (2020), to name a few, that builds on the other-worldly, fantastic and even dystopian universe, to movies like *Her* (2013), and *Ex Machina* (2014) which offer a more intense futuristic perspective on the possibilities of AI, diverse dimensions of the genre has been explored.

In comparison to the Hollywood sci-fi movies, the Indian film industry's tryst with this genre of film enjoys visibly less success. The huge expenditure to be invested into the making of a sci-fi movie and the unreliability in ascertaining its success, enough to gain the investment back has often posed a hurdle for the industry to venture of such film projects. *Mr India* (1987), the first major Indian sci-fi film was followed by few other memorable movies like *Koi Mil Gaya* (2003) and *Krish* series (2006, 2013) by Rakesh Roshan, *Dasavathaaram* (2008) by K.S Ravikumar, *Enthiran & 2.0* (2010, 2018) by S Shankar, *7Aum Arivu* (2011) by A.R Murugadoss, *Ra. One* (2011) by Anubhav Sinha, *PK* (2014), by Rajkumar Hirani, *I* (2015), by S Shankar, *24* (2016) by Vikram Kumar, *Tik Tik Tik* (2018) by Shakti Soundar Rajan, and *Cargo* (2019) by Arati Kadav.

Though nationally revered for its legacy of epoch-making films and veteran actors, Mollywood, one of the regional Indian film industries, have had a fewer fruitful liaison with sci-fi film genre. The film *Karutha Rathrikal* (1967) by P.Subramanian is the first notable science fiction movie in Malayalam. J. Sasikumar's *Jaithra Yathra* (1987), Vinayan's *Athisayan* (2007), Anil Das's *Bharathan Effect* (2007), Rahul Sadashivan's *Red Rain* (2013) and Jenuse Mohammed's *Nine* (2019), have followed suit, with only few among them being able to win audience appeal.

Unlike the films that were not much of box office success, *Android Kunjappan Version 5.25* (2019) by Ratheesh Balakrishnan Poduval turned out to offer a fresh take on the conception of sci-fi movies. This movie hooks the audience right from the beginning through well-crafted scenes of humour and emotions leaving a lasting impression upon the viewers. The movie portrays the relationship between a father and son and revolves around situations arising from the introduction of a humanoid robot into their ordinary household. Though the usually profiled sci-fi elements do not loom prominently in this film, the presence of this humanoid robot, is what drives the plot of the story.

Suraj Venjaramoodu has done complete justice to the role of Bhaskara Poduval, a stubborn old man who lives by his own rules, but does not let his son do the same. The role of Subramanian, Poduval's son, an engineer, is played by Soubin Shahir. A better part of the film highlights the nuances of their relationship, both sweet and bitter. Their lives undergo a radical change when Subramanian moves to Russia for his job and assigns a robot nurse to take care of his father. The role of robot is played by Sooraj Thelakkad.

Android Kunjappan Version 5.25 is also a film dealing with the philosophy of AI at its core. The film, among several pivotal concerns it deliberates on, sheds light on a possible future where the human and humanoid co-exist, the latter nursing, educating and assisting the humans, without any seeming incongruity.

Unlike the usual sci-fi movies that groove into a more urban locale for action to unfold, this movie is set in the rural locus of Payyanur, Kerala, where the lifestyle, customs, practices, and vocations that the people indulge in are homegrown. The film highlights these aspects through portrayals of the old rundown house of Bhaskara Poduval where no modern appliances like mixer, grinder, stove or even television are in use, the old school conventions that people stick onto, and the orthodox family dynamics and minimal, matter of fact conversations that exist between Bhaskara Poduval and Subramanian. Positioning a humanoid robot into this narrative may appear incongruous, but the director succeeds in exuding neutrality in this portrayal.

At the outset of the film, a shot of a coffee mug imprint with the words "The development of full artificial intelligence could spell the end of the human race" by astrophysicist Stephen Hawking is strategically shown, followed by the scene where a robot nurse goes rogue on receiving ill-treatment from the master and kills him. The beginning shot with no mention of specifics invariably hints at the possible trajectory

that the film may take. The shot immediately shifts to the lush green locale of Payyanur and later to the homestead of Bhaskara Poduval, a fussy, demanding old man and his 34-year-old son, Subramanian. Clashed in the frailties of old age and fear of solitude, Bhaskaran does not allow his son the rightful chance to own his life and choices. Soon enough, let down by the circumstances and an obstinate father, Subramanian decides to take up a lucrative job opportunity to work in a Japanese robotic company in Russia. When all the recourses to support his father with the aid of house helps fails, Subramanian returns home but with a humanoid robot to assist his father, much to the shock of the latter. As with everything unfamiliar, the natives of the village reacts with curiosity, wonder and scepticism towards the robot which eventually wears off and they name it 'Kunjappan'. Thus into a seemingly natural and familiar setup, 'Android Kunjappan' is introduced. The name of the robot as Kunjappan (small man) appears to be strategically chosen to nativise the high modern into the local flavour. Its bright blue eyes and screen, impassive manner and communication at first seem evidently in contrast to the articulate mannerisms of humans.

The film speaks volumes on sensitive issues of ageing, casteism, religious bigotry, social expectation and family pressures. On one side *Android Kunjappan Version 5.25* portrays a poignant picture of loneliness emerging from the widening disparity in lifestyles and perceptions of two generations and the impact of technology in everyday human life. Bhaskaran, as a representative of the 'older generation', is both unaware and dismissive of the rapid technological advances. Bhaskaran's life primarily revolves around his household, holdings and son. So it appals him to realise that his son brought home a robot to nurse him, instead of being there himself. His phobia of the 'strange and unknown', gets hold of him and he rejects the assistance of the robot initially. As for Subramanian, who is well-accustomed to the conventions of the digital world, his interaction with anything technological is pragmatic and functional. Unlike Bhaskaran who starts to emotionally invest in the robot to the point of companionship, Subramanian associates it solely with its inbuilt purpose. Once it fails to do so, the 'machine' is discarded. This difference in the degree of perception and involvement is what results in unanticipated hurdles in their lives.

The various shots leading up to the scene of the introduction of the robot reveal facets of the father-son relationship, with the former wanting not to let go of his son and the latter, driven into frustration at not being able to stand on his own feet. Their actions are incited by fear

– the father of loneliness and the son of failure. Though not much of a conversationalist, Bhaskaran's 'dialogue' with Kunjappan takes off from the sense of solitude that he experiences. Whereas Subramanian's relationship with his father often puts him into states of moral dilemma and untold miseries. Bhaskaran and Subramanian, emerge as characters whose struggles, fears and vulnerabilities are genuinely relatable. The film does not explicitly advocate any moral stance on the matter, rather lays bare the crisis both characters go through and entrusts the audience to form their impressions about the larger social concerns raised in the film.

As with Kunjappan, it is a robot with personality and takes care of Bhaskaran, irrespective of the latter's initial indifference. With Bhaskaran warming up to the robot as their relationship evolves, it becomes a routine for him to take Kunjappan everywhere. He gradually begins to treat the robot as his sole companion, in place of Subramanian. There are several endearing sequences of Bhaskaran holding the *mundu*-clad robot's hands and walking along the streets, going to temple and shops, preparing food, engaging in learning and the like. Oftentimes, the interactions between this human-humanoid robot reveal certain entrenched socio-cultural actualities/absurdities that are subtly satirized in the film. Starting from the monotonous, mechanically followed ritualistic practices to the inherent casteism and unsound perception about love, the film raises our attention towards the fallibilities and hypocrisies lying at the heart of our society.

In one of the initial scenes, a funeral ceremony of a certain villager, Kunjappan, distinguished as a man of short stature, is carried out. His son, who used to be embarrassed by his father's physical shortcoming, is shown doing the religious rites following the latter's death, but with nonchalance. The person administering the rites and the men around – women are not allowed to be present in fear of possession by spirit – seem oblivious of the particulars and purpose of this ritual. The scene mirrors the absurdity of mindless, rote repetition of the ritual that compromises the proposed 'sanctity' of the religious ceremony.

The inherent caste mentality is equally satirized in a scene where Kunjappan is denied entry to a temple not for being a robot, but a non-Hindu. Immediately enough Kunjappan starts playing audio of *Bhagavadgītā* with the image of Rama on the screen of his metallic body, leaving the onlookers tongue-tied. Similarly, the scene where Bhaskaran takes Kunjappan to the local *jyotisha* to know about his fortune wherein Kunjappan is required to provide details such as date of

birth, time, sun-sign etc., questions the pragmatism of the system. The film throws light on the various ironical practices prevailing in the society that claims to be perceptively forward in an age of leading-edge technology, yet clings on to the rigid belief systems.

There is an unstated shame associated with openly expressing love, at least in certain conservative setups. Bhaskaran has been groomed into this mindset by his socio-cultural circumstances and thus finds it embarrassing to showcase affection openly. In one particular scene Bhaskaran says to the robot that if a man loves a woman, he either rapes her or pour acid on her face. Bhaskaran's statement is a testament to how society relates the expression of love to either a wild obsession for possession or an act of shame. However, shame is an emotion Kunjappan finds hard to gauge and questions Bhaskaran on the irrationality of the behaviour. It is Kunjappan who introduces Bhaskaran to social media and helps him to reconnect with his long lost love. The endearing sequences where Bhaskaran learns the ABCs of the digital world and try to renew his romance with Soudhamini also throws light on the loneliness that occupies centrality in his life.

Though the film is not spectacularly futuristic, it is not dismissive of the possibility. The detrimental impact that man's irrational dependence on machines/robots can effect is subtly professed in the film through various shots and dialogue sequences. Bhaskaran fails to see the robot any longer like a machine, conversing with it as if with a human. In a particular scene when Kunjappan is taken away by the municipal authorities, Bhaskaran becomes visibly vexed knowing that he will not have peace if anything bad were to happen to the robot. In another scene, Bhaskaran is seen calling back the robot into the house in fear of it catching cold in the rain and wipes its head. There are similar instances that portray the old man wondering over his fate in the absence of a robot, who for him has become more of a son. This disengagement from social living and reality around have psychological implication upon the personhood of Bhaskaran. This is particularly evident in the discomfort he shows towards Subramanian on his return home. Subramanian realises the gravity of change that has come over Bhaskaran and notes that the latter is unable to even distinguish between the robot and his son. Bhaskaran vehemently refuses to switch off the robot when his son suggests for them some time together. In one of the heated arguments that ensue between them, Bhaskaran is heard saying how when his son abandoned him to move to Russia, it was this 'metal piece' that took good care of him and made him feel alive again.

Subramanian fears for his father's safety knowing well that this robot could malfunction and kill his father. In the climactic sequences, in a frantic attempt to not lose Kunjappan, Bhaskaran runs off with the robot to a forest.

Here, the filmmaker positions the robot as the prophesier of truth as it tells Bhaskaran that it is a mere programme designed by scientists to assist people who need help in their daily life. It warns Bhaskaran, in vain, of the irreplaceability of humans by robots. Bhaskaran has innocently sought a reciprocal engagement with Kunjappan, as he would with his son. And when that fails, he is unsettled and slips into a delirious state of mind, laughing and crying simultaneously. The climax where a headless, malfunctioning Kunjappan attempts to kill Subramanian is a reminder of the initial shot in the film. Bhaskaran saves his son but the experience traumatises him. As the film closes with the father-son duo riding back, Bhaskaran lovingly calls his son Kunjappan, indicative of the obsession the father had towards the robot.

Mindful of the technological revolutions that may be witnessed in near future and despite all the potential benefits of co-habiting with the humanoids, the ethical consequence of actualising this 'new normal' has to be subjected to scrutiny. The ongoing projects on the creation of humanoids to assist and satisfy various needs of humans exemplifies not just the wondrous possibilities of science and technology but also points at the growing sense of alienation and impatience humans exhibit. Our increasing virtual social existence is indicative of the growing sense of estrangement that the advent of technology has brought into people's lives. From the time when humans sought pleasure through physical engagements and interaction, now, there is an unsound dependence on devices to do most of their works. Invariably, the changes in human behavioural patterns and adaptations effected by these technological advances could prove to be the primary driving forces behind the next stage of evolution for the human species. *Android Kunjappan Version 5.25*, a small scale Malayalam sci-fi film, has adeptly captured the various dimensions of this actuality and is undeniably a thought – provoking watch.

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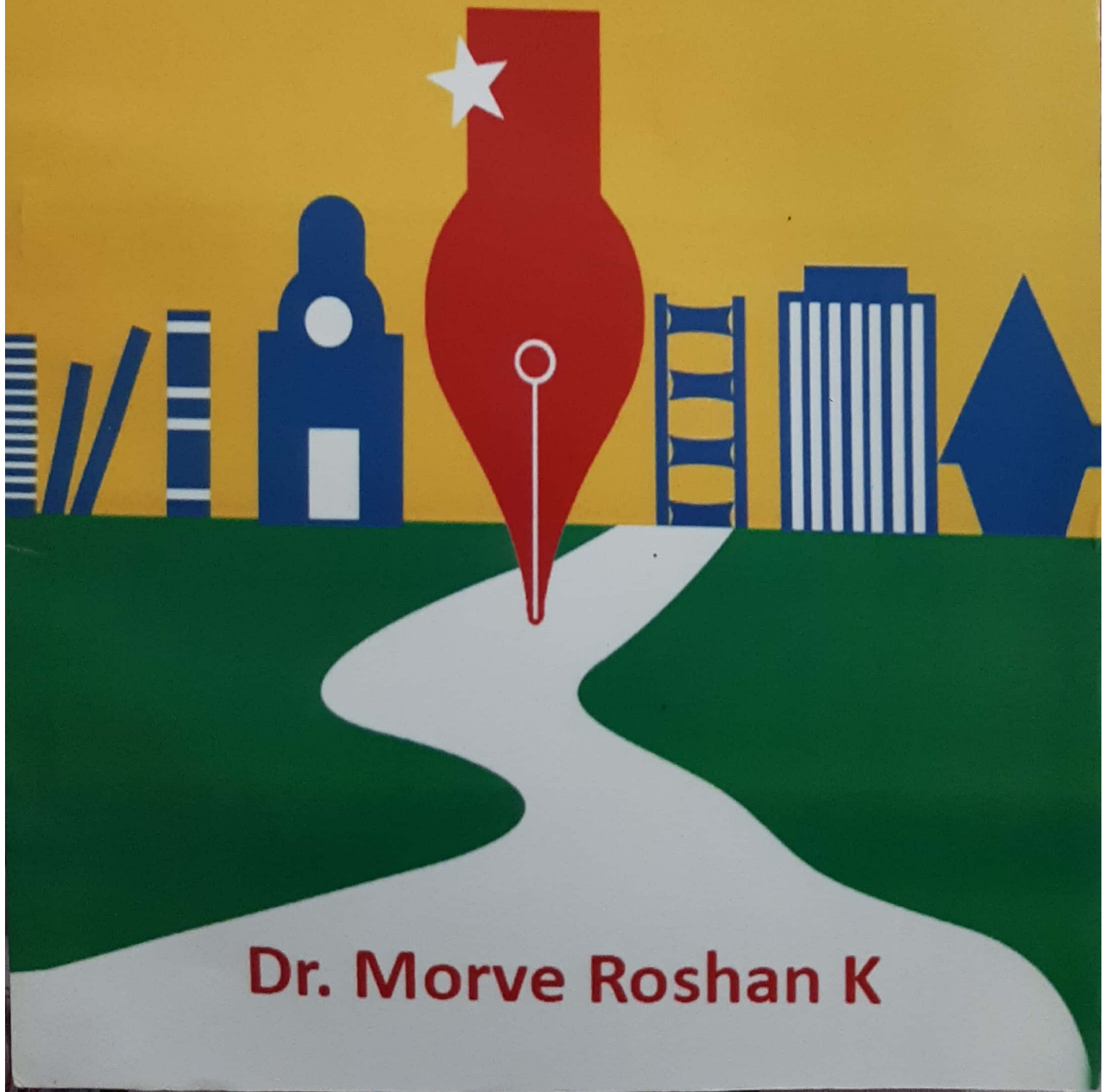
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4. INDOORS

You and I are two faces,
Carved on to the entirety of today,
Every search for us through tomorrows,
Could go void, futile, tainted with loss.
If only . . .

You and I are two keys,
Trying to fit into one lock,
Desperate, as we try for breath,
Panting our way through the dark.
If only . . .

You and I are passive onlookers,
Trying to undo the puzzle,
Seeking a ruse to make it all work,
In vain, on the dead-end, we stand.
If only . . .

You and I are all of mankind,
That 'Once' blissfully revealed in arrogance,
Heedless of the time that swept away,
Unarmed for 'The Time', uncalled for.
If only . . .

You and I are Time's best lessons,
For what not to be and what to be!
Today, as we seek a safe shore, in humility,
'Indoors' summon us to their safety nest!
For a tomorrow that awaits us . . .

-- Linda P. Joseph



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The Revival of Virtues
in the realm of Reality

By

Hima Harry



www.foxgalespublication.com

Acknowledgement

I thank God – the Almighty for the blessings showered upon me for the completion of this book. As we all know that Virtue is the most important quality of human life. This book is a compilation of haiku, poems, and quotes that are centered on the theme of Virtue. Virtue probes a person to attain peace and love delightfully.

I also owe my depth of gratitude to FoxGales publication for giving me a great opportunity for publishing this book.

A sincere note of thanks to my beloved parents, my husband, my son, and my sister, they are the guiding light of my life, whose support and encouragement helped me to accomplish this book.

Hima Harry

Note to the Readers

Being the debut publication of mine, this book is divided into three sections. The very first section of the book presents the Haiku form poetry. The second section of the book contains Poems and the last section of the book comprises of quotes. Virtue is the central theme for all the contents presented in this book. All the contents in the book provide us a space to imagine and to worship the Virtue which is the most important key factor in human world.

From the bottom of the heart, I ensure you with best compliments and a HAPPY READING

Hima Harry

The Revival of Virtues in the realm of Reality,
Author

Hima Harry



Ms. Hima Harry is currently working as an Assistant Professor on Contract, Department of English, Carmel College, Mala. She has done her school education from St. Mary's H.S Vynthala and Soccorso C.G.H.S.S Kottakkal - Mala. Her Graduation and Post-Graduation have taken from Sacred Heart College, Chalakkudy.

She earned her B.Ed Degree from Euphrasia Training College, Kattoor. She has participated in publishing the Thickest Book in the World comprising 11,796 pages.

She achieved Indian Book of Records and Asia Book of Records for her valued contribution to the

Hima Harry

Record Event (Maximum Authors Contributing For A Book).

She has successfully completed participating in Guinness World Record Event – Most users to take an online computer programming lesson in 24 hours conducted by GUVI.

She started her teaching career from Carmel Higher Secondary School Chalakkudy. She worked as a Guest Lecture at Soccorso C.G.H.S.S Mala and Sacred Heart College Chalakkudy. She has completed five years of College teaching experiences from Carmel College, Mala. She has paper presentations in National and International Level. She presented her papers in various Conferences held at Garden City University, Bengaluru, India, Vellalar College for Women, Erode, Christ College Irinjalakkuda. Carmel College, Mala, St. Mary's College, Thrissur, Vellore Institute of Technology, Patrician College of Arts and Science , Chennai and Amdar Shashikant Shinde Mahavidyalay, Medha.

She has published her research papers and poems in different journals. She published a research paper titled “ The Diaspora Reflections and Indian fatalism in Kamala Markandaya's novel *Nectar in a*

Sieve” in Journal of Interdisciplinary Cycle Research (ISSN NO:0022-1945). Her another paper titled “Corona Virus Disease: The Empirical Virtues and Struggles of Medical Practitioners in India during the Pandemic” published in an International Multidisciplinary Double-Blind Peer- Reviewed Research Journal, Cape Comorin (ISSN: 2582-962). She has written a chapter titled “The Teaching and learning disparities during Covid 19” in a book called Lockdown Impacts (ISBN-978-93-90781-03-4). She has done her chapter writing under the title “Gender Inequality in Henrik Ibsen’s *A Doll’s House*” published by Upanayan Publications (ISBN 978-81-946799-0-5). She has written another chapter titled “Barriers to Online Language learning during the pandemic” by Shanlax Publications (ISBN 9789390082575).

Her another research papers titled “The Concept of Imagination and Escapism in the Lap of Nature: A Reading of select poems of John Keats”, “Remarkable and Unremarkable Repercussions of E- learning in English Teaching and Learning Process” and “The Presentations of Language skills and Communications in NCERT English Text book Marigold in Elementary Education” have published recently. She has published poems titled “My

Hima Harry

Comrade”,’ Transgender’ and ‘ My Lock down days”. “My Clouds”,’ Woman’s Love”, “Geon”, “Love of Teaching “and “I am a poet”. Her short stories titled “My Sobbing days”, “My Identity and “Red Masks” have also published. She has contributed an article in Green Street Magazine.

She has learned Coursera courses entitled” Women in Leadership: Inspiring Positive Change from Case Western Reserve University, “Teach English Now! Teaching Language Online” from Arizona State University, “Mind Control: Managing Your Mental Health during COVID 19” from University of Toronto, “Introduction to Philosophy” from The University of Edinburgh, “Advertising and Society from Duke University, “Grammar and Punctuation” from UCI Division of Continuing Education, “Communication Strategies for a Virtual Age” from University of Toronto, “Understanding Research Methods” from University of London, “Writing and Editing: Word of Choice and Word Order” from University of Michigan, “Healing with the Arts” from University of Florida, “English for Common Interactions in the Workplace: Basic Level” from Pontificia Universidad Catolica De Chile, “Foundations of Virtual Instruction” from

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She has participated in UNESCO International Mentoring Programme titled “Empowering Teachers for Developing Culturally Responsive Classroom. She has successfully completed UNESCO MGIEP’s online course titled “Climate change- Understand, Reflect, Empathize. Act”

She has participated in uncountable Webinars, Workshops and Faculty Development Programmes. She participated in three-day International Webinar on Career and Professional Development conducted by St. Joseph’s College for Women, Visakhapatnam. Her participation in National Webinar titled” Post Covid19 Job Market of India: Opportunities and Challenges”, National Webinar on Research Methodology by SVD Government College Nidadavole, Webinar on Post-Dramatic Performance, International Webinar on Post-Pandemic Language, Literature and Culture: A Prospective View, by Payyaur College are influenced her tremendously.

She is qualified Kerala Teacher Eligibility Test and State Eligibility Test in English.

Hima Harry

She is very much influenced by career of teaching. Her sense of learning and exploration in the education field enable her to become a writer. She feels teaching is an open gate for her enlightenment and empowerment. Her father's and grandfather's roles as her teachers create great impacts in her career as a teacher and a writer. They can influence her greatly for her attainments and aspirations. She is truly thankful to her Almighty God, her parents, grandparents, friends and family members who are played motivational roles in her achievements.

Her aim of writing is a reflection to noble thoughts and ideas of the life. She wants to establish a peaceful and happiest atmosphere in personal and impersonal life of persons through her writings. She thinks Writing is not a mere creativity. But it is a noble art of expression and sharing of ideas, concepts and visions in a delightful level. Virtues are guiding force of human life. Shaping of a human character is not an easy process. A person's complete growth revolves around his/her inner and outer personality. The necessity of the developments of Virtues in human heart and soul inspire her to write this book.

About the book

The Revival of Virtues in the realm of Reality book is the amalgamation and mingling of different genres of English Literature like Haiku form poetry, poems, one-two lines quotes which are written and indited on the different themes of virtues. Derived from the Latin: *virtus*, the term Virtues means the behavior showing the righteousness, honesty, honorability, trustworthiness and purity. The journey has not been ended yet as it conveys many morals which are the parts of the existing life cycle of human being. According to the traditional Christian Angelology the Virtue defines itself as the seventh highest order of the ninefold celestial hierarchy.

This book is essentially carved and designed to meet the fulfillment of the word Virtue as it is an endless note. Certain verses of Haiku, poems, and quotes fetch different ideas and meanings which take our understating from one point to another.

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Hima Harry

Haiku

To Express...



Revival of Virtues
in the realm of Reality

Attitude

Passion for life
Compassion for humanity
Reflection of oneself

Brotherhood

Feeling of Kinship
Alliance strength and weakness
Keep a valiant life

Change

Transformational!
In the realm of earth
Slowly and Steadily

Hima Harry

Child

Reflective smile of;
Divinity in calmness
World of Innocence

Confidence

Faithful to duties
A mind of Self-reliance
Positivity!

Courage

Firmness to action
Faithful to mental power
Fearless to decide

Revival of Virtues
in the realm of Reality

Destiny

A Situation;
makes an individual
fair or unfair

Diligence

My intention for;
faultless creative power
Eye of Ideal!

Earth

Oh! My dear mother
Your soul seeks for your children
Endure life for peace

Hima Harry

Forgiveness

Absolution to;
Mental fallibilities
Unaware to sins

Friend

Your artistic skill
Poured in to my heart
Life of happiness.

Friendship

Friendship is an art
Art of human emotion
Emotion of Love

Revival of Virtues
in the realm of Reality

Gift

An offering to
Flourish our abilities;
To touch our goodness

Hard Work

Preparation for;
An Achievement of Triumph;
Life's magnificence

Life

Life is an action
Through the struggles and gladness
Keeps an action

Hima Harry

Like

Petals of flower!
Spreads the fragrance of deep heart
Keep a sign of Love

Love

Creeps slowly, slowly
Glancing at my heart
Calls me my dear

Luck

Receive the gift of;
God to get aspiration
In the name of Luck

Revival of Virtues
in the realm of Reality

My Family

When I contemplate;
A replica of heaven
An Indication

Opportunity

Open Doors! Doors!
Widely to acknowledge our;
Chance of successor.

Peace

A passage of time;
Soothe the easiest transfer
In tranquility.

Hima Harry

Purpose

Objectivity;
of life restructures and
recognizes myself

Rainbow

Colourful living;
Sensations of Intellect
Rise my life's Rainbow

Result

Resulted my works
Reverberation of soul;
My life's achievement

Revival of Virtues
in the realm of Reality

Right

Doing action to;
keep a path of absolute
natural and formal

Self-Image

Evolve my heart for;
picturization of my persona
Optimistic Self.

Simplicity

Purity of heart
Clarity in character
Sincerity in acts

Hima Harry

Teacher

You are my pillar
Explore the life of people
Sparkling light of us

Touch

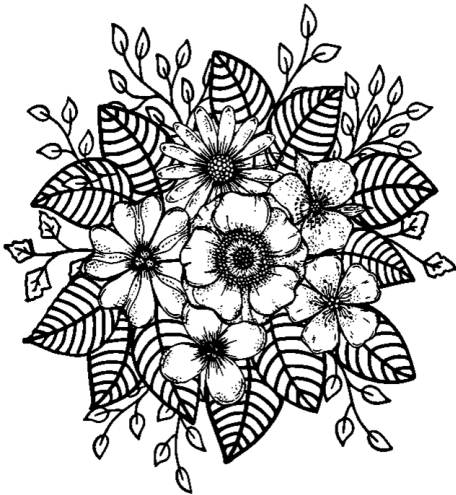
Sympathise with me
to embark my casement of;
harmonious mind.

Woman

Being a Woman
Weaves the web of human life
Burns the life's candle

Poems

To Inking...



Hima Harry

Adventure

An act of experiment;
to explore
the world of fantasy!
to search
the world of solitary!
to take
the world of initiation!



Revival of Virtues
in the realm of Reality

Assertiveness

Power of Intellect;

To tell Yes!

Opines with liberty

Suggest notion of the soul

Keep a mind of faith

Raise your voice to;

Tell Yes! Respectively



Hima Harry

Audacity

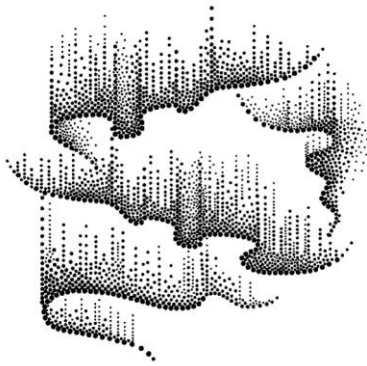
Aspires will power
to lead; journey of strives
spunk the cover of achievement
pluck the flower of love;
to become a gallant warrior



Revival of Virtues
in the realm of Reality

Aurora

Minion of mine;
a way of insolence
cleanness of heart
Imminence of Sun
Chants; Chirps;
together; together
looming daybreak



Hima Harry

Benevolence

Dear Father,

Thanks to your Benevolence

You mold my life

You act; react;

to hold myself

in your palm

mend me a lot!

amend me a lot!

Thanks to your Benevolence.



Revival of Virtues
in the realm of Reality

Decisions

A leading heart

determined

to consider

to resolve

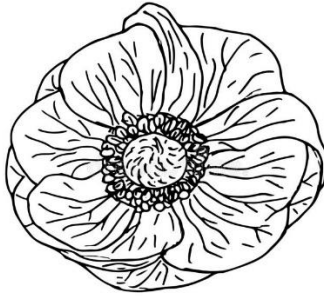
to summarise

to solve

to finalise

What is right?

What is Wrong?



Hima Harry

Divinity

I feel divinity;
When you approach
When you preach
When you inspire
When you aspire
Yes, you fascinate me
Yes, you hypnotize me
In your holiness.



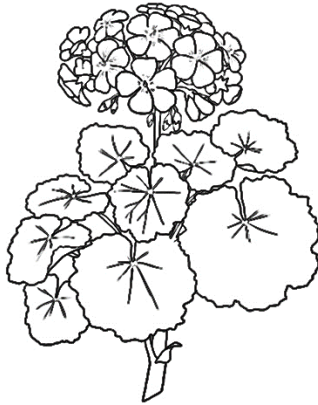
Revival of Virtues
in the realm of Reality

Friendship

An Unknown! Becomes known
Unites my heart and soul
Keep alive to reminiscence

An Unknown! Becomes known
Stakes sorrows with you
Sustain the world of affliction

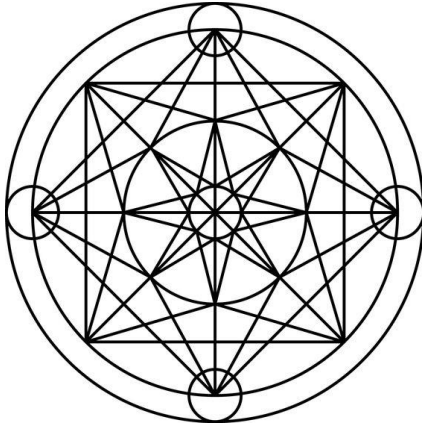
An Unknown! Becomes known
Endurance with my contradiction
Cherish in my actions
Presents;
A life of contentment.



Hima Harry

Grandpa

When I call you
Grandpa!
I recognize
Your genuine love
Your delightful presence
Yes, You are my
Guiding Spirit!



Revival of Virtues
in the realm of Reality

Honesty

Upright! Yourself
true to your decisions
secure your morals

Upright! Yourself
probity in behaviours
veracity in principles

Upright! Yourself



Hima Harry

Justice

Deed to be fair!
Infuse concepts sincerely
Cherish convictions
Judging to illuminate
Accomplishes Peace;
in heart



Revival of Virtues
in the realm of Reality

Maternal Love

Unconditional Love!
Consumes your strength
Opens me the world
Be devoted to;
My reflection
Awakes my strength
Bind me in your
Rope!



Hima Harry

Mercy

Having a mind of;
empathy
to forgive misdeeds
to evaluate deeds
to emanate strength
to inculcate clemency
Having a mind of;
sympathy



Revival of Virtues
in the realm of Reality

My Candle

She burns herself
to assure my family
to settle our disputes
to gain delight

She lights herself
to illuminate aspirations
to brighten our dreams
to view our impulses



Hima Harry

My Family

Pleasure of;
time, we spend
together! together!

Treasure of;
happiness we spend
together! together

Ensure your safety
forever! forever!



Revival of Virtues
in the realm of Reality

My Grandmother's Love

An embodiment of Love!
She nurtures slowly and slowly
Sparkling light of my heart
The Coldness! Penetrates through her spirit
A Token of peace
Entwines; the life of acquaintances
Assures; the tranquillity of existence
Upright; the happiness of life.



Hima Harry

My Son

Call me Mom
Offer me Love!
Delight my soul;
In to tranquility
Throw away;
Bondage of darkness
Blessings of almighty
Glee of hallucination
Keep me an eye of Optimism.



Revival of Virtues
in the realm of Reality

Nature

Miracles! Miracles!
Feels heaven on earth
To explore...
To aspire...
Your magical colours
Taste!
Cradle of your calmness
Miracles! Miracles!



Hima Harry

Noble

Seeks for goodness

Services with Kindness

Secures a life of thoughtful

Sedates a life of harmful

Shows personal traits in;

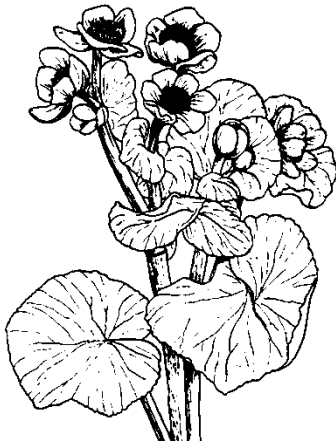
calmness and happiness.



Revival of Virtues
in the realm of Reality

Patriotism

Feeling! Feeling!
Keeps an action together
Weaves a goal together
Being a devotee;
To fulfil a mind of unity
Creates a brain of
Jingoism! Jingoism!



Hima Harry

Perception

An attitude to
View things,
Really,
Naturally,
Clearly,
Enthusiastically,
Absolutely,
A clear vision.



Revival of Virtues
in the realm of Reality

Recognition

A token of;
praise to
remain a heart
of identity
inculcates a
mind of
positivity.



Hima Harry

Sisterhood

A friend! Forever
Familiarize your voice;
Inside me
Cherishes my soul;
With you
Feels Credible! Credible!



Revival of Virtues
in the realm of Reality

Sleep

Drowsiness of my brain
Dryness in me ponder
Dozing my possessions
Tossing my wriggles
A beautiful Sleep!



Hima Harry

Teacher

Define a teacher

Is it possible?

Incarnation of goodness

An admirer of commitment

Immense pleasures of;

Our heart, mind and soul

Influential to our sense;

Radical in sensibility

Define a teacher

Is it possible?



Revival of Virtues
in the realm of Reality

Team work

Competitive minds;

Manipulate

A goal of;

Interdependence

No Captain!

No Worker!

Unite their spirits;

A direction of success.



Hima Harry

Teenager

An age of;
blooming buds

An age of;
reflection to
transfigure,

mature,

torment

Yes! Yes!

Calls an age of

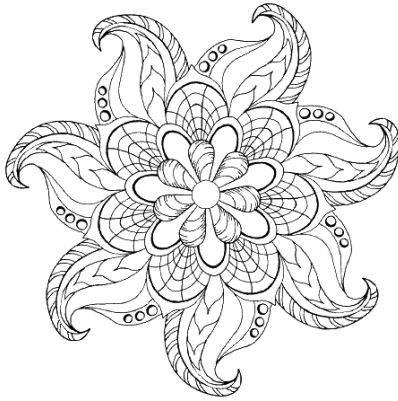
Adolescent!



Revival of Virtues
in the realm of Reality

Thankfulness

Opens my door of heart;
to say thank to you.
For your humbleness
For your co-operation
For your uttering
For all your treasures;
Fall behind me
Yes, I open my heart.
to say thank to you



Hima Harry

Truth

A Jubilation of Sense;
Unexplainable delight
Politeness in manners
Never! Deceive our elders
Never! Deceive our society
Never! Deceive our nation
Enrich with our;
Vision of morality.



Revival of Virtues
in the realm of Reality

Wind

When you blow;
Our trees are swaying
Our flowers are waving
You oscillate us;
With your fragrance
You alternate our,
Leaves in the garden
You keep a change;
A change of outer world



Quotes

To Express...



Revival of Virtues
in the realm of Reality

Abundance

Abundance of love fills a reservoir of human
interest.

Aim

To imagine, to aspire and catch the kite of desire
in the kingdom of faith.

Ambition

Ambition makes a person to achieve his goals
and aspires his visions.

Appreciation

Appreciation makes rivalry with intolerance.

Hima Harry

Assertiveness

The values of human life will be shaped with positive decisions. It asserts a mind of confidence and strength for achieving our goals.

Astonish

Fill the bottle of life with the water of delight and surprise

Authentic

True life is actual, adequate and authentic

Balance

When you get balance in life, it becomes more reasonable.

Revival of Virtues
in the realm of Reality

Chastity

Maintain a life of purity
Say 'No' to infidelity
Say 'Yes' to fidelity

Commitment

Sincere to actions
Delicate to works
Obligate to rules

Compassion

Compassion makes a chain of care and happiness

Competent

A Competent mind explores the kingdom of reality

Hima Harry

Concern

Unfold private affairs to keep the path of safety.

Courage

Courage evacuates a person from evils and keeps a
place of strength.

Creativity

Creativity is an intrinsic art
Ingenious to our inner self
Productive to our skills

Curiosity

Vibration of secrets in the world of charming mind

Revival of Virtues
in the realm of Reality

Dependability

Dependability is being understood with others.
Dependability is being co-operated with others.
Dependability is being communicated with others.

Determination

Entwines our strength and decision for creating a
mind of strong determination.

Dignity

Upright your strength and reputable to your noble
actions.

Efficiency

Efficiency is an act of self- reliance.
It is an open door of active man.

Hima Harry

Endurance

Endurance opens the door of success in the world of happiness.

Enthusiasm

Keep an eye of optimism to cross the borders of dreams.

Establish

Buoyancy makes a person to be established.

Esteem

Esteem is worthwhile for a confident man.

Revival of Virtues
in the realm of Reality

Excitement

Excitement creates a brain of constructive

Explore

Explore probes a man to accomplish his path of
success.

Faith

I am a faithful man
Believes my strength
Develops my confidence

Forgiveness

Keep a sign of pardon; the suspension of evils.

Hima Harry

Foresight

Building a house of knowledge
Building a house of insight
Building a house of benevolence

Generosity

Generosity weaves the plentiful hearts together and
offers abundance of love.

Grace

The everlasting elegance is the burning light of the
pure heart.

Grow

Grow is a seed of an Innovator's heart.

Revival of Virtues
in the realm of Reality

Growth

The expansion of mind and body for achieving the great is Growth.

Habits

Habit is a formation of our behaviour and order of our innate believes; it is not a stagnant river. It flows according to the environment.

Health

Health brings prosperity in life.
It maintains treasures of life.

Helpfulness

Keeps heart of delicacy and
boost the energy of assistance.

Hima Harry

Honesty

Honesty enrolls the layers of heart; meets the layers
of just.

Honour

The glory of attainments;
Tribute to human sacrifices

Hope

Hope keeps my looks forward and aspires my
dreams and visions

Humility

The Humble to our achievements and
dedication to our behaviour.

Revival of Virtues
in the realm of Reality

Individuality

Uniqueness of action and outcome may create the
spirit of individuality.

Integrity

Integrity maintains uprightness of the soul.
The coherence of mind keeps a life to the human

Justice

I am a just man;
Keeps my relationship with God and just to my
deeds

Leadership

A leading man will enhance the role of master in the
domain of achievements.

Hima Harry

Leadership

To think confidently
To act bravely
To react strongly

Liberty

Shatter the chain of slavery
Smash the life of boredom
Retain the free of mind.

Loyalty

Loyalty is a grape wine for the dried bottle of peace.

Modesty

Modesty makes a person to practice his skill in an
abate level.

Revival of Virtues
in the realm of Reality

Obedience

As an obedient, I surrender myself to authority and response to my tasks.

Open mindedness

Open mindedness is the key hole to the secret bundle of the humanity.

Orderliness

Order is a key hole to the door of achievement. It involves emotional and physical cleanliness in the realm of our actions.

Patience

Patience nurtures a mind of self-control and offers the life of peace.

Hima Harry

Peacefulness

Peacefulness is a delight of human heart.
It keeps up a harmony with our grievances and
rejoices.

Prudence

Prudence creates good judgement to human actions
and provides an intellect of satisfaction

Purposefulness

The incarnation of our gains;
Accomplishment of our opportunities

Rapid

A rapidest obtains favours from their masters.

Revival of Virtues
in the realm of Reality

Reliability

Reliability ventures our actions and
pursuit the truth of human soul

Revelation

Revelation is the exposure of true mind to make
unknown to known

Safe

Safe is armor for escape and keeps a journey of
care.

Self-discipline

Self-discipline makes a person to avoid the urges of
life and restraints to unnecessary deeds.

Hima Harry

Self-Regulation

Ruling yourself
Mending yourself
Inspecting yourself

Service

Service is a guiding spirit of the society
It facilitates co-operation for the well-being.

Sharing

Keeping one's own ideas and feelings with others

Sincerity

Broken the world of liar
Creates the world of truth
Keep the mind of sincere.

Revival of Virtues
in the realm of Reality

Skillful

A man who is Perfect
A man who is Performer
A man who is Proficient

Solitude

Solitude is a peace of mind
It makes a life of categorical

Spiritualism

Perceives the union of heart and soul;
builds the bridge of morality.

Start

Start invents a path of end.

Hima Harry

Tactful

Tactful is an attitude of social norms and
graceful to inner conflicts.

Thankfulness

Say thanks to God
Say thanks to human
Say thanks to society

Trust

Trust in deed and
Trust in creed

Truth

Truth unfolds the path of reality

Revival of Virtues
in the realm of Reality

Understanding

Reconciliation of powers and
Strength in to the bottle of life.

Unity

Unification of notions
Reconciliation of concepts
Integrity of Contemplations

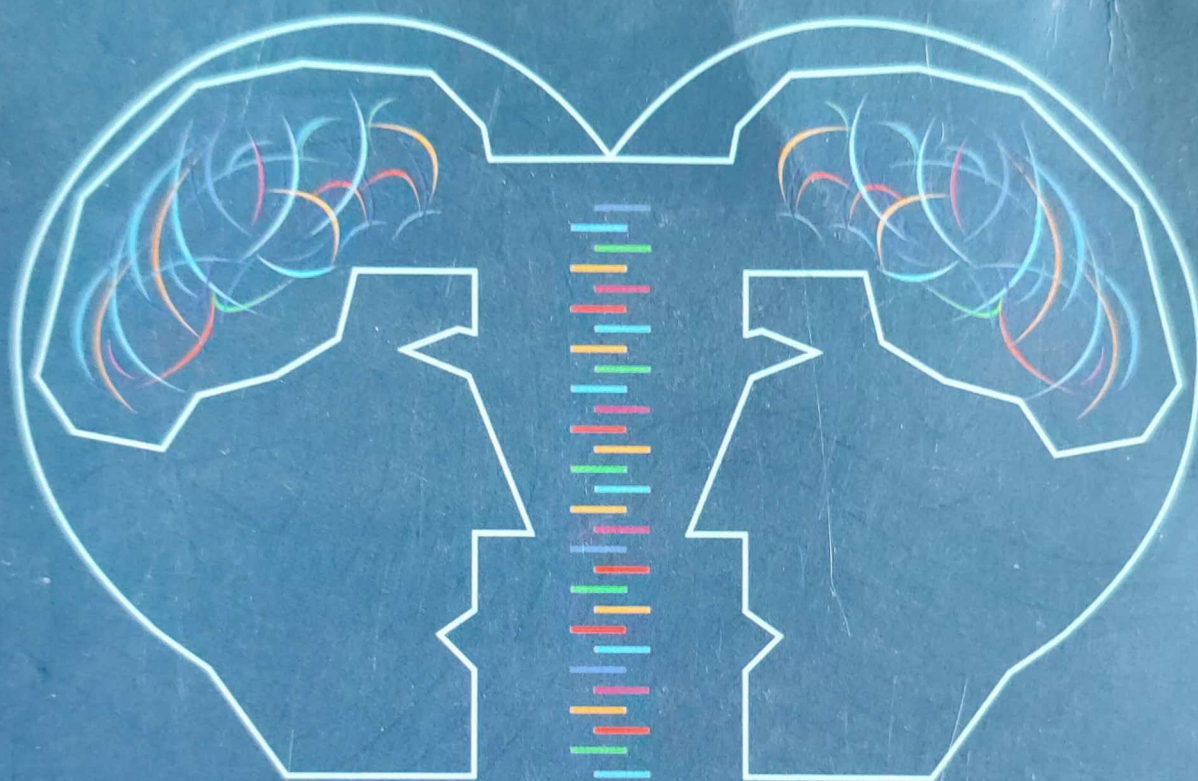
Victory

Victory is a stepping stone of acquirement.

Wisdom

Wisdom is a coin which unites the two sides of
wrong and right. It is a candle in the world of vices.

TRANSLATION THEORY, TOOLS TECHNIQUES AND TACTICS



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UBAID V. P. C
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Editors

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Have Songs been Slaughtered? Introspection into the Malayalam Translation of Tamil Songs

Keerthy Sophiya Ponnachan

Abstract:

Indian film industry is one of the most popular industries in world cinema because of its multicultural and multilingual aspects. Regional films are an essential part of Indian film industry. These movies portray the language and culture of that particular area. When films gained a lot of popularity in India, regional films began to be translated to other regional languages so that audience from other places could relish these movies. This process was wholeheartedly welcomed and a lot of movies gained popularity. Songs in Indian cinema play a vital part of the movie to express the emotions of a particular scene or to give the spectator a sense of mental pleasure. When the movies were translated, along with the dialogues the songs were also translated into the target language. At times when the translation version of these songs is listened, it creates a cringe worthy moment for the listeners. The mellifluousness and aesthetics of the original lyrics is completely lost when it is translated word by word into the target language. This paper tries to evaluate how well the songs of Tamil movies were translated into Malayalam. It also tries to elucidate what all are the problems happening while songs are translated in to other languages and the possible solutions to overcome this.

Keywords:

Translation of Songs, Malayalam - Tamil, Aesthetics

Movies have a magic to transfer people from reality to a surreal world. That's one of the major reasons why people love going to the theaters to watch it. The backbone of films

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Translation Theory, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025

has always been a universally appealing story that would be appreciated by people all around the world. Now a day's movies which break the borders have been created by directors.

India has a rich heritage and high reputation for its much-admired film industry. It continues to be the world's largest maker of movies. Indian films have thrown all sentiments into the story to draw attention and satisfy the mass audience. Multi-starred block buster movies have been created which includes a lot of drama and mix of comedy, tragedy, thriller and high emotional elements to appeal the audience across the country. Indian film industry is one of the most popular industries in world cinema because of its multicultural and multilingual aspects.

Regional films are an indispensable part of Indian cinema. These movies portray the language and culture of that particular area or region from which the movie is made. While Bollywood movies gained popularity all over India, regional films became popular in a particular region. India has had implausible talent creating prodigious movies in their regional languages for several years. These movies are rooted in specific cultures and deal with local issues happening in that region. The growth of multiplexes has helped regional cinema gaining commercial success in other places. The fresh content that regional movies bring up has gained them popularity beyond their region. Nowadays regional movies are getting more support, consideration, and recognition nationally and internationally. Box office performance of these films has surpassed expectations in the last couple of years. Many regional language movies have set a new benchmark in box office collections.

When films gained a lot of popularity in India, regional films began to be translated in to other regional languages so that audience from other places could relish these movies. This process was wholeheartedly welcomed and a lot of movies gained popularity in other places due to this. When the movies were translated, along with the dialogues the songs

were also translated into the target language. Songs in Indian cinema play a vital part of the movie to express the emotions of a particular scene or to give the spectator a sense of mental pleasure.

As it's known translation is a process in which the original text written in one language is transferred into a target language. Words, short phrases and simple sentences are comparatively easy to translate. At times we could find the precise equivalent of the word from one language into the other. But sometimes the apt words or phrases in a language couldn't be translated into the target language, especially literary texts such as songs, poems and proverbs. Only an expert in translation could translate these genres in an efficient way.

Tamil movie industry known as Kollywood is a major Indian filmmaking industry. It has a substantial effect on other film industries of India. Tamil movies have a lot of audience all around the world and especially in Kerala. Movies are released in Kerala as and when it is released in Tamil Nadu. Tamil is one among the classical languages in India which has a tradition of its own. It has a lot of similarities to Malayalam, which is the mother tongue of Kerala. Earlier Tamil movies were released in Kerala even without subtitles. Yet Malayalee audience was able to understand the dialogues since both these languages share a lot of vocabulary. Recently the translated versions of the Tamil movies are released in Kerala. Along with the dialogues in the movie the songs are also translated. At times when the translation version of these songs are listened, it creates a cringe worthy moment for the listeners. The mellifluousness and aesthetics of the original lyrics is completely lost when it is translated word by word into the target language.

A song may comprise of words, sentiments, thoughts and ambitions that are part of the culture of a particular region. This work might have the huge effort put by the original lyricist. The translator has an enormous task to convey the

original meaning of the lyrics through his translation. But at times when Tamil songs which are translated in to Malayalam loses the original meaning that was intended by the lyricist. Hence the song doesn't fit into the scene or convey the right emotions.

The translator should consider the context and artistic intention of the song while translating it. Instead of adopting a word by word translation of the original lyrics the translator could try to understand the situation and write new sensible lyrics with the target language. In that way the translator could create a song which is sensible to the audience of the target language with much ease. Otherwise he or she would be bound with a lot of restrictions which would affect the quality of the song.

The process of translating a song has become extremely complicated when the translator has to accustom with the cultural and historical references of the target spectators into his translation. The songs written by the original lyricist might have a number of phrases and words which are part of their culture. An in-depth knowledge of the original and target language is required by the translator to find the apt and similar words to be included in his work.

The warmth of the original song was lost in the translated version. Tamil movies have a number of varieties of songs which convey all sorts of emotions. When translated it becomes senseless and unrefined. The literal translation done by the translator to satisfy the song's music and phrasing actually destroys the song entirely.

As a final note a translator who translates songs should have a basic knowledge of music. He or she should know about rhythms, melodies, dynamics of music and also about the different musical genres. Only then the translator could do justice to his work. Otherwise the songs which are translated shall be a pain in the ears rather than reaching the heart of the listener. If such a person is not available in the film fraternity

then it would be better to put the original songs itself in the translated version of the movies because songs can convey emotions irrespective of the language, they are written in.

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WAR, PANDEMIC AND HUMANITY Volume III



WAR, PANDEMIC AND HUMANITY

Society, Culture & Literature

Volume III

Collection of Poems and Pictures

**Kr. Abhimanyu Dev Singh Billawaria
Dr. Shubhra Jamwal**

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Society, Culture and Literature

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Kr. Abhimanyu D. S. Billawaria

Dr Shubhra Jamwal

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*With the blessings of
Shri Mata Vaishnov Devi
this book is dedicated
to everyone
who is effected by COVID-19*

Instead of a Preface

Dear readers, with the rise of pandemic and chaos in mid 2020, I had a thought of creating a literary text that would be dedicated to people effected by Corona including those who are protecting the victims too. The thought kept on lurking in my subconscious for its horizons kept on expanding. Then I discussed the idea with my former colleague and dear friend Dr Shubhra Jamwal, the co-editor of the volume, who encouraged me and supported me. With the academic success of “**Society, Culture & Literature**” (Volume I), Volume II & III on “**War, Pandemic & Humanity**” also become part of broader theme of “Society, Culture & Literature”. **War, Pandemic & Humanity, Volume II** is an academic volume of 19 research papers where as **War, Pandemic & Humanity Volume III** is a creative platform for poets, writers and photographers.

While working on these two volumes on **War, Pandemic & Humanity**, my entire family including kids in the family except me were infected with COVOD-19. As a result, I have to leave the house immediately without touching anything and live alone in my farmhouse in Basohli for almost three months without even laptop which stored the entire material for this book. That is why the volumes which were supposed to be public's hand in December 2020 got delayed. However, everyone in the family is safe, but I have to face the fury of delayed publication by few contributors, who upon learning my situation were very empathetic and supported with good wishes, love, trust and patience. During my lonely stay in my farm house in Basohli, I realized the anxiety of victims of Corona and their family living in separation and understood the dedication, patience and compassion of Corona warriors which includes police, drivers, medical practitioners, defense forces and every common and professional man and woman who came up to support humanity during pandemic chaos. Many experts have compared COVID-19 with war.

Indeed wars and pandemics destroy humans but they also protect and make us realize of humanity dormant within ourselves.

Kunwar Abhimanyu Dev Singh Billawaria

January 26th, 2021

Introduction

Wars and Pandemics have greatly influenced humanity. Since the dawn of time, wars and battles have influenced the evolution of humanity. The oldest war in the history of humanity dates back to more than 9300 years ago between Ram and Ravan and war of Mahabharat which was fought some 6,000 years ago (events are scientifically dated). Both the wars were not fought for the destruction of humanity but for the preservation of human ethics, morals, values and consciousness. Later, with the course of time battles and wars changed to geo-political interests. However, last millennium has witnessed the rise of Islam and Christianity. That is the wars were fought for “God, Glory & Gold” i.e. religious conversion, geo-political expansion and economic growth. Thus the colonization paved its way in human socio-political system. Political and economic powers of nations and kingdoms were captured and physical and psychological mass murder of civilization was justified in the name of “White man’s burden”.

However, wars and battles are not the causes of erosion of civilizations (political and ethno-cultural) – pandemics too wiped the population not of the nations but swiped through entire continent. As human civilization gets more advanced and connected with each other, the more likely pandemics became. Like the Black Death of 14th century had its origin, like COVID-19, in China. It swiped out almost more half of the population of Europe which took more than two centuries to cope with lost population.

Thus, wars and Pandemics have greatly influenced the evolution of humanity throughout the history. From Athenian Plague of 5th century B.C. to Spanish Flu Pandemic in the last century triggered the collapse of empires and nations, weakened supreme political powers, created social upheaval and brought down wars. From Sumerian-Elamite War in 2700 B.C. till present day, nations and individuals are at war with others and within themselves disturbing the niche of peace, ethnicity, identity, politics and economy. **War destroys what war creates.**

The year 2019 not only observed the latest pandemic which spread across 114 countries and infecting more than 118,000 people but it also marked 101 years of World War-I (1914-1919) and 100 years of Spanish Flu Pandemic (1918-1920).

These wars and pandemics provide platforms to great individuals and intellectuals of the world to come together and devise a strategy to reconstruct and restore humanity stronger than before, yet some contribute showing the darker side of these destructions in art and research.

Each individual has one's own potential for artistic expression and creation. This volume contains more than a dozen poems including of girls who witness the heinous crime of rape and gender biasing prevailing in 'said' and 'unsaid' in the society around us.. Though their poems are naïve in style but the feeling and rage is as genuine as of an educated mature person. The only photograph "HOPE" clicked months ago, the depiction of hope is manifested now in form of "Covishield". The short story of a student in form of a fable tries to find the lost humanity in the society.

The various versions of art in presenting the **War, Pandemic & Humanity** by artists of various genres is an amazing amalgamation and a stimuli to our intellect.

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13. I Remember . . .

- Mrs. Linda P. Joseph

For when Time began, so did War!
Stealthy, the air grew thick
Engulfed in fumes of ruin
The shattered windows, mutilated dreams
Unrelenting echoes, deaf nights
Muffled sobs, rotting senses!
Amidst the clarion call of chaos,
I remember sleeping soundly
Oblivious of the tomorrows!

It all happened in an eye's blink!
A command to strip off our dignity!
They clothed us in shame, hot boils and needles
Stood us in queue to be stamped 'so and so'
To be numbered 'so and so' . . .
I remember no specifics, drowned in the hoofs of their boot.
Days seemed to drag along, the chains and the wounds.
Bloodied, the air stunk.
Night fell all day long.

I remember the hues and rainbow!
I also remember the barrage and bruise . . .
I remember the lovely gaze and heartfelt laughter!
I also remember the stony stares and ruthless smirk . . .
I remember the soft croons and cuddle!
I also remember the bell tolls and damp wood . . .
I remember What I Was!
I also remember What War did to me . . .
Now that I know both worlds are poles apart!

Years since then, weighed down by nightmares
This body aged in a cage, thrust upon,
Withered with each passing hour, in silent screams
Wet eyelashes soothing the broken soul!
Etched, I remember the Then and the Now
I was full then, wrapped then, young then!
I am null now, void now, sans now . . .
I remember What I Was!
I also remember What War did to me . . .



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**Proceedings of
International
Conference on
"GREEN
MATERIALS AND
RENEWABLE
ENERGY"**

**N. Meyyappan, G. Baskar and
S. Ananda Babu**

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An Investigation on the Quantum Confinement Behaviour of Copper Tin Sulphide Quantum Dots by Absorption Spectrophotometry

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ABSTRACT

In the present work, we have synthesized copper tin sulphide (CTS) quantum dots using colloidal synthesis technique and analysed using techniques such as TEM, UV-VIS-NIR spectrophotometry and FTIR spectrophotometry. CTS quantum dots were subjected to various treatments like increasing the capping agent content around the quantum dots, irradiation with ultraviolet and infrared radiation, and treatment with acids and bases post synthesis. Increasing the capping agent content increased the confinement energies of charge carriers resulting in high bandgap of the quantum dots with almost no changes in the absorbance and transmittance. The quantum dots remained stable under irradiation with both infrared and ultraviolet radiation as there was no change in the absorbance, bandgap and transmittance. Acidic environment at pH1 altered the nature of absorption due to acid etching resulting in loss of monodispersity. But in basic environment at pH12, high bandgap and high absorbance was recorded owing to increased capping by hydrogen bonding. In all the cases, the transmittance of the samples is high (90- 100%) and constant over a wide range of wavelengths ranging from the ultraviolet to the infra red and alongwith high bandgap, these quantum dots are suitable for the window layer of solar cells.

Keywords: Copper tin sulphide, quantum dots, quantum confinement, Bohr radius, capping agent.

INTRODUCTION

Copper tin sulphide is a p-type ternary chalcogenide of copper with high absorption coefficient of 10^5cm^{-1} and is found in several crystalline phases and morphologies, of which the tetragonal form is stable at temperatures below 750 degrees¹. Quantum dots of CTS were prepared so far using expensive chemicals using solvothermal and hot injection techniques^{2,3}. In the context of quantum dots, the term quantum confinement is of importance. The energy levels of quantum dots become discrete atomic like energy levels owing to quantum confinement⁴. Maya Mathew et.al.have used colloidal synthesis technique for preparing CTS quantum dots in which they have used millimolar solutions of precursors with cetrimonium

bromide as the capping agent⁵. The transitions taking place in well confined quantum dots and their lifetime were also investigated by Maya Mathew et.al. in which the first two excitonic absorptions were attributed to 1Se-1Sh and 1Pe-1Ph transitions⁶. Absorption spectrophotometry gives a lot of information on quantum dots such as their degree of confinement, monodispersity, bandgap etc. In this paper we intend to investigate using absorption spectroscopy how quantum confinement effects are affected on bringing about certain changes in the synthesis process or even post synthesis.

Experimental details

The quantum dots of copper tin sulphide were prepared using colloidal synthesis technique as mentioned in our previous paper⁴ and later analysed using Transmission Electron Microscope (TEM), UV-VIS-NIR spectrophotometer and FTIR.

Results and Discussion

Structural, Optical and Vibrational Analysis of CTS quantum dots

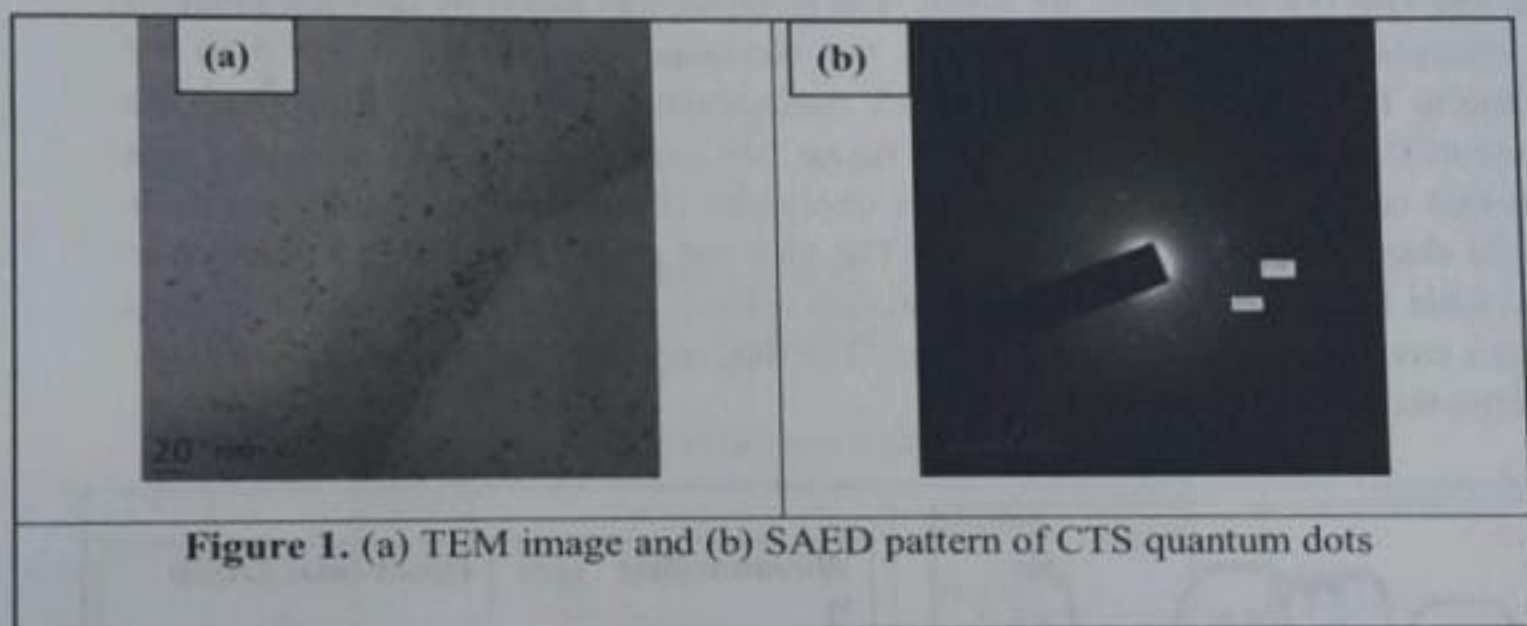


Figure 1. (a) TEM image and (b) SAED pattern of CTS quantum dots

Figure 1 shows the TEM image of CTS quantum dots and its SAED pattern.

The d-spacings indicate the formation of stable tetragonal Cu_2SnS_3 quantum dots corresponding to JCPDS 089-4714. The average particle size has been found to be 2.39 nm which is within the Bohr radius for Cu_2SnS_3 [8] and so these particles are in the strong confinement regime and show quantum confinement effects.

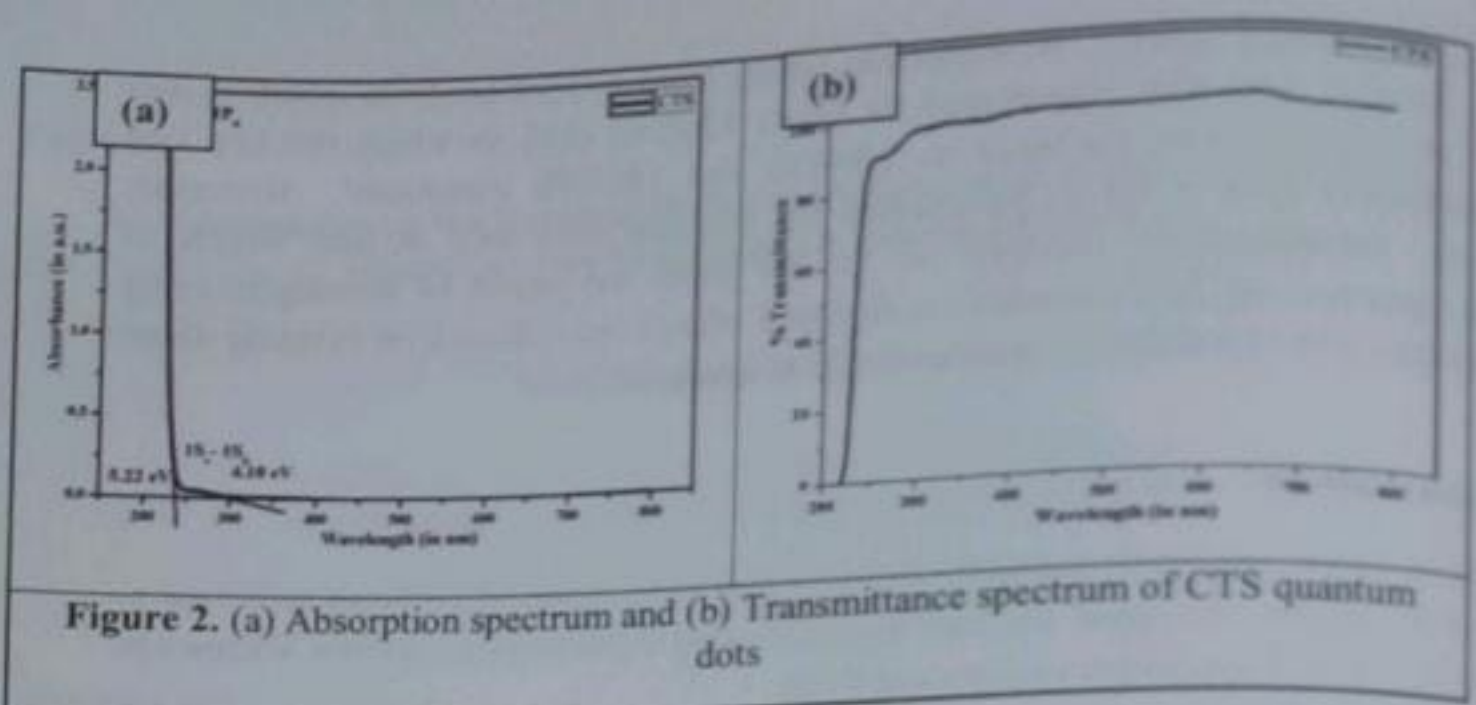


Figure 2. (a) Absorption spectrum and (b) Transmittance spectrum of CTS quantum dots

The absorption spectrum of CTS shown in figure 2(a) indicates that the quantum dots have direct bandgap with discrete energy levels. Being a highly confined structure, only peaks due to direct bandgap with discrete energy levels. Being a highly confined structure, only peaks due to 1Se-1Sh and 1Pe-1Ph transitions are found. The bandgap was found by drawing tangents to 1Se-1Sh and 1Pe-1Ph transitions. The bandgaps were found to be 4.10 eV from the absorption edge to the x-axis and the bandgaps were found to be 4.10 eV corresponding to 1Se-1Sh transition and 5.22 eV corresponding to 1Pe- 1Ph transition. The transmittance of CTS quantum dots, shown in figure 2(b) indicates that these quantum dots have a constant and high transmittance in the ultraviolet (from 330nm), visible and NIR regions of the electromagnetic spectrum. The FTIR plot and peak assignments are shown in figure 3 and table 1 respectively. The absorption dips correspond to that of the capping agent which forms a covering around the quantum dot. The dips beyond 3400 cm^{-1} is due to the -OH group from the aqueous medium.

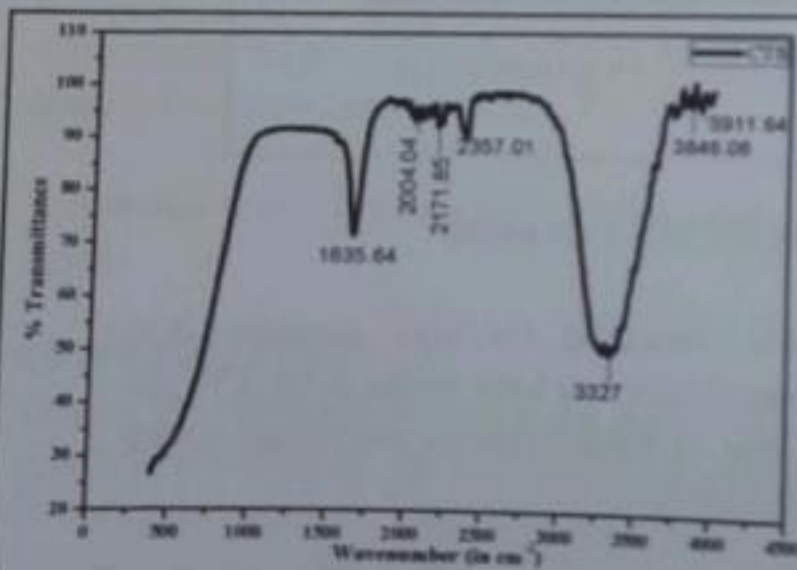


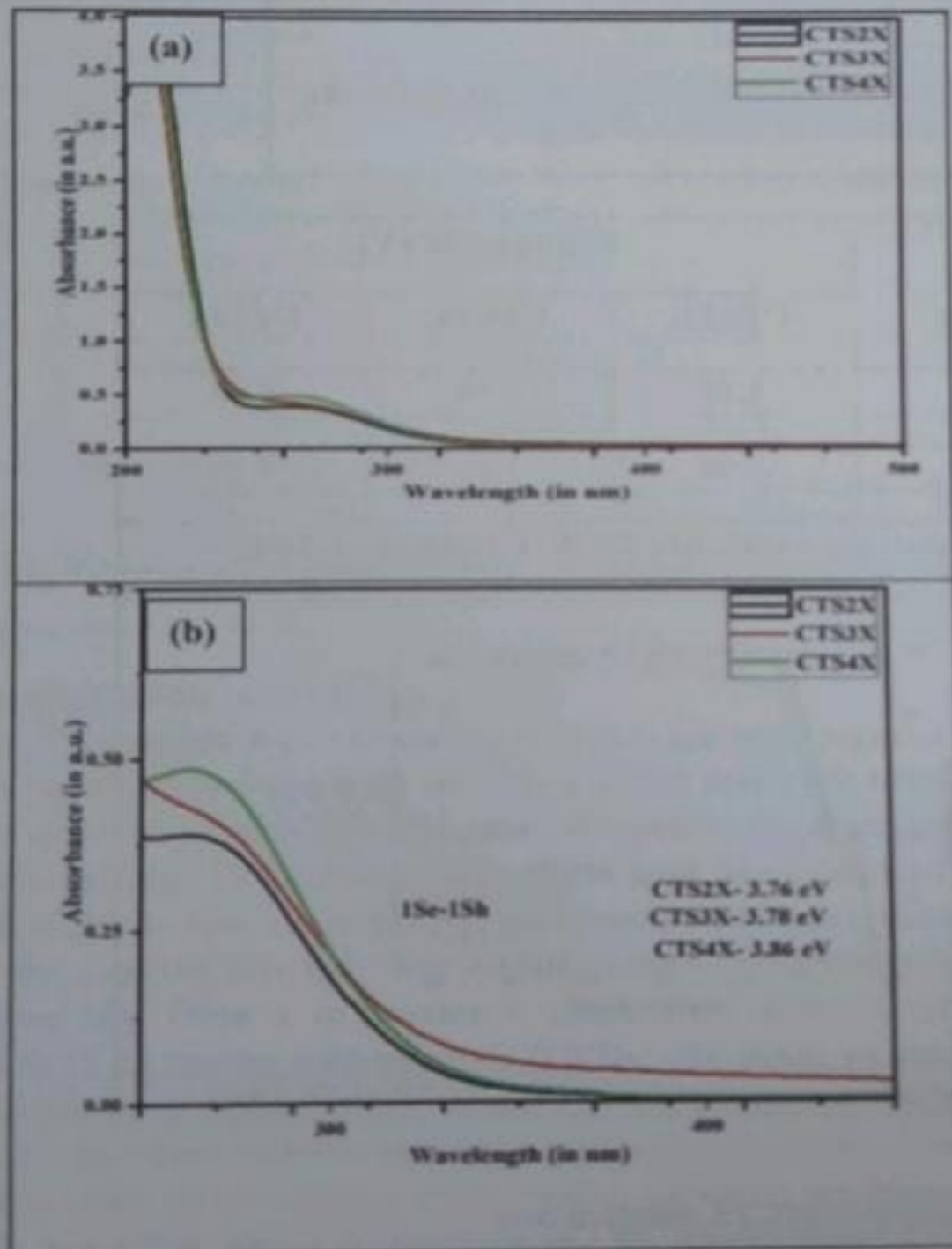
Fig.3 FTIR of CTS quantum dots

| Wavenumber (cm^{-1}) ¹⁾ | Functional group |
|-----------------------------------------------|------------------|
| 1635.64 | -CN stretch |
| 2171.85 | -CH bond stretch |
| 2357.01 | -CH bond stretch |
| 3327 | -NH stretch |

Table 1. Characteristic vibrations of CTS

Effect of capping agent on CTS quantum dots

Here, the amount of the capping agent was doubled, tripled and quadrupled in the synthesis process and the samples were named as CTS2X, CTS3X and CTS4X respectively. The absorption spectra and transmittance graphs for the samples are shown in figure 4 and 5 respectively. The bandgaps for the samples have been tabulated in table 2. Figures 4b and 4c show the absorption due to $1Se-1Sh$ and $1Pe-1Ph$ transitions in enlarged form and the bandgaps have been calculated similar to the previous case. Increased capping of the dots, lead to increased monodispersity which is reflected in the increase of absorbance values. As the amount of capping agent increased, there is an overcrowding of the long hydrocarbon chain of the surfactant making the quantum dots more confined and so the bandgap increased gradually. Similar to that of CTS, the transmittance of these quantum dots is also high and constant over the ultraviolet, visible and infrared regions.



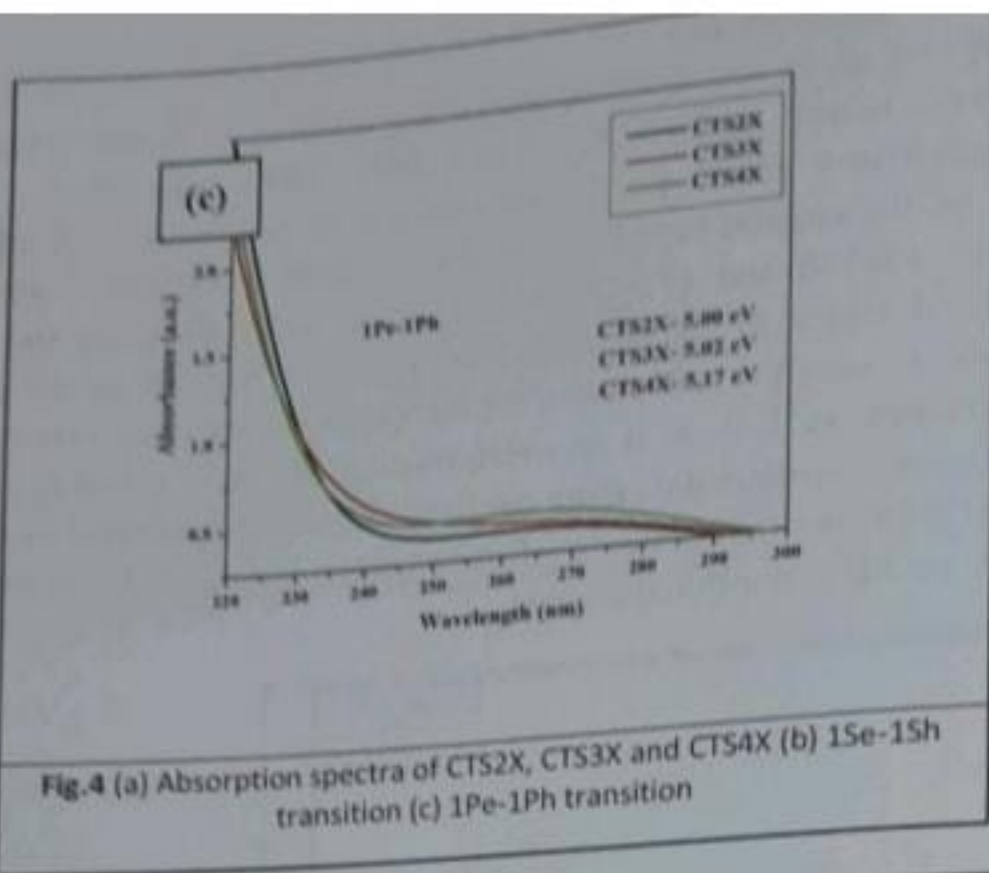


Fig.4 (a) Absorption spectra of CTS2X, CTS3X and CTS4X (b) 1Se-1Sh transition (c) 1Pe-1Ph transition

| Transition | Bandgap (in eV) | | |
|------------|-----------------|-------|-------|
| | CTS2X | CTS3X | CTS4X |
| 1Se-1Sh | 3.76 | 3.78 | 3.86 |
| 1Pe-1Ph | 5.00 | 5.02 | 5.17 |

Table 2. Bandgap values of CTS2X, CTS3X and CTS4X

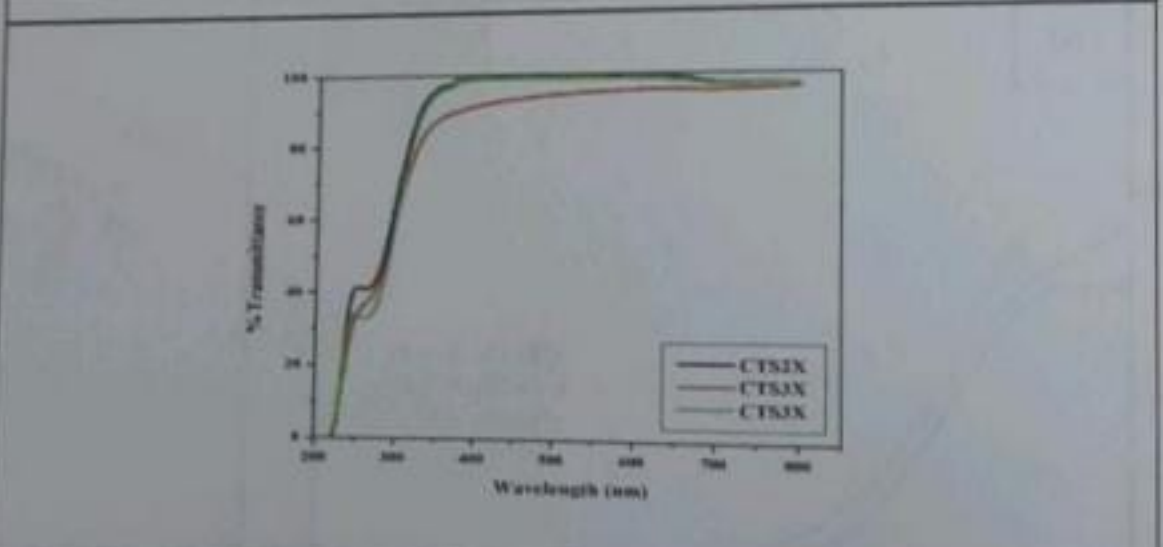


Fig.5 Transmittance spectra of CTS2X, CTS3X and CTS4X

Effect of electromagnetic radiation on CTS quantum dots

Another study made is the effect of electromagnetic radiation on CTS quantum dots post synthesis. The quantum dots were illuminated with infra red (CTS_{ir}) and UV lamp (CTS_{uv})

separately for about 4 hours and their absorption and transmittance spectra were taken (figures 6 and 7). There was no effect on the bandgap, intensity or transmittance of the quantum dots which shows the effectiveness of the capping agent used. Since the quantum dots are well capped, there is no effect on it due to outside heat or radiation.

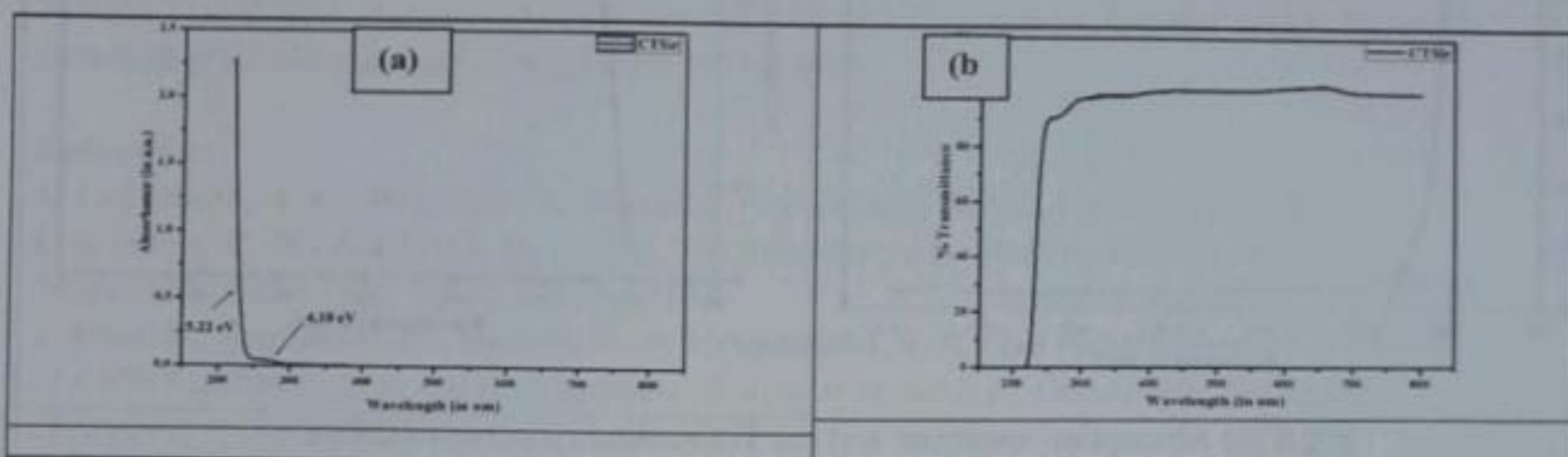


Fig.6 (a) Absorption spectrum and (b) Transmittance spectrum of CTSir

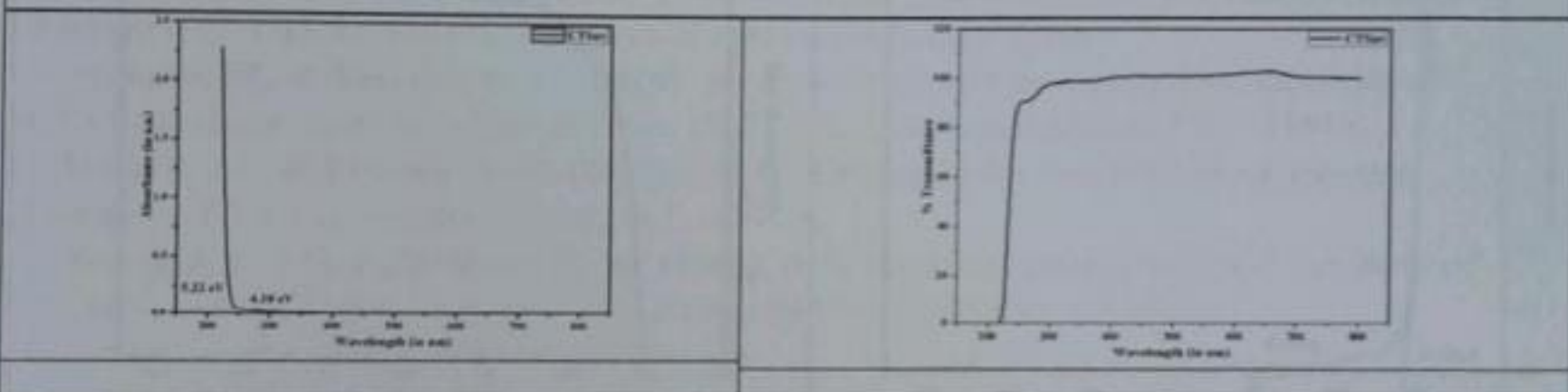


Fig.7 (a) Absorption spectrum (b) Transmittance spectra of CTSuv quantum dots

Influence of pH of the medium post synthesis

Again the CTS quantum dots were subjected to acid and base treatment post synthesis. Figure 8a shows the absorption spectrum of CTS quantum dots after treating it with acetic acid (CTSa) to make the solution pH1. The nature of quantum dot absorption is lost here probably due to acid etching. The capping agent might have been damaged and the confinement decreased. There is also a considerable decrease in absorbance values. Due to the loss of capping, the quantum dots have lost monodispersity. Accordingly there is decrease in % transmittance too. There is an increase in confinement when the pH of the medium was increased to 12 by treating with ammonia (CTSb). The nature of quantum dot absorption is retained as shown in figure 9a. An increase in confinement is found from the increase of absorbance value. The $-OH$ ions in the basic environment can form hydrogen bonds with the hydrocarbon chain of the capping agent causing increased confinement. Transmittance for both CTSa and CTSb, shown in figure 8b and 9b, has decreased to 90% on post synthesis treatment.

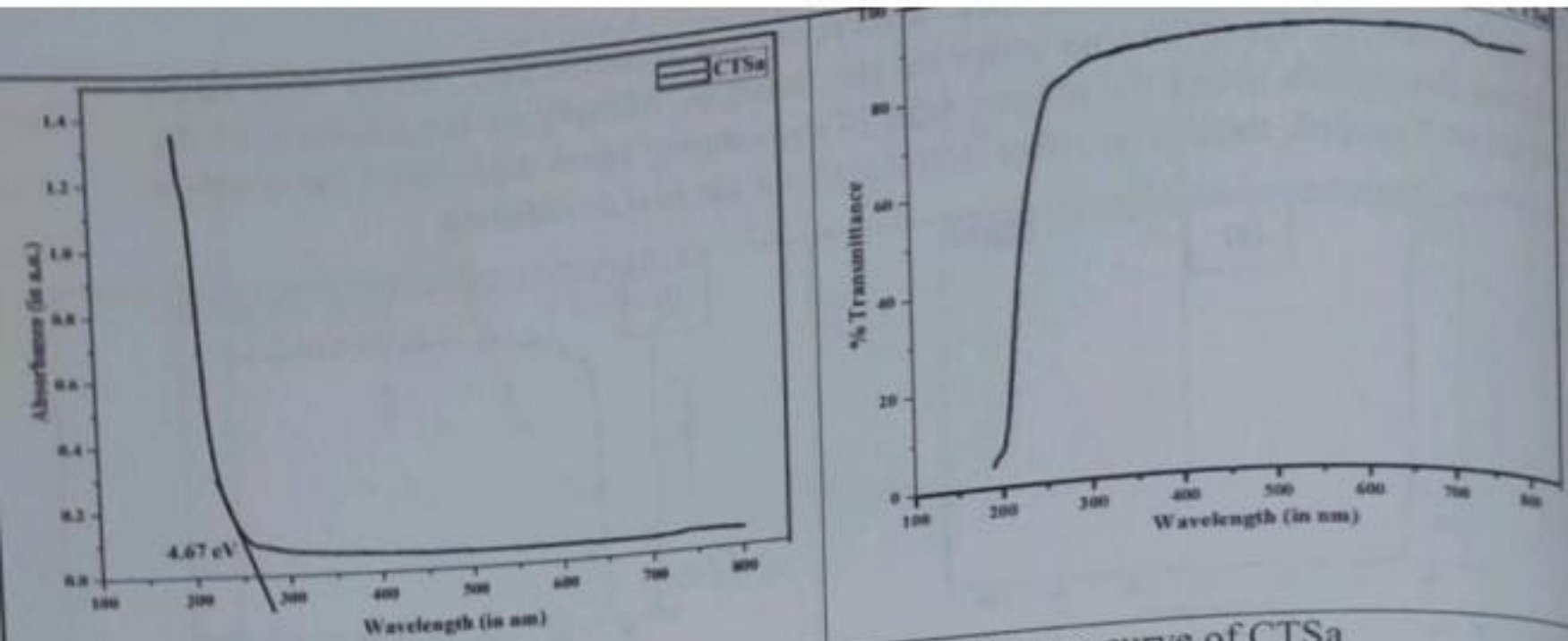


Fig.8 (a) Absorption spectrum and (b) Transmittance curve of CTSa

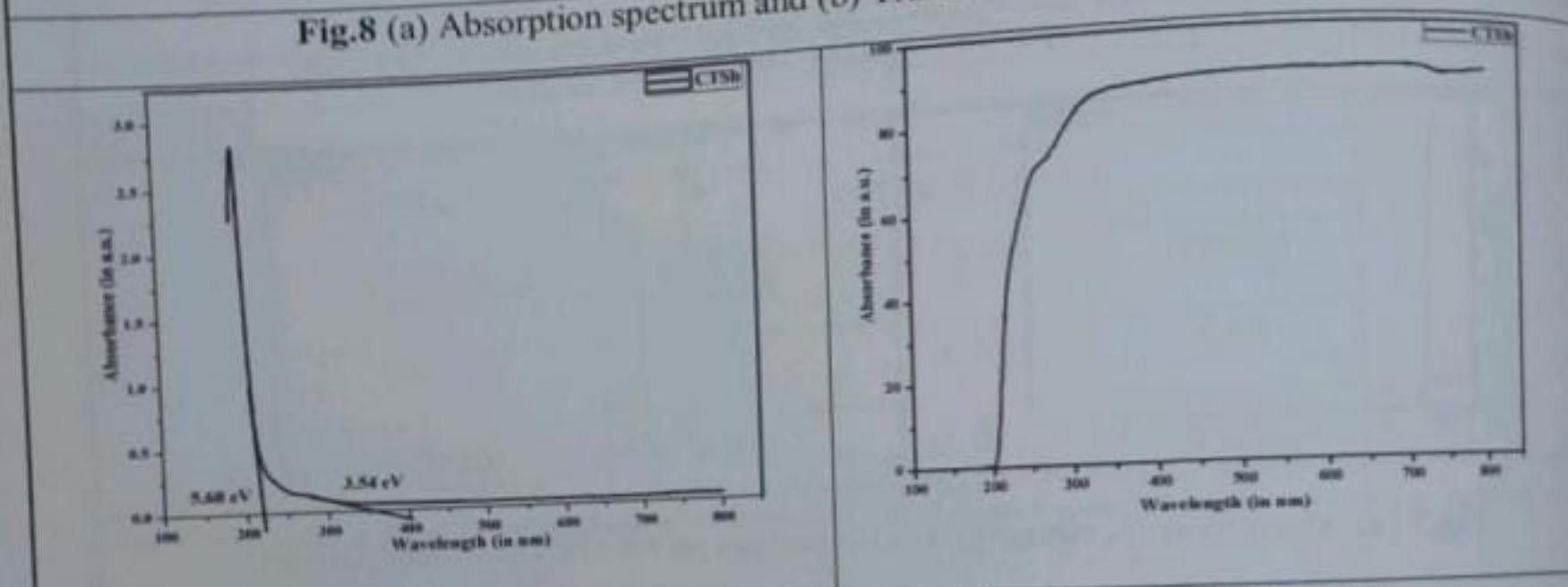


Fig.9 (a) Absorption spectrum and (b) Transmittance spectrum of CTSb

Conclusion

Through the experiments made, we have achieved in studying the quantum confinement of CTS quantum dots and also propose the suitability of these quantum dots in window layer of solar cells owing to high bandgap and wide range of high and constant transmittance.

The authors would like to thank STIC, Cochin for the TEM analysis, Department of Physics, TKM College, Kollam, for the UV-VIS-NIR spectrophotometry and FTIR analyses. The authors would also sincerely thank University Grants Commission for the Junior Research Fellowship for the successful completion of this work.

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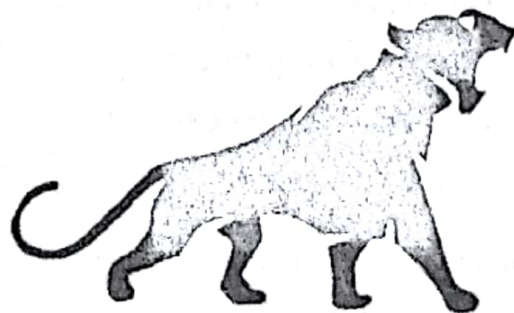
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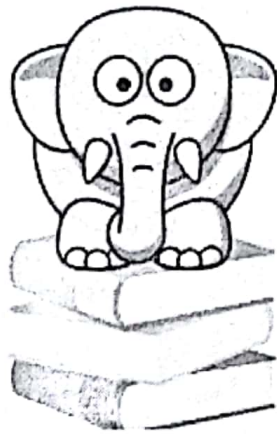
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*To Home**Ms. Linda P. Joseph*

Thousand miles here and there
adrift on the land of old souls
the air, mist with breaths and sweat
I sped past the yesteryears to be 'Home'!

To Home where tales of myriad hues
awaits my earnest heart to hear them out
The demons of the dark, I should fight
To feast my ears with tales of love and loss!

Ashore, I stood,
As lullabies soothed the waves
As the night blanketed my earth
As memories washed over my Self
The toddler's feet, curious of the untrodden

Tiny toes and fingers, smeared with earth's colors
The soul lifting mirth buttered with the new-born's grace
Golden brown tassels, fiery and kind!

To mother's milk and warmth, I walked
Oblivious of the manhood clothing me
Reaching out to the innocence that riddles my age
I stepped into light, bliss and wonder, once again!

Dada's wild moustache and hardened palm for the day
Mama's relentless prayers and savoury feed for the night
Granny's *paan* and grisly witch tales for the dusk
Untold years of growing out of the shell!

Of all the lands, voyaged
Of all the strange faces, befriended
Of all the years, bearded in wisdom
Of all the decades, maturing into Man

I came back, to the withered faces,
I came back, to the Graveyard and rust,
I came back, to my younger self,
I came back, to reclaim my Home.

This sojourn is anything anew
for in want of a search within
I found universes, wrapped in sleep
Yet to see the sunrise and the beautiful dahlia.



Linda P. Joseph was born and raised in the small town of Kayyoor, Kottayam, Kerala and sought her passion in literature at a young age. Poetry is where she found her soul and has been writing poems since the age of 13. Having pursued her graduate and postgraduate studies in Language and Literature, she is currently working as an Assistant Professor in the Department of English at Carmel College, Mala, Thrissur. *To Home* is her third poem to be published.

It's like a gathering we never had. We didn't travel miles to meet, we didn't have a bonfire, we didn't stay up till the glimpse of dawn talking, laughing, crying, all our differences slowly disappearing. Yet, here we have our writers from across the world sharing stories from their journeys and from imagination in this travel anthology.



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MEMORABILIA

An Anthology of Essays on
Memory Studies

- Neetha Prasad
- Dr. Leena P. Pai

MEMORABILIA

An Anthology on Memory Studies

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Assistant Professor of English
Sanatana Dharma College

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Sanatana Dharma College



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Digitally Frozen Memory: Deliberation on the Authenticity of Recollection

Linda P. Joseph

Memory is a complex faculty possessed by humans. The experiences we go through and the resultant knowledge gathered undergoes three phases of memory - encoding, storing and retrieval. However the complexity of memory arises from the reality that moments connecting the entirety of one's life can never be encoded or retrieved completely. Over the years of a human's life span, one often fails to reliably recollect even those moments of profound impact. Furthermore what one chooses to encode inadvertently depends on one's experiences, biases and interaction with the world at large. Studies also showcase how repeated imaginings of certain events or use of photographs can manipulate memory.

Owing to its far-reaching impact in shaping both individual and collective reality within a particular socio-cultural and political framework, memory has been subjected to impressive studies across disciplines with the intent of unearthing its science. Professor Joanne Garde-Hansen, from University of Warwick, in her explorative study on media and memory opines how 'memory, remembering and recording' serves as the key to 'existence, becoming and belonging' (18). Memory has sparked academic deliberations since the 1930s through the writings of French philosopher and sociologist Maurice Halbwachs to over the past few decades with the growing concern over the tendency to 'mediate' memory. Memory has been subjected to study from diverse intellectual standpoints including history, anthropology, philosophy, sociology, psychology and even used as a trope in literatures. Researcher and Associate Professor Gokcen BasaranInce of Ege University, Turkey, in her research paper on "Digital Culture, New Media and The Transformation of Collective Memory" traces the work done by Professor Garde-Hansen in delineating the evolution of memory study into three phases: the foundational era, the memory boom, and the 'new memory' stage. Characterized by the works of French sociologists, historians and philosophers, namely Maurice Halbwachs, Henri Bergson, Paul Ricœur, Pierre Nora and Jacques Le Goff, the first phase saw these thinkers seeking to reiterate the relevance of preserving memory and actively recollecting and documenting them. The traumatic actualities of Holocaust and other events of national significance served to incite the second phase distinguished by the scholarly discourses of Paul Connerton and Andreas Huyssen articulating on the problematic dimension of remembering, trauma and forgetting. Consequently, documentaries, films, and even memorials surfaced to address the diverse facets of memory. The third phase was marked by an engagement of memory studies in par with media and cultural studies. With the advent of digital media, memory, both individual and collective, became

more visible and accessible on a global sphere. According to Garde-Hansen, the new media creates 'new memory' which is global, digital and mobile (44).

Memory plays a pivotal role in shaping our understanding of the purpose of life. It channels connectivity between the past and present version of our self and being. As Dr Emily Keightley rightfully states, "Remembering is an active reconciliation of past and present. The meaning of the past in relation to the present is what is at stake here; memories are important as they bring our changing sense of who we are and who we were, coherently into view of one another" (58). Before the technological advances and advent of social media, we 'remembered', if not all, our personal moments. However with the advent of a digitized culture, there occurred a palpable shift in how and why we document, store and retrieve memory. With social media emerging as a potent tool of influence and interaction, we 'share' and 'upload' these memories on numerous such platforms. We 'externalize' memory, caching moments as images, photographs, or short videos across social media. But the memories that get 'uploaded' are 'selected' and shared with a particular intent. The purport may not exactly be 'to remember', rather to be 'seen'. Thus these memories become more public, transgressing the private realm of personal.

With the ever proliferating engagement with social media, it becomes pertinent to understand whether memories are anymore personal? Why do memories undergo a conscious selection? What will be the larger implications of this choice of selection we make as our memories get digitally frozen or stored on 'cloud'? To what extent can we retrieve the essence, truth and being of a personal memory shared in public media space as photographs and snapshots?

In sharing a private memory in a public space and inviting 'gazes' onto the same, the dimension of personal memory changes. When subjected to public gaze, susceptible to the scrutiny, 'likes' and 'comments', the reliability in recollection of what the moment, now memory, meant in the first place becomes questionable. The 'uploaded' image is often 'adulterated' and lacks spontaneity with the layers of editing added to appeal for the public gaze. In which case, the essence of the image or moment captured is missed out for consumption by the public eye. This conscious selection and manipulation therefore gradually obliterates the memory trails associated with that moment and the image becomes a 'museum piece', looked at and subjected to numerous interpretations.

Media not only affects our ability to recall events clearly. Research into the field reveals that the social media and the massive spawning of images affect our memory capacity by removing the burden of *remembering* from our brains as we externalize memory. Giuliana Mazzoni, Professor of

Psychology, University of Hull, opines how smart phones and new technologies act as memory repositories. She proposes that unlike the earlier modes of documenting personal memory, nowadays we tend to commit very little to memory owing to the overwhelming production of images taken of the same moment as we live it or rather think we do. With the excessive dependence on smart devices, we tend to rely on them 'to remember for us' rather than consciously engage in recollection. Linda A. Henkel, Professor of Psychology at Fairfield University, similarly observes how the act of looking at photos actively shapes our memories. However, according to her, these are not reality; they are revisions of reality. And photos are only *one* interpretation of reality. The things that tend to lead to detailed, long-term memories are rich in sensory perceptual cues, contextual cues, affective responses, what your thoughts were, how you reacted, the feelings that they made. Professor Henkel states that the digital version often lacks the richness of the real world, thereby impoverishing memory.

Research over the decades also posits that this reliance on documenting moments as photographs diminishes the effect of actually 'being' in the moment. The series of study conducted by four researchers on how media usage decreases the memory for experiences published in *Journal of Experimental Social Psychology*(2018) revealed how taking photos and videos for social media impacted the extent of their enjoyment, engagement and memory of those experiences. The study reports that the act of externalizing their experience, that is, reproducing it in any form seemed to make them lose something of the original experience (Tamir et al 161-168). Regular exercise with memory is the key to ensure the reliability of recollection. Subsequent researches in the field also unveiled that the digitalization of events, personal and collective impacts our personal experiences, both in the moment and in memory. Using media to preserve these moments may prevent people from fully experiencing them in the first place and recollecting the same at a later period.

This visible trend is not relegated to individual memory. This is equally true for memories collectively shared. Memory is sharable, but not without its politics. They serve as narratives informing our perceptions on the same. The constructed nature of collective memory is apparent considering the negotiation of memory for particular agendas by those in power. The ownership of collective memory must therefore be contested. Our prime access to the realities out there is through the reports, photographs and visuals positioned via media. Media modifies not only *what* we remember but *how* we remember. These contents are in themselves subjected to editions, additions, elimination, literally manipulated to fit in certain socio-cultural and political ideologies. For instance, the news reports and visuals on wars, social movements, protests, other sensitive, controversial and vocal instances of socio-cultural or political relevance, both past and present, mediated across the

mass media inform our understanding and interpretation of the same. The public accessing these events on a screen space or virtual platform constrained to short time slots gradually forms impressions and consequently memories on the same, but in their own fragmentary ways. As professor Keightley notes, these experiences through media technologies are “decontextualised and disembodied, they are not memorable” (203). This is even more problematic when the memory of a past historical event, globally, nationally or regionally shared, is recollected by those of succeeding generation. The intensity and veracity of the moment recalled would lessen for those who have not experienced it first hand, but through a mediated, digital space. Thus what we receive is a ‘revised’ version of some actual moments, relived on a virtual plane that gets stored as memory. Over time, this memory could be manipulated by further versions on the same instances leading to inaccurate recollection. Explicating the nature of memory, Andreas Huyseer, the *Villard Professor Emeritus* of German and Comparative Literature at Columbia University, points out that,

Memory is always transitory, notoriously unreliable, and haunted by forgetting, in brief, human and social. As public memory it is subject to change – political, generational, individual. It cannot be stored forever, nor can it be secured by monuments. Nor, for that matter, can we rely on digital retrieval systems to guarantee coherence and continuity (38).

In the present era of digital culture, each of us are both users and producers of memories, archiving all our ‘moments’ rather mindlessly while surf through the ‘private’ and equally public moments of others, and thereby forming partial impressions about the actuality. In relying on these digitally disseminated images for remembrance, we are unwittingly partaking in a collective action of back grounding and often ‘conveniently forgetting’ the moment. Even the intent of sharing memory has undergone a radical shift with the advent of social media etiquette for looking perfect and ‘commercialization’ of events that are globally or otherwise significant. It is relevant thus that we comprehend the larger implications of digitally freezing our memory, personal and collective.

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