

Essay Literature Analysis

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Ceremony, Silko and Tayo : Voices of Native American Justice

There may be lots of discussion regarding the sociological and historical aspects and justice of Silko's Ceremony, however, only personal feelings about what the readers reads, sees, and how one supports from the entire novel is important fact about the novel. Initially, who does not know about the historical background of the Native American, they may feel some confusion about what issues does the book raise -- tradition issues or storytelling, technology or war or mixed blood or problems of people between their entire belief systems. In fact, all the structure and theme of this story reveals the important secrets of Silko's opinion to these issues. Therefore, in this novel, she is not only telling the story but she is trying to make reader understand something about her experience of entire journey related to her sociological and historical background. In this novel, Silko is using Tayo as voice to the Native American justice because he is mix-blooded and he

may be the interpreter between these two societies

Writer Silko is a bi-racial American African writer. In this novel, we can examine her voice to the Native American society for light of justice. Ceremony is a powerful to reveal the society like of Tayo's individual story where Tayo is looking for something fact and justice, something real and true. His return from war makes his mind connected with past and present. His mind and endeavor is trying to get some answer from that multi-sociological environment which somehow disturbs him or makes him little bit un-comfortable. "He made a story letting go of the blanket" (12). Silko is using Tayo also to complete the ceremony of Native American society because he made a story for all of them.

The novel attempts to tell in multi-perspectives by ways of voice, various arguments, and stylistic form. Here the story is being told with dreams, flashbacks, and myths creating a weave of narrative. The formal element of this novel is one good example and it is quite different than other because of its

structures. Use of the poem, blank pages, and paragraphs pause is the typical example to visualize the situation in an interesting way and easy to explain the complicated characterization.

In her video interview she says, "As with any generation the oral tradition depends upon each person listening and remembering a portion and it is together-- all of us remembering what we have heard together-- that creates the whole story people." Here she urges her people to remember and retell the stories that have been passed along through the generations. In her view, storytelling would be the strongest weapon against the white culture in the struggle to turn away the cultural eradication of Native American. It is also an experiment with the ways of telling a story to convey a history to the coming generation to protect their cultural heritage (Silko, 1977).

"The word he chose to express "fragile" [delicate] was this certain way." (35). Here Silko describes the importance of language in the Native American society. In this culture, the only records of history are kept in oral narration. She mentions the barriers of Native American Language because the

special meaning of words is loosing in the translation. This loss is another example of the slow eradication of this culture. However, this is good effort to protect Native American languages.

"Ts'its'tsi'nako, she is thinking" (01). This part of the poem serves several purposes. First, it explains concept of time in Native American terms, where the past, present and future are intertwined and impossible to tell apart. Secondly, it exposes Silko's novel as a model of the human memory, where thoughts are not conceived in a systematic way but emerge from random series. In this sense, the interruption of this poem is much like the functioning of the mind, where serial but relative thoughts are emerging right in the center of another thought pattern. Silko breaks up the narrative with oral stories that do not serve to disrupt the natural pattern of the literature society.

According to the video interview, we can say that another important aspect of her novel is its' progression in a non-linear manner. Here human thoughts are often random and spontaneous in chronological or historical order. Here the novel runs with conscious thoughts of Tayo, jumping from present to the past

and back to the front. This types of style clearly shows like a journey through memory more than an events and situation.

In several ways, Silko tries to show that Laguna people have different perspectives for their society by using different character arguing their point in a dialogue. Tayo and his friends believe that the whites stole everything from them. For instance, in a bar an Indian man screams at an Indian woman, "You bitch. You think you are better than a white woman? (165)". This obviously suggests that the Indian man does not believe the Indian woman to be "better" than a white woman. This class and race distinction, as well as this man's belief on the Indian woman's status in the Indian man's mind, is made clear using this simple line.

Grandma's non-linearity story telling style to Tayo seems as if she is just remembering the events for herself because she tells whatever she likes to say. "They were the same and just as persistent" (27). Which shows she is still closely connected to previous generations where the cultural traditions and beliefs were eclipsed by white culture. In addition, the unity of the culture was stronger and more resistant to change.

She has a vision that is stronger than any other generation. She indirectly saves Tayo from death by placing him in the hands of Ku'oosh and Old Betonie calling Ku'oosh and contacting old Betonie to help Tayo. Old Grandma refuses to see Auntie's or the Army doctors' reasoning for Tayo's illness. Instead she believes that the ancient herbal and plant are remedies of her people. All these sequences show that Grandma is the last remaining guard of sacred Native American tradition being the wisdom of older Native American people who still embrace the ceremonies to be the integral part of the Native American world (Matteo, 1985).

Her different types narrative writing styles and appropriate sentences structure is finally able to capture the essence of an entire theme. Which means she is be obviously concerned with the form of the novel. Page 211 to 217 shows that she digresses from the standard format of narrative writing to include passages without punctuation or dialogue. This may be she does not want to sacrifice the Native American tradition just for the sake of conforming to the accepted way of writing. It is like a bi-product of the history of Native American

society and the European movement to the world and a representative of 1940s when the whole world was in war and 1970 when Silko wrote this novel.

With this understanding of time Tayo is able to establish his identity and his purpose in his search to find the lost cattle. "The ride into the mountainmountain tomorrow" (192). It helps him to find the essence of his culture and he finds himself. The form of the novel combines traditional native storytelling with the western form to symbolize as a healing of ceremony itself. "He could feel even more" (7). Another visualization of this novel is the tension inherent between traditional and technological belief system, and the issue of US companies mining taking over Indian land. This novel shows the metrical society where women do everything or women does whatever man does. Advantage and disadvantage of Marxist or capitalist theory is also the issues of this novel where white people are working and praying for money. Industrialization, new school system and the modern development activities are the important factor that is disturbing the classic society of this novel.

One of the good example of Silko's skill is to show the behaviors of new generation towards the new modernization. Rocky's function in Ceremony is symbolic, he is in a middle part of the two cultures. "Nothing can She [Auntie] wanted him [Rocky] Against them any more" (51). "Auntie had been listening come part of it" (76). It shows that Rocky is the special individual who has attempted to quit from one culture to live in another. In this part of the novel, Rocky deliberately does exercise to get rid of traditional methods and old ways belongs with the Native American culture, beliefs and traditions. Rocky represents the younger generation of Native Americans whose bonds to their culture are growing less strong as they come to absorb white culture. It is one of the big problem that exists between younger and older generations. Rocky is trying to penetrable white world and he is also encouraged by his mother to enjoy it. Rocky has little chance to achieve what he aspires for. "Rocky looked at Tayo as if he wanted to ask him something..... ' And my brother, 'Rocky said, nodding at Tayo. 'If we both sign up, can we stay together?' It was the first time in all the years that Tayo had lived with him the Rocky had

ever called him 'brother'" (65). This message also shows that the view of fraternal relationships play vital roles in Silko's Ceremony. These relationships, between either Tayo or his older brother Rocky. Ironically, it is Rocky's embracing of the white world, his buying into their system that leads to his death. In means such kind of individual may exists over the Native Americans of today.

The people believe that if they maintain pure lineage and do not mix Indian blood with other races they will be able to preserve their culture. Thus, individuals like Tayo are seen as symbols of the dismantling of that culture. Part of Tayo's struggle throughout Ceremony is his lack of personal identity. As a Native American and mixed he is marginalized by these two cultures, he is lost without any firm ground underneath. He is always reminded by Auntie that he does not entirely belong to one of them. As part Mexican, he is rendered an even lower status in the Native American culture. "Mexican eyes, ... They are afraid, ... happened inside themselves" (99). People are threatened by the change that has transformed Native American society into a weak and vulnerable culture on the edge of death.

Another most significant situation of this novel is the war in Japan. When Tayo [an Indian] is faced with having to execute Japanese soldiers. He does not want to take the position of the white people because he can realize that the Japanese are being subordinated to him as he is subordinated to the whites people. So that he could not kill the Japanese because he can also feel that the Japanese are all human beings like everybody else. On the other hand, Tayo is dying by their hands, the hands of the white culture which repeatedly tries to silence him, to inject him with "medicine" that will make him forget, repress, deny. Here the Army doctors are disturbing the flow of story telling because white people's medicine could be the poison for Tayo. It is the another way that the Native American Story is being erased, wiped away and replaced with lost souls like Tayo. He becomes invisible, like his people. Survival of people like Tayo is most important to keep telling the story and to continue the circulation of narrations and words that make up the past, present and future of Native American culture.

Time is like a ring, a never-ending circle. Tayo and his family can be found

anywhere along this circle. In this sense it is an attempt to recount the cultures that have been hidden by the white culture. The stories of Ceremony also look like the events of African slaves because both stories attempt to tell the cultural eradication by white culture. Therefore her work also depicts a historical event of America. In the beginning of the novel we encounter a weak and fragile Tayo, unable to prevent the flood of memories that rush into his mind with every turn despite his efforts to block them out. By the close of this novel he understands that the memory of his history and the history of his people will heal him accessing to the knowledge and understanding about the truth. Tayo must retain those memories, he must open them up, lay them out and he must examine them. Each member of this culture is a storyteller and possesses the power to keep the culture and people alive through his/her stories.

Ceremony is not only the story of Tayo, rather a deep and basic experience of the writer Silko herself in a manner of different writing styles and structures. It is also a combined study of a multi-cultural or multi-sociological events related to the Native American and white

people. As a usual this novel is also concerned about the good and evil, and positive and negative impact of the human society to make appropriate changes based on "so called" modernization destroying the original traditional and cultural heritage, completely.

Silko takes us along on Tayo's journey to find herself. We travel back and forth through time and space until we learn everything what Tayo learns. The novel itself is one of the strengths of the Native American culture through the best narrative technique for Native American Justice. The written mode of this storytelling may be the new and only way to sustain the original native American cultures. The successful part of this novel is the truth remains comprehensible keeping a beautiful patterns and a beautiful linearity of Seiko's own writing style. It is logic to hope that the success of this book may also help to generate better understanding about sociological, ethical, cultural and human aspects of Native American civilization. Silko's Ceremony helps to find out what the inter-relationship between Native American and White American ought to be to share the common human values, basic human

norms and essential human justice. Each story is a part of another. Story within story, and the idea that one story is only the beginning of other stories reveals that the time and stories, history and life are all tied together in Native American society and the immediate justice is essential.

The Plague : Historical Journey

Albert Camus was a famous writer of various novels and fictions. The novel "The Plague" written in 1947 is one of his remarkable novels related to a biological and historical event. Stuart Gilbert translated the novel "The Plague" from "La Peste", a French novel. Albert Camus was born in a small working class family in Algeria in 1913. However, he spent his early life in North Africa. He did various kinds of jobs in this place to recover his courses at the University of Algiers. From this university he graduated as a journalist. Later, his report on the "Unhappy State of the Muslims of the Kabylie Region" made him a popular public figure. Later from 1935 to 1938, he started to work on the theatre. Then during World War II, he became one of the leading writers. He became very active in the theater activities and published several plays and fictions like

"The Stranger", "The Plague", "The Fall", and "Exile and the Kingdom". These are the examples of his good philosophical creation. The novel "The Plague" is a historical journey through the aspect of humanism and existentialisms.

Most of his works are directly or indirectly concerned with death and mortality of human population. "The Plague" has also a direct relation between human, death and mortality. This novel transposes the experience of his occupation into a work of art and philosophy. Later, his journalistic work as editorial writer for Combat, the underground newspaper, brought him to Paris. The readers of this novel must appreciate his courage. Sometime the situation created in this novel makes as if it were a fable. Albert Camus was awarded the Nobel Prize for Literature in 1957. In 1930, signs of tuberculosis were found in his body and in the month of January 1960, the Western Literary World lost him in his sudden death.

After 1943, Camus's philosophy changed and he started to think about individualism and he became a successful humanist. The Plague is also about humanism. It is an idea of community versus that of an individual. The effort of

the doctor to find the microscopic enemy to suppress the plague is another example of humanism. Because of this humanist idea, we can see lot of situations that is relied on logic, moral, evidence and fact of why and what is wrong and what is right. The novel is self-explanatory and it says human is the greatest threat to him. Camus did not want the reader to investigate into the plague thinking that it was about the holocaust.

“In any case His business is only to say: This is what happened (p. 6).” Here the narrator left the conclusion to the reader because he did not want to make conclusion or want to be bias about the situation and fact about the plague epidemic. At the end of the novel, he leaves us with a ray of hope. Therefore, the readers themselves have to decide what is wrong and what is right or what ought to be.

The Plague tells the story of a terrible disease that descended upon Oran, Algiers, in a year unknown. After rats crawled from the sewer to die in the streets, people soon began perishing from terrible afflictions. Camus also treated German soldiers as coming like these rats. How the main characters in the book--a journalist, a doctor, and a priest--face

humanity in the wake of the plague presents one of the important lessons to the reader. There is hero and humanist, there is existentialism and somewhere feminism as well. The pandemic in the plague represents a worldwide catastrophe, both past and future. It is also similar with Aids epidemic of 1980. In this difficult situation, everyone must save them as first. In this sense the heroism is also the logic to guide the scared society.

“Naturally, a historian, has three data: first what he saw himself, secondly, the account of other eyewitness, and lastly, documents that subsequently came into his hands (p 6 & 7)”. The narrator is factual and realistic about the situation. Rats are the main cause of spreading of the plague. In addition, the environment of Oran city may be responsible to spread out the plague. This is the fact and apparent. If the scientific method is able to explain everything, it is quite absurd to believe in God or myths rather we should believe on our own experience and study, reason and cause to solve the epidemic like the plague.

Dr. Rieux and the father Paneloux are two symbols humanism and

existentialism. "Father Paneloux has already made History of the period (p 92 & 93)." Humanists do not believe in God because they think everyone is based on self. Rather working with similar people, some people in this novel are trying to do the job as a leader. This idea is somewhat useless in this massive destruction of this human society where nearly seven hundred people died within a week. "There were now nearly seven hundred deaths a week (p. 111)". Not only that, the same situation also helps to promote the sense of existentialism. In this worst situation, the God may be the last straw of hope to immune oneself. Perhaps the situation is a good lesson for human beings to know the importance of God. "Many of you are wondering ... I wish to lead been telling you (p 98)". It is a good idea for those who believe in God to understand the punishment given by Him to them. If all of them were guilty, what their sin was to get that punishment from God?

In this novel, the quality and the classification of the people is an important aspect to describe human society. "At Oran, as elsewhere, for lack of time and thinking, people have to love one another without knowing much about

it (p 5)." Mainly there are two sides, one is upper class and next is lower class. There are many distinctions between these classes. Lower class is fighting against the plague and the upper class is trying to be apart from it. However, on the other side, they are connected together to fight with this social problem with their own interest or without their interest.

The novel has some scenes of human suffering in their defenseless struggle against an enemy they cannot see. In this part, Dr. Bernard Rieux is a symbol or existential hero, like Tarrou who believes in human effort to solve human problems. He is the man who finds rats dying all over town that ultimately results into an outbreak of bubonic plague. Leadership is very important in the teamwork structure, which we can say heroism. "Tarrou set to work and enrolled a first team of workers, soon to be followed by many others." " Hence the sanitary groups, whose creation was entirely Tarrou's work, should be considered with objectivity as well as with approval (Parker, 1965)." This type of heroism could be also a good effort to achieve human welfare through effective teamwork.

"On the morning of 16 April, Dr. Bernard Rieux left his office and came upon a dead rat lying in the middle of the landing." Being kept apart from the rest of the world, the people of Oran feel trapped, doomed to die. Even in this severe condition of Oran, the Doctor tries his best, which is not ironic because if the individuals are free to choose how to respond their own life.

It is also an existentialist novel. Because it explores how the problem of natural evil is apparently no longer answered satisfactorily by the Judeo-Christian tradition. "On the whole, men are more good than bad; that, however, isn't the real point. But they are more or less ignorant (p. 131)." People are in habit of suffering of this disaster. "But you can get through the days there is without trouble, once you have formed habits (p. 5)." On the other hand, sympathy to the humankind is one characteristic humanism aspect.

The journalist from France thinks it is unfair for him to be kept apart from the rest of the locals. Instead of having him caged for his intentions, the doctor actually encourages him to escape. This type of action is good humanism to isolate a disease so that it does not spread to

other cities and countries. As a physician, his intention to go along with this aim is ironic ethics of the doctor. "No longer were there individual destinies; only a collective destiny, make of plague and the emotions shared by all (p. 167)." This type of the idea is, in fact, the whole idea behind the novel "The Plague".

The Plague also reveals the complexity of Camus's heroes. Who is Tarrou and who is Rieux? "No longer were there individual Emotion shared by all. That is why and the plight of parted lovers (p. 167)". Readers have often very wrongly taken Tarrou's formula "to be a saint without God" as a password. One must restore it to the context of the novel (p. 230). On the other side of this novel, there is a common goal and interconnection between these characters. It explores the idea about communism, as well. However, communism also does not believe in God existence. If they do not accept the existence of God, they should not believe in punishment given by God, too. "Many centuries ago Eternal life (p.98)." Therefore, regarding the humanism, it is very ironic that the God has sent the warning bell to the people to make them wake up as a punishment.

This novel is focus mainly in humanist versus existentialism, however some of the parts of this novel also reveal some feminism aspect of the human life. "On the enquiry... .. succumbed to plague (p. 115)." It tells the role of the women of this society to help the injured people equally to the man.

"Albert Camus identifies civilization's biggest problem is our omnipresent ego. "First they came for the Jews, but we were not Jews so we said nothing Then they came for the homosexuals, but we were not homosexual so we said nothing Then they came for the gypsies and the blacks and the Asians and the old and the handicapped, but we were none of these so we said nothing Then one day they came for us, and no one was left to say anything (Unknown)." The first to anticipate existentialism's major concerns was 17th -century French philosopher Blaise Pascal, who denounced a systematic philosophy that presumes to explain God and humanity. Freedom of choice, through which each human being creates his or her own nature, is a primary theme. Because individuals are free to choose their own path, existentialists have argued, they must

accept the risk and responsibility of their actions. In terms of moral choice, existentialists have argued that there is no objective, rational basis for decisions; they stress the importance of individualism in deciding questions of morality and truth. Most existentialists have held that rational clarity is desirable wherever possible but that life's most important questions are not accessible to reason or science. Existentialism has been a vital movement in literature, particularly in the works of Russian novelist Fyodor Dostoyevsky, Austrian writer Franz Kafka, and French writer Albert Camus.

The plague was spreading by air and it was deadly. "And I, too, I'm no different ... Death means nothing to men like me. It is the event that proves them right (p.121)." This kind of courage to face the death is a typical inspiration any one can obtain from Albert Camus. "You will never be happy if you continue to search for what happiness consists of. You will never live if you are looking for the meaning of life (notebook)." This part of sentences, from his notebook, is a very good logic to be brave enough to encounter death. It promotes the sense of fact about the human life. As we born, one

day we should die, so that there is no way to escape from death. It persuades human courage to challenge the death while doing something for betterment of the society.

Still, the interesting part of the novel is the question about man's existence, the belief in God, and the heroism, and sympathy to the ignorant of human civilization. It generates lots of effort to reduce the impact of plague in the innocent area or in the remote cities where the plague is not yet transferred. "Thus, while it is true that all who were parted came ultimately to this state, we exiles a younger, keener sensibility (p 182)." The narrator felt that the exile is important to other people for inspiration as an optimistic concept. Camus presumes the absence of any logic or direction generally associated with the idea of divinity. He does not even miss God or desire God. Albert Camus, winner of the Nobel Prize for Literature in 1957, always refused the existentialist label with which he is usually associated. Camus takes the nonexistence of God and finds meaning in self.

The Plague is like a tale of human resilience of the Nobel prizewinner Albert Camus. It is his existentialist novel of

epidemic and death of human because of deadly virus that dispassionately sweeps a vast percentage of the population in Algiers, in northern Africa. It is a story about suffering people from disease and random death. It is a story about lack of compassion and yet somehow survival. It is an introduction of human life in the meaning of one of the injured society. "Do not walk in front of me, I may not follow you; do not walk behind me, I may not lead you; walk beside me, and just be my friend (Notebook)." This kind of humanity represents a vital conclusion about Albert Camus to know about the humanism. Not only the Plague is one of the most important literary outcomes of the twentieth-century literature, but it could also be the similar sociological lesson like Aids of 1980. Both; the Plague and the Aids, has same society, some of them are humanist and some of them are existentialist to achieve their common goal to increase the betterment of human life fighting with social and biological enemies.

A Quiz Show: A Perfect Movie

"Quiz Show" is the perfect movie made by a Hollywood Company. The story, written by Paus Attansio about scandals of 1958 NBC Television Show

and rated PG-13, would also be a good example of the successful art movie in the history. According to magazines, this movie is "One of the Year's 10 Best". In this regard, the Director of this movie, Robert Redford, is very successful at depicting the society of NBC Television Show Scandal in a cinematic way. We have to admire his skill for this movie in which he is successful to show the good and evil side of the Television business to the public. It is an exciting look behind the scenes at the thrills and high stakes competition, full of conflict. Based on various plot structures, this movie is very successful at making a good social commentary to understand the television show business in the society.

Characterization in this movie is unique because in this movie most of the events are connected to the television screen. So, the introduction of the main character comes through television screen. Giving one character of John as investigator from Special Committee of House of Representative, the director tries to make a good statement in his movie. He used this character to uncover the deception and corruption beneath the magnificent issue of Quiz Shows. The main character, Mark Van Doren (Paul

Scotfield), son of Charles (Ralf Fiennes), is looks very smart coming from Columbia University, and a renowned academic family. After some minutes he comes to be the important and regular character in this movie. Character of Enright and sponsor Geritol is the symbol of that society which makes money making people blind. In the fact, popular, young, and talented professor Van Doren was propositioned by producer Enright (David Paymer) to defraud the American public getting all the answer in advance and making a face acting in the live telecast of the television show. However, for the first half of the movie nobody can guess that the answer had been given ahead of time, which makes the story more interesting and suspenseful.

On the other side, the exposition of this movie is entirely concerned about the present time society and specific television mania as an allusion. At that time, the television was a very effective source of the audio-visual media, and the Quiz Show was the hottest program for one of the popular television company name NBC. This movie also presents an enjoyable and real recreation of '50s TV mania, where we can get full of attractive game show, its hosts and greedy

producers who looks rather innocent. It is an effective insight into the American psyche to give good lesson on this matter. This movie, as a small reference part of whole movie, indicates the character of father, who represented an incorruptible side of the American national tradition, and son, who betrayed his legacy, families and profession to become the symbol of America's descent into cynicism (Hollywood Pictures, 1980).

Conflict between two sides of the movie, good and evil, is the general thing to create one successful movie. However, in this movie, the cinematic way of conflict presentation is not quite easy. In a simple story, conflict comes slowly, which is very different that any other action movie. Here, the show-producer has decided that Herbie's popularity has peaked and that they can sale more goods with a new champion.

Charles Van Doren is chosen to make a graceful and well-tailored movie for this era. Presentation of nasty warfare, being discussed behind closed doors by Enright and sponsor Geritol, is also considered to be the focal point of the movie to see the conflict between the values and norms of that present society. In a word, the conflict between Geritol

(NBC) and Herbie is the main point of this movie.

As the rising action begins, the suspense comes to be very interesting and curious. As a representatives of that society, Van Doren who flies on the borrowed winds makes this situation so severe and critical. Whether it is the intellectual competition between Stempel and Van Doren, or the frightening excitement of audiences faced to society's sight of personality and money, it is understood that this movie clarifies the steady erosion of American Values. This is also the important situation where Stempel and Van Doren takes the different and opposite way to meet their own achievement.

The climax of this movie becomes so intense when this show becomes too successful. And the present magazines like TIME and newspapers make such a big issue about this show. The main thing is when the sponsor company wants to change the new participant Mark Van Doren (Paul Scofield), instead of the regular champion Herbie Stempel (John Turturro) to give the public a new face, to make more colorful to the show, it becomes the climax.

As soon as the regular champion, Herbie, disagrees with this matter, the situation takes really big issue, which allows the hidden truth to come in front of the viewer. The result of the dark side of the nation nurtured on individualism and trained to chase the smell of power, money and fame is typically presented here. The speech made by Van Doren to the Special Committee of the House of Representative to the US government is the main result of that dark side of the society. This speech of Van Doren is not only the result of his work, it is also a outstanding lesson for entire greedy society of this earth. Here we can see a great social commentary as a successful narrative technique.

Relations between the overall story and the social commentary is very suitable and fully successful to depict that society in a cinematic way. In a word, this movie is very successful to show what is the difference between entertainment and public utility and who is the victim of deception from television company in that society. This is certainly a fact that the television shows like Quiz Show are not a public utility rather it is entertainment. Nobody is hurt here and nobody is criminal to make this kinds of

issue bigger and bigger as referring scandal. However, some rules and regulations in this scope are advised through the social commentary of this movie. We can say the main social commentary and the objective of this movie is to give the good definition and difference between entertainment, basic public utility and basic public needs to the society. It also indicates that the television show is one of the showing business which gives the public what they want.

In conclusion, considering all the structures, presentation style and a unique social commentary, the Quiz Show is a perfect movie. It is very useful to the present society where the television show business is increasing day by day in a new and newer style. Understanding its social commentary, television viewers will be able to understand the backside of the curtain and reality of the television show to the public.

The Cilappatikaram: Meaning of the Female Power

Epics, literature and its characters are the mirror of ancient society and civilization to give lessons and visions to the modern world. These are the collection of issues, exercises and

scenarios somewhere and somewhat happened in those ancient periods. These are directly or indirectly related to my political life. There is something important not only to help me to explore that ancient world, it also helps me to understand something from that civilization which is important to my personal life. Characteristics of these epics are very useful to use their scenarios in my coming political career selecting, modifying and optimizing the basic concept on my way of journey to achieve a successful political life. Kirke in *Odyssey* and Kannaki in *Cilappatikaram* have their own significant role to inspire my political life revealing me the meaning of the power.

My first and foremost thought is to consider women also as power not only as beauty. My world should appreciate women, as beautiful like our nature and men should be measured as dedicated to the country and faithfulness to their wife and also being responsible to their families. As Kannaki in the Tamil epic *Cilappatikaram* and Kirke in the Homeric epic *Odyssey* both are women character and both are representing the vital role, as well. However, I feel the role of Kannaki in *Cilappatikaram* has more

powerful role to inspire my future political life. Because in the epic *Odyssey* p. 322 line 143 refers mostly the divinity power of the women saying, "Our next Lang fall was on Aiaia, island of Kirke, dire beauty and divine, Ocean stream." Here, Kirke is considered mainly as power because the epic later does not significantly describe her beautifulness. And it also describes the heroism of the men related to the war and power. As I wanted to be a good civilized politician it helps me to select and decide the appropriate way, encouraging me to challenge the struggle relevant to my political life.

Is divine power possible and useful in my political career? After reading the epic *Odyssey*, I found one of the most interesting lines that is different than the epic *Cilappatikaram*. The line says, "I entered Kirke's flawless bed of love." (p. 327, line 379). Here I find another important aspect of the character Kirke, where Kirke is accepted as women with full of divine power to control the men. Whereas, in the epic *Cilappatikaram* the Kannaki is also considered as caste women fully devoted to her husband sacrificing her anklet to her husband's welfare (p. 1255), as well as gorgeous personality. In this situation, I never

forget the style of Kirke to control the people trapping in their so-called love, which is also possible in my coming political life, and it may cause several problems. Here I will expect me to be a loyal politician to run my country peacefully like a remarkable loyalty of Kannaki to her husband, rather than being divine power that is also less possible in my modern political life.

Kannaki's role relatively makes me more understood about political power than Kirke. As I see there are many different views towards women and their nature in respect to the political power versus social forces to influence these powers. I feel the character of Kannaki in the epic *Cilappatikaram* has some good examples to mention the power of a woman and Kirke in the epic *Odyssey* has good explanation about the utilization of these powers. In both of the epic I have something inspirational feelings to me to improve my political personalities in future. Like in the epic *Cilappatikaram* p. 1265 line 1 Kannaki says, "You will see that whoever harms another in the morning will find himself harmed by the afternoon." and several lines in the epic *Odyssey* where Kirke tells about the problems that the men should fight;

reveals the basic inspiration about the hardness in my political future. Even there are much different meanings of understanding in my generation and in that ancient generation of these epics. Here, I learned that my political life would be matured and peaceful if I have good understanding between the social forces to influence the political power and responsibilities being aware of all the events in my coming paths to develop my nation.

I feel one of the responsibility among these characteristics would help me to get political responsibilities. Below lines reflects how does the irresponsible action can cause big deal to the citizen and the innocent people. I saw some of the sentences are appropriate to mention; such as p. 1259 at line 60 of *Cilappatikaram* says, "A raging fire will burn this city." and p. 319 from stanza 3 of *Odyssey* says, "Listen with care ... all that avails is flight." These two feelings are especially responsible to one of the major event of these epics. The first line from the *Cilappatikaram*, Kannaki's power is responsible to burn the entire city where as the second line from the *Odyssey*, Kirke's power is responsible to guide men to help in their journey. My

personal feelings understand both of the events has their own political value in the distinct situation. It also helps me to give good judgment rather than making concept of destroying my world punishing innocent people who also share this land as Kannaki did in Cilappatikaram.

To survive in my successful political life, I need to use some valuable political aspect that is possible from these great epics. In my knowledge both of the characters in these epics have women power and voices but the degree of political pragmatic value related to one of these two characteristics may be different. Here, I like to mention that there is one important value in different way of role. The role of Kannaki in Cilappatikaram has less effective political values whereas the role of Kirke has more power to control and to guide the society as she did to the group of Odyssey. Some of these important political pragmatic values are most likely to effect for my better future to accept the theme of the modern competitive political environment where the power is considered to be everything.

Kannaki's role also suggests me to select political values effectively. In most

of the major women characters in various epics is directly or indirectly connected to the political values to show their power in their society. Inside of this kind of political pragmatic values, the epic Cilappatikaram reveals the idea about loyalty and faithfulness of the humankind that is directly related to my political career as a social worker essentially required in my modern nationalization or power distribution. "The violent disruption of Kannaki's career as a chaste wife (p. 1249)". On the other side, the epic Odyssey has the women character, only limited to the power that is not widely convincing easily in our modern so-called civilization. My political aim will be successful selecting the appropriateness of the political power from people representing both male and female group same like the role of Kannaki try to explore. Here I can also exercise these aspects in the practical vision of my own life.

I also find some political justice that is very important to my personal political values. Such inspirational message is in line 68, p. 1261 at epic Cilappatikaram, which line asks question, "Are there women who would allow such vileness done to their won husband?".

The secret behind this message and the overall powers of Kirke in the Odyssey is functionally different. Power of Odyssey has some different motives to help the group of Odysseus that is less appropriate comparing to the motives of Kannaki in Cilappatikaram. However, I expect the helpful guidance from any women or any society to generate collective power in my future political life would be a great example to show the social justice. As I wanted to be a successful politician in my future through the political carrier, here I have learned that the injustice and the irresponsibility are very bad aspects of our modern world. Therefore, it helps me to voice for justice and socio-political justification for my nation from my personal political profession.

Both of these great epics and the main characteristics have important issues related to the political values that is a very suitable guideline to determine the degree of success of my political life in a numerous ways. These are the very essential factors helping me to understand the meaning of political power required in my political future not only to be a successful politician, which is also essential to voice for human right and to select the appropriate civil action,

as well. The utilizations of these political messages from these main characters are more or less hard but valuable and essential in my political aim.

The Poem: Existentialism By Francis Petrarch & Manyoshu

Time is like a ring – a never-ending circle and the life is a tiny episode of this time. My life is also the same episode however, I may have several essences of choices, many ways to achieve goals and utilize it. Here, leadership is most likely to be possible in my future profession, which is very challenging and delighting choice I ever made. My leadership believes that every individual are free to choose their own path and they must accept the risk and responsibility of their own actions. In terms of moral choice, existentialists have argued that there is no objective, rational basis for decisions; they stress the importance of individualism in deciding questions of morality and truth. My leadership follows the same existentialism idea believing that we are responsible for our own actions and experiences as I compared both of the poem from Francis Petrarch and Manyoshu.

Lack of motivation in my leadership may diminish my followers

and I am only the person responsible for it, too. When I was in Nepal, I used to participate in various different social and political events. Here I was interested when the leader of such event fully motivates me to do so, otherwise I never gave more effort in these team. Therefore, lack of motivation in my coming leadership may also cause to diminish my prospective followers. In general, my leadership is very important in the teamwork responsibilities. Poem from the Manyoshu says, "All gods who have been born have ruled the realm under heaven, each following each like generation of the spruce, in Yamato (2066 line 5)". This line has the political value to express the result and way of the responsible politics. On the other side, the poem by Francis Petrarch has also similar idea about the existentialism. "She did not walk in any mortal way, but with angelic progress; when she spoke, unearthly voices sang in unison (2409 line 9)". Both of these motives are fundamentally same, both agree about the existentialism idea to suggest me to show my responsibilities towards my people and society and its return. This type of existentialism idea could be also a good effort to achieve a human welfare through effective

teamwork supported to my political leadership, which is very necessary to my Nepal.

In every critical situation of my personal leadership, freedom and self-respect will be possible for every people under my leadership. Considering my birthplace, Nepal, the freedom and way to respond one's own life is very different than what we see in developed country. Therefore, I have to inspire my poor and illiterate people to do their best in their own way, which is not ironic because if the individuals are free to choose how to respond their own life. The poem from Petrarch says, "By winds of grief from the course I ought to steer, that praise of here is all my purpose here and all my business, that of her alone (p. 292 stanza 333 line 6)". In fact poet is totally responsible for what he does and the result of his action, which is reflecting in several lines in same stanza, is the reward for his action or purpose. Same type of existentialism idea is mentioned in the poem Manyoshu, too. Where the poem says, "As deeply do I think of my wife who swayed towards me in sleep like the lithe seaweed". The poet has immortal love to his wife and in return he was able to achieve good faith and warm love from

his wife for the certain time. Here, he is responsible for the result what he has now whether it is desirable or not, whether it has direct benefit or not. Which also means, I will be also responsible to my relation to the wife and family and my friends, as well. Thus, I will think my past experience and make an optimum decision to improve my fair view towards the modern world.

Existentialism is the most suitable idea for my bright political future. Nepal is a culturally wealthy country. We can see the aspect of spiritual value still has more significant role than before. Like other society, there are also the god and human being, both have significant values but the human does their action to make good or bad statements in the public. Therefore, regarding the existentialist, it is very ironic that the God always send the warning bell to the people to make them wake up as a punishment. Hence, we make law and we give punishment, which encourage people to participate in their responsibilities. Here, I encountered the same inspirational idea in the poem of Manyoshu. "And I look back, still thinking of her with painful heart, this clench of inner flesh (2067 line 17)". The poem from Petrarch has also the direct support

in the same feelings that I encountered while reading, which is referred in sonnet 300. "Denying me the look of the sweet face where I found peace from all my strife at need (2410 line 3)." Above line in the poem Manyoshu, disappearing of his wife before his eyes is the results of his action in his past, which the poet must admit and confess. This is what the idea behind existentialism, which I used to apply while working on those days back in my country.

My main interest was to use the same kind of existentialism idea to my political or social teamwork to make effective leadership. Whenever I used to participate in the teamwork, I used to think about the people of Nepal and I used to follow the existentialism idea there. Here, the first to anticipate existentialism's major concerns was 17th-century French philosopher Blaise Pascal, who denounced a systematic philosophy that presumes to explain God and humanity. The line from the poem of Manyoshu where it thinks the feeling of self-supremacy is not only the idea about self-respect it is also about the irresponsible awareness. "Even I who thought I was a brave man find the sleeves of my well oven robe drenched

with tears (2068 line 37).” The poem Petrarch is also primarily focused on the individual right of thinking and raise the voice for responsible for his action.

“Which made me a stranger in my own romance and set me apart from the well-trodden ways (2410 stanza 292 line 3)”. There is numerous ways to achieve the goal in developing countries like Nepal. Here, I used to advise my friends to follow the path, which is optimally best as same I used to follow my leader of my team to achieve team spirit.

My primary lesson I got from my parents was freedom of choices where each human creates and changes his own nature and he is also responsible for it. Both of my parents were involved in the democratic movement in Nepal. My father is a follower of principle given by the great leader Mahatma Gandhi about socialism and democracy. Therefore, I was actively influenced by this great idea and always think of responsible leadership. Because individuals are free to choose their own path. In terms of moral choice, existentialists have argued that there is no objective, rational basis for decisions; they stress the importance of individualism in deciding questions of morality and truth. Most existentialists

have held that rational clarity is desirable wherever possible but that life's most important questions are not accessible to reason or science. Which shows that the aspect of the entire literature works of Francis Petrarch and the effort of Manyoshu have also the same idea of existentialism as I learned from my father. And I also think that I must accept the risk and responsibility of my won action, which was not possible in our Nepalese history if we looked at carefully.

I also find few lines in these poems have some clues to support my basic existentialist idea about the truth behind death and our human feelings in it. My society is mainly made of Hindu civilization and we have firm faith on God and Goddess and spirituality and divinity, as well. These have lots of good logics to be superhuman enough to encounter the result of our own action. As we born, one day we should die, so that there is no way to escape from death. Death symbolizes the truth. And the truth shows the result, which means the death has some result of our past life. Types of death is more responsible how we spend our life in past. Here we have to accept this truth. It persuades human courage to challenge the death while doing something

responsible work to the society. These texts of poem of Petrarch that says, "Great is my envy of death whose curt hard sword. Carried her whom I called my life away (2410 sonnet 300 line 10)" and the similar text from the poem Manyoshu which says, "The quick gallop of my dapple-blue steed races me to the clouds, passing far away from where my wife dwells (2068 line 42)" are supporting my statement. When I point out these line, I felt this line serves several purposes: first, it explains the situation of humanity, where human's problems are intertwined by time-frame; secondly, it exposes deep feelings emerging from our own society which tells our problems and the reason why we have such problems (basically the bitter-truth about death and time). Here, as I am a supporter of existentialism I must confess the truth behind the death and time.

Am I encouraged from these poems to participate in the significant role to do something for my own birthplace as a responsible citizen? My answer is 'Of Course, Yes'. My country and birthplace is still running for development, there is lack of education. This is the fact and apparent. In this situation, as a wise educated person, if I

don't do anything for them – then who does? Obviously, I will try to do my best to achieve my goal and to reach my aim. If it is true or fact, then all my action towards this aim should be done consciously or deliberately. Here, I learned something good from these poems, poem from Francis Petrarch and the poem of Manyoshu, which directly support my fundamental idea behind existentialism. Francis Petrarch says, "And lives again in immortality, all men may know, and love may Laura's grace (2411 line 10)". On the other side, the poem of Manyoshu explores exactly the same philosophy, where it says, "Though I hear this was the great palace, though they tell me here were the mighty halls, ... I am filled with sorrow (2066 line 24)". When I compare these poems, I find the quality and the classification of the peoples' idea is an important aspect to describe my human nature and visualize the use of existentialist theory in my personal political life needed to show the light of education in Nepal.

Several ideas and concepts may come to be significant aspect of these poems. But my comparison study of these poems concludes one basic fact, i.e. it tells me what I will do to my society

determines what I will get from the society in return. If I walk in a bad way the result will be bad and if I follow the better path the result will also be a better one. Both of the poems are good enough to explore my idea behind the existentialism and to support my way of achieving goal. Places, person and the situation may be the same but the time never becomes the same. Time always changes, never waits anybody and never repeats anywhere. During the course of this valuable time, whatever I do, whether I do it good or bad, I must admit all of my actions and their results to be a responsible member of my tender society to fulfill its' fundamental responsibilities on my work. Since Nepal is a developing country, this type of existentialism idea is strongly required in my political career each and every time, like it was comparatively guided in the poem of Manyoshu and in the poem from Francis Petrarch.

A Jury of Her Peers: Aspects of Setting

Susan Glaspell uses a vivid setting in "A Jury of Her Peers", which was based on the original one act play "Trifles". In the story, the setting conceals a crucial piece of incriminating evidence. Her use

of setting describes the place where the story occurs, the changes in character of Mini Wright, her unfriendly marriage, the symbolism of canary, the conflict between men and women and the voice of Mrs. Hale and Mrs. Peter which made them the peers of Mrs. Wright. A strong inner conflicts seen in the two women in Glaspell's "A Jury of Her Peers".

The story takes place in a small lonesome town. This town is behind most modernization and lacking ways of communicating with larger town. Most people in this town are farmers. Actually the story takes place in Wright's house. This house is in lonesome place and "its down in a hollow"(192) from where the road cannot be seen. The kitchen is "messy"(190). Most of the things are half done, "not finished"(190).

Minnie Wright was Minnie Foster before marriage. We learn from Martha's recollections that Minnie was a sensitive person, a lover of music - a cheerful sort who laves colorful clothes. " She participated in communities activities. She used to sing real pretty. But everything changes after her marriage. Now she has cheap belongings with her. As the lover of music, she bought a cheap canary. She wore shabby clothes. "Wright

was close! She exclaimed, holding up a shabby black skirt that bore the marks of much making over" (189).

Her little shawl indicates that she did not have any other choices. All her belongings show her struggles as a miserable life. The broken stove, the repaired chairs, the messed up old fashion cupboard, no indoor plumbing, and dirty towels portray that she was having extreme discomfort and dissatisfaction in her gloomy house.

The lonesomeness of a hard life - without love, without children, without company, without conversation had ruined her married life. She was very depressed for being alone in the home. Because of not having children, it was a "quite house"(192). She shows her fear of Wright and also her certainty that she will never get the telephone with which she might have communicated with the outside world. Mr. Wright was "close" (184) and he did not want a telephone in his house and he said "Folks talked too much any way"(184). Mr. Wright was not a villain. He is known as " a good man"(192): he does not drink, he keeps his word, he works hard, he pays debt. But exigencies of a difficult existence have made him " a hard man"(192). He did not

like the bird because it sang. So he killed the bird. This is the curliness of him to kill his wife's bird. Her limited choices for her clothes like little shawl, and her shaggy clothes how that her husband did not buy good dresses for her. During the inquiry with Mr. Hale, he says, "She just nodded her head, not getting a bit excited, but rocking back and forth"(185). This proves her dissatisfaction in her married life.

The use of the setting is an accessory to the murder. Mr. Wright was infuriated with the singing canary and he killed the bird. But the canary livened Mrs. Wright's life; it brought company and it seemed to be her baby. The canary was only solace in the solitude house for Mrs. Wright.

"She was going to bury it in that pretty box" (194) shows her great adoration in that canary. This broke her patient and accelerated her anger, and she killed her husband by wrinking his neck by the rope. She killed her husband in a cold passion. Although "there was a gun in the house"(189), she used the rope to kill him in the same way he killed the bird.

The author gives the clear picture of contraction between men and women. The men feel superior to the smaller

world in which, they think, the women live. They minimize the difficulties of house keeping. Sheriff Peters laughs "for the insignificance of kitchen things"(186). And Mr. Hale explains that, "women are used to worrying about her trifles"(186).

But Mrs. Hale and Mrs. Peter talk about the incident. They are able to find the truth of the murderer. The truth lies between two women. Mrs. Hale feels herself as an accessory to the murderer and she says "I wish I had come over to see Minnie Forster sometimes"(192). "Another side, the lawmen in this story speak straightforwardly and directly, and these speeches suggest that their characters are similarly orderly. Their constant ridicule of the two women, however, indicates the men's limitations."

Mrs. Hale has the support of Minnie Wright from her approach, and she tries to hide all those evidences against Minnie Wright and "She threaded a needle and started to replace bad sewing with good"(191). She has a great attitude of sympathy to Minnie Wright because of her own hard live. On the other hand, Mrs. Peter says, "The law is Law"(190), and "The Law has got to punish crime"(194). But later she understands Minnie's plight and her

response in strangling her husband, even though she does not admit these things directly she helps to conceal the evidence with Mrs. Hale.

At the beginning, the two women have different views, but they both create the rapid covering over the evidence at the end.

"The main character of two women in Glaspell's have a theoretical obligation to the law, but they recognize a stronger personal obligation to the accused killer, Minnie. Hence their silence about the incriminating evidence they uncover is an action showing their roundness and dynamism."

The setting portrays the image of Mrs. Wright and the way she changed after her marriage. During her marriage life, she was not happy because of her husband. Later this made her to kill her own husband. Whether she did right or not is an arguable question but the story is in her side. Although a successive silent bond has been created between Mrs. Wright, Mrs. Hale and Mrs. Peter which enables them to recognize their feelings, and it directs the readers' sympathy rather than against the murderer.

And Sarah Laughed: An Unique Drama

Sarah is the main character of the story "And Sarah Laughed", written by Joanne Greenberg. There is deep relation between the writer Greenberg and her creation of this story. She is a member of National Association for the Deaf and has taught sign language. The connection between deaf society and her story is able to create a realistic image Sarah as a depressed and lonely women psychology. Throughout the whole story, she shows her various characteristics: she is neat and clean, she is emotional, and she is devoted. On the other side she can best be characterized as a mixture of jealousy and depression and she is strong with ultimately a person who is willing to change. Sarah is loving and caring woman. Before the birth of her first child, she already had fixed up all the essential items for her coming baby. "They had already laid away what the baby would need" (267). Various types characterization has been made in a same single woman. The story "And Sarah Laughed" is successful to present a unique way of characterization. This is a story of a jealous, emotional, faithful and devoted woman.

Shakespeare said that jealousy without women is just like snake without

poison. Sarah appears jealous after Janice enters. Janice teaches sign language to talk among family members. Now Sarah feels that she is alone and Janice has taken her place. This is all selfishness and jealous between two women. Sarah used to be the only woman in the family, but Janice's entry becomes a great issue. "Janice kept asking to help and Sarah kept saying there was not time to teach her" (271). She does not want Janice to get love from her family. She is afraid of being along. When a woman's beloved man starts to show affection towards her antagonist, this will accelerate her envy toward the antagonist. Mathew teaches Janice about his orchard but Sarah feels he is taking care of her, more than necessity. And there is not other issue here than her hidden jealousy towards Janice. But when she slaps her young boys hands during their sign communication, her jealousy towards can be seen transparent.

She is depressed. After her marriage she was in real silence. So during her pregnancy she was very excited about her baby to whom she could talk. "She found herself talking to the baby inside her, telling it the things she would have told Matthew, the idle daily

things" (267). But when she discovered Abel's deafness in Mama's house, she cried bitterly and uncontrollably. All her dreams changed into dire nightmares. Each time she was pregnant she was looking for someone to talk with, but she found that "They too were silent" (268). She is very depressed because of her children deafness. But she still hopes to talk with her daughter-in-law. But all of sudden she discovers Janice is also abnormal. She is also deaf. For her entire life, she has been waiting for someone to talk with her. "Sarah put out her hand dumbly and it was taken and the girl's eyes shone" (269). Now, her last hope is in ruins. She realizes that her boys are wild and when she sees her children using sign language she says that "waving their hands around like monkeys in a zoo" (271), and she grieves over their sounds. Her depression makes her think of Mathew as an "animal" (271). She cries in different parts of the story. "Then Sarah would decide to make coleslaw and sit with the chopping bowl in her lap, smashing the chopper against the wood with vindictive joy that she could hear the sound" (271). Because of her depression, she angry; and she tries to break out of her anger.

"In Greenberg's 'And Sarah Laughed', the major character's life within the solitude of a farm setting influences her to reach out for a new form of communication. Objects also enter directly into fictional action and character. In such kinds of story the setting is also important factor to capture the readers mind easily. Her the characters may be either helped or hurt by their surroundings, and they may fight about possessions and goals. Further, as characters speak with each other, they reveal the degree to which they share the customs and ideas of their times" (253).

She is strong. She has a great capacity for strength, as shown in her acceptance of her husband's deafness and her courageous ability to communicate with him through his reading her lips. In nature, most women want their husbands to be normal. She has strength and confidence, which made her accept Mathew. Her birth of a deaf child really increased her strength - "A madhouse of bells, horns, creaming sirens and gone right past them and he had not cried, he had not looked, he had not turned" (268) - when she realized Abel's congenital deafness, she cried bitterly and uncontrollably. Even for and ordinary

woman, her child plays a substantial role, but Sarah was bold and she was able to combat her son's deafness. And during each pregnancy, she waited to talk with her child.

This story gives some idea about a jealous woman. Here, Sarah became jealous knowing Luita and Sam had talked very private matter. "Sarah lay in bed and in the dark" (270) and "She wondered if each other's body" (271).

The summary of drama begins here.

[SARAH was looking out from the window repeatedly. She is waiting for her son and new daughter-in-law. The room is totally furnished and a wall clock is hanging in the main room]

SARAH. [Pointing the clock] Why are they taking long time. It is not far, is it?

[In one corner Mathew is sitting doing something but not talking and responding to Sarah]

MATHEW. [Nodding his head and waves his hand. Some sound of moving comes to Sarah ears]

SARAH. [Running towards the door] Who is this?

[Sarah saw nothing, and comes back to the window again. [Talking with herself]

SARAH. She must be beautiful, yes..... She must be beautiful. I will be so happy because she will be my only one friend to talk and to have some chat.

[She started to think something; she puts her head in the bar of window and sits in the chair]

MATHEW. [Comes near to her and looks watch from her hand, as if he is also waiting for them] Am, Ammmmm.....

[Somebody knocks the door. Sarah becomes very happy]

SARAH. [Being excited] They are here! Who is there? [She looks corner of her room door.] Abel! Abel! [She comes to open the main door]

SARAH. Honey, I was waiting for you for long time? Why did you take such long time?

ABEL. [He tries to introduce the new wife by using his sign language]. Ammm, MMMM.

SARAH. [She pretends that she know the relation, even she does not understand his son's sign language.] Well! [Waves her head]

[Sarah, Abel, Janice, enters to the sitting room]

SARAH. [Looking at Abel and Janice activities] My god! What a unlock to me!

[The whole environment becomes cold and silent. Sarah becomes dark and her eyes become red, tears falls from her eyes]

JANICE. [Waves her hand and use her sign language to Abel] Am, Am MM... Ahm ..

SARAH. [Being very poor] I am alone again, what is my fault, why god gave me this punishment, why my wishes never come true, I must be lonely...

[Mathew, Abel, Janice, started to talk with each other moving hand and making various alphabet using their finger]

SARAH. Oh! Oh! My god! I really need somebody to talk and to share my opinion to others; in this way I will be killing myself being lonely. What a disaster all my families are deaf; nobody can share my ideas and understands my feelings.

[Tomorrow Morning, the day is fine and sunshine, school children is playing around the grass field in front of Sarah house. In side the house, Janice and Abel starts to talk in their sign language,

her husband (Mathew) sometimes smiles and sometimes becomes quite]

SARAH. [Collecting clothes from her bed puts into the closet, she is wearing a clean cloths and using cosmetic, pick up her hand bag comes in front of Mathew and pinch by finger] What you doing here?

MATHEW. Nods his head and tries to say something.

SARAH. I am going out, did you hear me? I am going out?

MATHEW. [Looks her dress and smiles]

SARAH. [Try to use her hand pointing outside the main gate] I Am going out, do you understand?

MATHEW. [Agrees to her and smiles and raise his hand to say good bye] Mmm, mm,..

SARAH. [Goes out and looks back to the house]

NEIGHBOUR. [Raising hand, in loud voice] Where you going Sara?

SARAH. [Coming closer to the neighbor in slow and low voice] I am going to special place?

NEIGHBOUR. [With wide open eyes] Where? And Why?

SARAH. [Smiling and looking down with low voice] I am going to learn sign

language so that I can communicate to all of my family.

[Both says nothing and Sarah walks in the grassy field to get short-cut road, and she laughs.]

In the drama “And Sarah Laughed” the script is unique, because most of the actor are deaf and cannot speak and the dialogue. Therefore the dialogue is very limited. In this drama’s script some of sounds are trying to explain the players feelings as much as possible. Only the dialogue between Sarah and Neighbor is appropriately constructed to explain whole drama. “Mathew is sitting doing something but not talking and responding to Sarah” (starting description) reflects the “foreshadowing” the later happenings of the story. Lack of disputes between character, lacks of physical conflicts between each other; is a good style of presentation of a psychological drama.

The scene is divided into two parts, inside the house and the outside of the house. The scene inside the house happens in first day and the outside scene comes in the next day perhaps the story is started and ended within one and half days. The drama using symbolic language is, of course, difficult to construct and challenge to meet viewer’s attentions.

Thus, the story is constructed basically in the silent psychological environment. This kinds of structure also helps to generate short monologue type of conversation, especially Sarah speaks herself. This is very appropriate style to show the psychological drama using player’s mute action.

At the end of the story, her adjustment to deafness shows her as a woman willing to change herself with respect to the environment. She realizes that her family’s happiness requires her assent to sign language and her involvement with it. They are talking, sharing emotions with each other. “It suddenly occurred to her that if Mathew made one of those signs with his hands and she could learn that sign, she could put her hands against his in the darkness, and read the meaning, that if she learned those signs she could hear him” (272). Finally, she learns that her desire for communication has been fulfilled by the power of her reconciliation. She adjusts herself in the family. She realized her family desire to communicate among them selves. “I want to talk to you she said I want to talk to know what you think” (273). This is also her greatest dedication towards her family. Which can

make possible of exchanging one others' feelings within her family. For twenty-five years she begged for communication and now she can talk with her family by using sign language. This is the same woman who slapped her boys when they used sign, but time changes; and now she wants to use signing as her medium of communication. Her power of adjusting to deafness is highly praised by her family and they teach her sign language. From right this moment, she can even talk about her feelings, with had been her passion for the entire life.

The sequence of the story is somewhat peculiar. Such kind of jealous and devoted woman decided to change herself and able to maintain her family with good communication to share each other idea and feelings. At the beginning of the story, Sarah gets frustrated, and regret makes her lonely in her won family. But her reconciliation with her family's deafness helps her to accept the challenge of change, and this characteristic redeems her negative characteristics, resulting in a new life of meaningful communication.

Women: Issue of Feminism

Louise Bogan is a successful writer of various poems such as "Women". She

was born August 11, 1897, in Maine and died in 1970. She married Danile at the age of seventeen against her parents' wishes. Mary soon felt that Daniel lacked the excitement and passion she needed. Therefore, she returned to her mother's house again. Then she went Mount St. Mary's Academy, where she first learned the social complexities of her Irish middle class background. In 1908, her parents removed her from school. In 1909-10 she first began to write poetry and by 1911 she began publishing poems in magazine. Her early poems shows a strictness in rhythm. In 1931, she begins her career as poetry editor for 38 years. Through irony Bogan wrote "Women" to support the issue of feminism.

Her personal female experience is also reflected in a voice that recalls the strength and irony because in this poem she states things about women she obviously does not believe. Because she was already dealing with unstable relationships, she experienced the emotional disturbance and the loneliness necessary to survive and fight to the modern world. Her creation of lines and words is able to establish a good emotion. "They wait, no man is friend" (3rd stanza); in this section, her poems

“women” present a strong senses of humor that are able to invade into human heart easily.

“They are provident instead” (line 2) and “They use against themselves” (line 11). In these lines, Bogan is explaining women situation to the outside world because they have to compromise and have to be dominated in the men world. “They stiffen, when they should bend” (line 10) reflects another view. It means women do not know how to adjust their meaning for their betterment or they don’t know how to deal their life in the human society. “To which no man is friends” (line 12) shows that Bogan also knows the importance of men in women life because she feels that the man is important for women.

The voice of Bogan poetry is visible and mature. Observing her biography and reading the poem “Women”, her poetry skill came in connection with her later, painful years. “Their love ... too lax (line 15-16).” Here, she is defining the love in the ground of its realistic meaning. Love, meaninglessness and tense, or lax, means that love is connected with her personal life. In the poet “Women,” the sentence structure she uses is also a style of typical

enjambment; for example: every first and third sentences of each stanza is continuing into the next line. And she is using indirect rhyme; for example: “instead” and “bread”, “hear” and “clear”, “bend” and “friend”, “axe” and “lax”, and “cry” and “by”. In this poem, the title word, “Women”, is replaced with “they” and “them” several times so that there is not any literary symbol; rather, Bogan is using realistic imagery. There is also some paradox; for example, “to eat dusty bread,” means women are consuming very poor facilities such as they must eat poor bread and they are not being paid preferences, at all. Because women need to share good food and facilities to man, her children, brother, sister but nobody, especially do not share good things to women.

While "Women" was written early in Bogan's career, it exemplifies her strength of combining the personal with the public. In doing so, she deals with the political issue of This irony is further heightened through her use of traditional poetic images (such as "cell of their hearts", "red winter grass", and "Snow water going down under culverts."

“Women” is one of the best and controversial poems of Bogan’s. Critics

argue whether she is poking fun at women and their pettiness or whether she is disguising a harsher criticism of men.”

The poet attempts to tell the truth about a woman’s life in our society. It tells the true about compromising situation of women and especially assigned duties to a woman, different than responsibilities given to a man. This poem serves several purposes: first, it explains the situation of women, where women’s problems are intertwined by women’s herself; secondly, it exposes deep feelings emerging from the same women society who knows their problem more than other (basically men). In this sense, every stanzas of this poem is much like the functioning of media, where women’s thoughts are emerging right in the center of the all-human society. This poem is also helping to promote the sources of the women’s literature. Therefore, her work also depicts a good example of women’s literature.

In the beginning of the poet, we encounter irony thoughts dedicated to feminism, and in ending of this poem we can understand women’s effort to compromise to our society. This poem refers to a study of a women psychology

related to women’s duties and obstacles. Naturally, this poem is also reflects the positive and negative waves of the human society pouring to the women’s life. Connection between the overall poem and the real women’s life is appropriately constructed. So that the poem is fully successful to explain one women’s heartbeat in a realistic imagery way as if this poem is trying to appeal something to the society in a rhythmic way. Personally, Bogan also wanted to maintain a healthy mentality in the literature world.

To the Virgins, To Make Much of Time: Experience of the Sex Life

The poem “To The Virgins, To Make Much Of Time” is written by Robert Herrick. Robert Herrick was born in 1591 in London and died in 1674. In his life of 83 years, he has written lots of poems and lyrics to contribute to the English literature. After one year his father died and he stayed with his uncle. He graduated in 1617. He never married. “To the Virgins, to Make Much of Time” is one of his good poem telling about women and sex life. Because of his time period he is naturally influenced by classical concept. Also his greatness rests on simplicity and this poem is somewhat sensuous about the life and the age. Lots

of his poems reflect the sensuousness of human life and age like in this poem. He never married; it may be the reason of this poem to be a cautious about one's age. And his suggestion through this poem may be the reason of his life spending without sex. This poem is a good example among his various creations to urge something about his experience of the sex life.

Sex life is important time period of any creation of this earth. Every living thing and we need sex. On the other hand sex never be the same in every time or age of any life. It definitely has certain time or proper age. Because of this, if we loose this time doing nothing or gaining nothing experience about sex, we will not able to capture this time repeatedly. It shows that the central idea of this poem could be about utilization of time. And the theme could be the "time comes but never repeats". Every stanza is concerned about age, life and sex, therefore all the times, mentioned in this poem, is connected with our youth life.

Structure of this poem is "End-stopped" where we pause at the end and indirect rhyme is used in every stanza. For example, "flying" and "dying" in first stanza, "getting" and "setting" in second

stanza, and "warmer" and "former" and "marry" and "terry" in third and fourth stanzas are sincerely applied. Not only that, each sentences has same indirect rhyme connected to next sentences inside the same stanza.

"The poet employ symbol and allusion and use mythical materials to convey complex ideas and a great deal of information as quickly and economically as possible two symbols, rosebuds and flowers - point beyond themselves to youth and the brevity of life as well as to sexuality, marriage, family and full engagement with life (Jacobs, 1998)."

In this poem exercise of persona is also a very good way to compare one types of life to another types of life. Here, "rosebuds" refers girls, especially virgin (line 1) and "old time" refers the youth age of our human life. This makes good comparison between flower lives to human life. Another aspect of this poem is reconnection between the time and the sex joy or fun or may be sex experience. "Gather ye rosebuds...still a-flying" (1st stanza, line 1 & 2) tries to explain the importance of utilizing our youth time. Next two sentences is example what would happen if we miss this time, as it says "... the same flower that smiles today,

tomorrow will be dying" (line 2 & 3, 1st stanza).

The poet is influenced by the classical idea because he feels the importance of first sex experience rather than the next coming experience. In our modern world, sex has become different and there is no meaning to remember first sex experience as we are having lots of fun in our youth life and also because of sex-freedom. Hence, this types of concept is became a classical thinking.

Sexual experience is much more enjoyable in our youth when we have warm blood flowing through the vein, relatively better than our later days of life. The poet also suggests us to grab the time before we lose our appropriate time to make fun and to understand the value of first sex in our rest of life. If we fail to do so, the time will be former and never comes again. "That age is the best When youthwarmer" (3rd stanza, first 2 lines) and "But being spent, Times still.... Former" (same stanza, last 2 lines)

This poem is written many years ago, in old literature style and using old types of words. The word "ye" (1st line, 1st stanza) and "coy" (1st line, 4th stanza) is the prime example of old written style.

"Ye" has two meanings pronoun "you" and determiner "the" (Dictionary, 1995) (Longman Dictionary of Contemporary English, 3rd Ed., 1995). But in this poem the "ye" refers as "you" because several times the poet is repeating word "your" (1st and 2nd line, 4th stanza), and the poem is also concerned with the ones' life and the time.

Dream Comes True: Sequence and Connection

The connection between the dream and real life is rare. The dream seldom turns in real and to be true the environment should be positive. It does not happen often. In this meaning the dream and wish is two different function of human mind. Dream comes while sleeping and wish comes when we are awake. In this case, wish is possible than the dream because the wish is the product of active mind and active mind can do lots of things to make the wish to be true. The logic is fact. The story "Warm and Tender Love" could have same kind of theme but it is different. In this story dream becomes true and wish remains constant.

The construction of the story is short-phase without any part, volume or episode. Most part of the story takes place

in one single day and some parts is continuous day by day. "I was surprised because the lady was the same who had come to my apartment some hours ago." This event is happened in the same day, which event is comes after almost half of the full story and the same day runs even after this situation. This means the main event of this story is concentrated in one single day.

Other similarity in this story is the outer environment. Almost all the situation occurred in same kind of climate, the rainy and dark day. On the other side, there is lots of time different when main character meets each other and promise to be together but the outer environment remains same in this time period or the same rainy and dark day repeats time to time. This kind of complexion makes rather uneasy.

The character of this story has only two members and these members are 'matured'. "Won't you be my wife? ... I love you....". This line represents a maturity of human because they talk about marriage and wants to settle the marriage life. They are not going to make love as girlfriend and boyfriend limited to a physical attraction only. They are mostly concerned with future home life.

In this story the autobiographical method is applied where the main character is writer himself. Therefore, the writer has lots of negative experience occurred in the rainy and dark days. "I knew some rainy day disturbed my regular life for coming days? It also gives an idea that the writer is afraid of rainy and dark days. It a symbolic feelings, dark and rainy day is a symbol of unfavorable days, like black-cat.

The story could be used to give suggestion and some ideas to the reader about this kind of situation where someone gets pathless or helpless girl. "Her father was died and she got herself orphans she had been forced to leave the home". The female character is helpless coming from home leaving her guardians to an unknown place. She could be a freak woman like her mother used to be. Because of writer's effort, she is success to protect her to be a freak and a lost woman.

The main things of this story is naming of the character. Only two characters are presented, at all. One is writer himself and another is referred by pronoun "she" or "her". It means there is no proper name for either character. It

may be the because of simple characterization and simple story pattern.

There is no conflict and no strong climax. Only we can see an artistic sequence of situation and few formal conversations. As the story comes in the end the reader may think about climax or conflict. There is some place to put these situations in this story but the story is finished normally.

The sentences "The floors were covered with red and expensive carpet" and "She started to see all around the room, she looked some of the picture I made and some of my very expensive collection." Makes some possible idea that the woman is also impressed with his economic capabilities to maintain the life. It makes possible to accept the writer later. But it is not only one factor which makes it possible rather the respect towards woman is also important things to win her hearts.

The feminist idea of the story is another central idea in this story. The courage of women to protect her from possible disaster is sufficient. "I'm brave and I don't need anybody at any lodge to stay with". Such kind of inspired sentence is basically useful to all of the women

reader to learn value of courage in one's life.

The entire story is a sequence between dreams and real life and internal connection between man and woman hearts. Little bit of female psychology and male physical desire is also successfully reflected in this story. The story is inspiration to make formal matured love and to see the future life whatever we often see in our dream. It is not that the dream always comes true but it may mean the real wish may also fail due to the lack of some exercise to get it. The story is beautifully constructed and sequences are decorated in a simple but formal manner. Formal life, love and the natural environment are the suitable pattern to make this story incentive.

Poem: Is Not For Poet It Is For Those Who Need It

Creating the idea of the interrelationship between human, nature and love, the movie "El Postineo" (The Postman) is a good example of success. In fact, the poem is a kind of product which talks about love and nature. Nature inspires and teaches a man to write a good poem to evade other's heart. Nature and love together inspires one to be a poet for love. The "Metaphor," focus point

of this movie, is one of the inspirable themes which helps people to impersonate writer's view.

Nature may be a good learning school and it may be the initial step to be a successful writer or to be a good poet in our literature world. In addition, nature helps to edit the poem and helps to make it more colorful. It helps to grab someone's hearts and soul. Nature provides an understanding to each other and creates the peaceful world no matter of race, ethnicity, and nationality.

Poem is a creation of the poet to make someone to learn what he feels, what he thinks about the way he likes most. Without reader poem of poet is useless. The movie "The Postman" also presents the thought of "communism" where every member of the society must be equal to share and to access the creation. Poet creates poem. It does not only belong to him; rather it must be communal so that every member of the society can entertain. People cannot create everything what they need in their life. They must borrow these from another person who is able to make it. In other words, one must share his creation to other people who need it. In the movie, the main character needs a poem that the

poet can write. He uses the creative idea of the poet to get his wishes and to make his girl for him forever.

The background of the movie serves to the communism. Maximum utilization of the limited resources and its' equal share into the member of the society is communism. It does not matter whether it is good to exist now or not, but the movie is successful creation to suggest viewers about the communism theory, using the example of the poem in a background. In fact, as a main idea of this movie, the nature is an inspiration to be a poet and to write a poem who needs it and to share the love within us.

Lord of the Flies: A Survival Story

Lord of the Flies is a famous novel about a group of students who were landed on an uninhabited island somewhere in the Pacific after their plane crashed when they were being evacuated, in course of great European war. The author of this novel, William Goldin, was a schoolteacher of an English school. Therefore the novel presents a convincing story of British Boys left in a situation without the guidance of a adult society.

After the plane fell on a desolate island and the engine part with its crew is

destroyed, two boys Ralph and Piggy appear on the beach and try to assure their new condition. Then the boys assemble to decide how to manage the situation for their safety and well being. The fat and bespectacled boy, Piggy, discovered the conch and suggested its use to call the boys to assemble for a meeting and as a symbol of authority. Ralph liked the idea and proposed in the meeting then any member could speak after getting to conch in his hand. In this way, the conch shell is used as a symbol of power in their community. Because of not being any grown ups, it was hard to control the shouting small boys.

They exchanged their names and start discussing about the plan for their safety and well being until they are rescued. The three boys Ralph, Jack and Piggy set out to determine if they had really landed an island. They soon confirm that they are indeed on an island and there no names, no grownups and no fire at all. Thus them became excited because they were left to themselves without any threat of the adult society. They felt their situation just like in the storybook 'The Carol Island', 'Treasure Island' and 'Robinson Crusoe' as they had read in school. In this way, the boys

started to adopt by eating various root and fruits. they bathe in the lagoon and play in the beach. Some of them go out hunting and kill wild pigs as they soon realized that they cannot live forever in the island in primitive style.

The students can be clearly divided into two groups: big-ones (bigguns) and little-ones (littluns). Their age was not more than 12 and not less than 5 years. The member of 'bigguns' were Simon, Roger, Sam and Eric including Ralph, Piggy and Jack and the number of 'littluns' were Percival, Harry, John and remaining. The small boys who were also known as 'shrimp of boy', got perished when the fire was lit for the first time. Eating fruit, playing in sand, crying often in the night, the small boys gradually adopted themselves to the rhythm of primitive life in the island. They often talked about 'snaked and beast things'. In the other hand, the bigger boys were looked like grown ups compared to the little kids because the bigger boys, remembering their home and school life, they planned ahead for shelter, rescue and to survive in such miserable condition.

Ralph is fair, good, kind, gentle with good health, Jack is confident, cold,

rough, egoistic and partial with good hunting ability and Piggy is fat, balding and ugly. He is the only boy with power glasses for his eyes. Piggy is one of the big and greedy boy along with Ralph, Jack, Simon and Roger. He was called Piggy and teased because he was ugly, fat, clumsy and awkward suffering from asthma. He also came from working class family and he speaks in the ungrammatical sentences. When he try to make sundials in the sand, everybody laugh at his serious ideas. But he is thoughtful and serious and wants the boys to follow and obey their rule and leader Ralph and to be well behaved and cooperative. He is the boy who discovered the conch shell and suggested its use for regulating the meeting.

Ralph blows the conch and organizes a meeting to decide rules of behavior and to determine various responsibilities. First of all they collect vote to choose the leader. Ralph is elected as a leader who decided many action for all the boys. Then the boys begin building shelter, collecting drinking water and they also light the fire in the mountain with the help of Piggy's spectacle, hoping that the smoke would signal their presence to the passing ship.

The pig head stuck to a stick as a gift to the force of darkness is call the lord of the flies in the novel. The boys in the camp were afraid of unknown beasts in the island. The little boys were especially terrified of various types of imaginary beasts that seemed to raise their heads at night. All the boys were mortally horrified when they heard about the beast from the air that was in fact the dead air-man with his parachute that landed on the mountain. After this shocking experience Jack killed a pig and its head was left at the mountain to appease the unknown beast. The pig's head attracted a lot of flies and it became known as Lord of the Flies to Simon and others. The title words signify dark forces that fight against good in nature. The novel is dominated by the theme of fear, irrational premonition of threat belt by the little kids. The pig's head was a symbol of man's desire to satisfy the demonic forces. Therefore the title of the novel is quite appropriate.

In this way Ralph thinks for the Group's benefit but for the Jack, he is concerned only with his own pleasure. Jack could not tolerate Ralph to be a leader of the assembly because he secretly wished to be the leader. Then, Ralph and Jack soon develop antagonism

towards each other. They fell into two opposite sides of human nature. Ralph was easy going and cheerful to make happy social order and he wanted to maintain fire on the mountain. So that the smoke from it would help the rescuers to locate them. But Jack went out hunting and he did not care fire and getting rescued.

But Jack is happy in hunting and having fun. He start breaking rules and discipline. He quarreled with Ralph and established a separate community of his supporters on the Castle Rock. He naturally declared himself the leader of the break-ways of castaways. Some fun loving boys supported him. He said that he would kill the beast as the little boys were afraid of beasts and nightmares. This group became the tribe of savages because they painted their bodies and faces in strips of many colors. They walked naked and carried sharp wooded spears. Ralph was angered by the break in discipline because he is stood for order and discipline. But he could not enforce his order because he depended on every body's cooperation.

Gradually the quarrel between Ralph and Jack was so intense that they became mortal enemies. Jacks group and

Ralph Group start to hate and fight each other. Soon, Jack challenged Ralph's leadership and both start fighting. Later, Jack encourage his boys to kill Simon, Piggy mercilessly and by the treachery of Jack and announced death warrant against Ralph. It was certain that Jack would kill Ralph if the rescue team had not arrived there. Jack symbolized savage tribes, anarchy and un-civilization that was fallen to the low level of primitive welfare. Thus, they are unconcerned about being rescued and wished only for blood game. In this way the peace was shattered and the boys were divided into two feuding groups.

Thus, what began as thrilling adventure ended in near tragedy. This unfortunate situation was brought about by revelry between Ralph and Jack. Both the boys represents opposing aspects of human nature. Ralph is good nature, thoughtful and serious while Jack is cruel, only fun loving and rash. Jack can force his order upon others and Ralph depends on persuasion. Thus the novel can be seen as a fable of allegory of good versus evil. The story also reveals the deep-seated problems of human life. A society rest on hard work such as what Ralph believes in but there are many people like Jack in

every society who like to do whatever they enjoy. Struggle of good and evil is the central focus of this novel.

How Much Land Does a Man

Need: A Moral Lesson

How Much Land Does a Man Need is a story in the moral fable. The theme of the human greed and temptation is very conventional, but Leo Tolstoy treated it with artistic restraint freshness of approach and subtle irony. The narrative method, which is used in this story is extremely effective than carrying any ethical message.

The sister in the village was married to a peasant named Pahom. Her another sister was came from town to meet her. They started to talk about their life and Evil. Pahom wife stood for village life. She said that Card, Wine and Women are the three things that could make one's life worst. The characteristics of village life as suggested by the two sisters are:- for the village: they live roughly, they have no fear of future with safer way of life, they have enough to eat and long life but they are poor with the same living condition; whereas for the town life: they live in style having more income, change in the fortunes with possibility of complete loss and elegance of manner

with full of temptation. They have also a habit of having well dressed, promenades and entertainment. Pahom was also hearing their conversations.

On the other side, Pahom was not satisfied with his riches without sufficient land. He is very greed for land and containing with his fate he became the victim of pride. He challenged the Devil and thought that if he had plenty of land he would not fear the Devil himself. The Devil accepted his challenge by saying that he would give him enough land and by means of it he would get Pahom into his power.

The steward imposed a fine on the peasants because their cattle strayed into his woman's estate. But for coming winter Pahom would be glad because the cattle has to be stabled during this time. When the innkeeper on the high road was to bargain for the old woman's land, peasants were afraid of innkeeper because they thought that he would worry them by charging more fine than the woman's steward. Then the peasants succeed in organizing for the commune to buy the land. When the Evil created difference among the peasants in order to punish Pahom, Pahom decided to buy 40 acres of land from the woman. In this

way, the Devil made him owner of much land and encourage him to purchase more land so he was not satisfied.

When the neighboring peasants, because of jealousy, trouble Pahom trespassing on his cornfield and meadows and stealing his wood at night, he complained to the District Court. But not being any evidence against Simon, a peasant, Simon was acquitted. When Pahom went to Simon's house to find the culprit and to have a look round, and he found nothing then he started to quarrel with Elder and Judges because they let a thief go. The home was three times larger compared to the earlier one. Pahom could not sow wheat each time because he had not enough communal land. The land was sown for one-two years and then the land follow till it was again over grown with prairie grass. The visiting peasants told him about the land beyond the Volga that many people were settling there joining themselves in the commune. One man could be granted 25 acres good farming land. Besides these he could buy or have in rent the land as much as he wanted.

After that Pahom decided migrate to the village away from Volga and purchase 125 acres of land. Then he again decided to take his money to the land of

Bishkirs because he could buy as much as ten times of land with his 1,000 rubble. He took 7 days to reach the land of Bishkirs. The Bishkirs lived on the steeps near by a river in tents. They were fond of drinking Kumiss, taking tea, eating mutton and playing on their pipes. Though they were well mannered and good-natured, they did not know how to speak Russian. The dealers pleased the Bishkirs by giving him silk robes carpets, a case of tea and wine as present.

Then the Bishkirs greeted Pahom by talking him into one of the best tents and making him sit on some down cushions placed on a carpet giving him some tea and Kumiss. Bishkirs pleased their guests by asking Pahom to tell them, which of the things they possessed to please them, that they might present him. The plenty of land of the Bishkirs, which Pahom had never seen, pleased him most. Later, when Pahom asked for land, the Bishkirs argued that they ought to ask their chief about the land and not to do anything in his absence, where as, other thought that there was no need to wait for his return.

Pahom wanted to deed for the land to make it secure, or else they might say that it was theirs and afterwards might

take it away again. The price of the land was 1,000 rubble a day or 1,000 rubble per 13,000 acres. According to the chief, the condition was that the land as much as he could go round on his feet in a day was his and if Pahom did not return on the same day to the post from where he had started, his money was lost then. He saw a strange dream that he was lying in that same tent and heard someone chuckling outside, it was the chief who was rolling with laughter but later he became the same dealer. Then after some time he saw a dead man and it was himself.

Next day, Pahom hoped to cover 35 miles a day. He thought the proverb 'an hour to suffer, a life to live'. It means that a man gets happiness only after doing struggle in his life and there is no pleasure without risk. Applying this proverb, he came into his fact that if he tried hard or grab much land, he would lead a happy life afterwards. He also planned if he had this land, he would sell the poorer land, or hire peasants, and he would pick out the best to farm buying two ox-team and hiring labors. He put the money on the fur cap when the chief put the cap on the ground to tell Pahom that it

would be the mark and ask him to start from there to return.

Pahom remembered that part of the dream in which he saw as the last thing that a dead man, who was lying, was became himself when he saw him. While he was racing for more land, he thought that he had made the sides too long. He must make that are shorter. He wanted to cover the land of all sides because all the land was tempting him and he went on running and tracking in order to cover much land as he could do. But when the sun was about to set he thought that he would not be able to achieve his goal before the sunset and he atoned because the goal was still 10 miles far. He thought that there was plenty of land, but if God would let him live on it and he had lost his life and he would not reach the spot.

On reaching his goal, he uttered a cry, his physical condition became very miserable, his legs gave way beneath him and he fell forward and reached the cap with his lands. The blood was flowing from his mouth and he lay dead. Then the Bishkirs showed their sense of pity by clinging their tongues. At the last, Pahom's dead body really needed only six feet of land in the end. In this way, Pahom who led the 20-acres land with wife and

happy life, his greed generate temptation and led him to death ruining himself.

The Monkey's Paw: Nothing is Free

The Monkey's Paw is a macabre story, written by William Wymark. It is neatly contrived and is capable of inducing us to suspend our disbelief so long as we are in the world of make believe. Father Mr. White and son Herbert are sitting at the right angle of the nearest fire with a chessboard between them to play. Mr. White does not follow the rules and not able to distract the game as he is loosing it. He has to pay 200 pounds more for the house. But Herbert, who works in an Electrical Company will take 3 years to pay off 200 pounds, working from midnight to the morning.

Sergeant Morris had his war-experience in the trench at Chitral that lies in Pakistan now. Morris cannot come easily to White's house because they live so far out and the path and road is a bog and a torrent. He also refuses the drink because he thinks that his work does not go with it as he has night duty, and he has to keep a cool head, a steady eye and a still hand. If he drink, the flywheel might gobble him up. Morris describes the rope trick by saying that there was a well-

known Fakir, a holly man, who knew about the magic. Morris had himself seen that magic of Fakir on which he threw the rope up in the air and it vanished clean out of sight. When the Morris calls Herbert a magician, Herbert calls Indian magic a fate thing because he thinks that he can do it himself with a bit of practice.

Once the sergeant Morris comes and tells Mr. White the story of the Monkey's paw. He says that there was an old holy Fakir who sat for 15 years meditating on things and he put a spell on the paw to show that fate ruled people, so that 3 people could each have 3 wishes and wants to throw it in the fire. The third wish of the first owner was for the death. Mrs. White starts back with a little cry of disgust on seeing it because it is an ordinary little paw dried to a mummy. When Morris throws it in the fire, Mr. White picks up and desires to keep it by giving him some money.

Morris also warns Mr. White not to have it. Morris stops Mr. White from saying his wish because White is not properly using the way to demand from the paw. Actually, the proper way to ask the Monkey's paw is that- one should hold it in his right hand and wish aloud. One must wish sensible thing like not wishing

four pair of hands. Morris says 'And with you...turned now?' because he wants to warn them to wish in his presence. The paw fulfills the wish in a bad result so that Morris leaves the white's house because he does not want to be there when Mr. White wishes.

Herbert wants his father to wish to be an emperor then his father cannot be henpecked. Later, Herbert suggests his father to wish 200 pounds as Mr. White is in need of it. When he wishes for 200 pound, he feels the paw twisting in his hand like a snake and he sees something horrible in the fire. Thus he drops the paw. In Mrs. White's view the letter contains the news that the Monkey's paw has sent 200 pounds and she wants to tell Herbert about that when they were waiting for the letter of 200 pounds as they got a receipt for the 200 pound interest of the mortgages. Later, a man named Samson in black dress, looking like a person, from the Herbert's Electrical Company is coming to their house. Mr. Samson means by saying 'he is not in pain' to tell them that Herbert is not in sensible condition as he has already died. When Herbert was telling such story to his mates at his duty he was unable to notice that the machine was coming near

to catch him. The Company has sent Mr. Samson to convey their sincere sympathy with them in their great loss and to present them with 200 pounds from company as compensation in consideration of their son's services.

After the death of their son, they bury in a cemetery where is much cold. In this way it is colder where Herbert is. Mrs. White wants the Monkey's paw because she wants her husband to ask for the other two wishes to wish their son should be alive again. When Mr. White wishes his second wish to get his death son alive and feels someone knocking at the door, he thinks that a rat could have made knock because the house is full of rats. But Mrs. White cannot open the door because his husband is holding her and Mr. White also fears that his wife will not bear the shock of seeing the skeleton of their son who has already died. At the last Mr. White is looking for the paw again because he wants to wish that his son should be dead at peace.

In this way Mr. White get 200 pound as a wish from the paw at the cost of his son's death and the Monkey's paw ruins the White family by killing the only son of them to show that no one can escape from his destiny.

The Boy Comes Home: A Suspense

The Boy Comes Home written by A. A. Milne, is a genuinely humorous and satirical play with a cleverly constructed plot and skillful characteristic. In this story, Uncle James has done his duty for the country by giving his nephew for his country and also by supplying jam to the army to earn his living. According to his uncle Philip allows at eight sharp in the house. Aunt Emily thinks that Philip may not be able to sleep because he should get up early in the army for breakfast. Philip did not spend his vacation with his Uncle and Aunt because they are not gay people. Philip deals strictly with Mrs. Higgins by Giving 'further orders' to prepare breakfast of coffee, jam, two eggs and hamburger if any. When Mrs. Higgins wishes to give a month's notice, Philip told her to dismiss her from her services and she can go at once taking twelve month's pay amounting 45 pound per month instead of notice.

Philip can be independent and able to do whatever he likes after the age of 25 and he can also ask for his own money that was given by his father. Aunt Emily thinks that the army has taught Philip and they have made more of a man, and he

dose not seem like a boy who can be told what to do. But Uncle James considers that the army has not taught Philip to decide upon the most suitable career for a young man in his future. So that he wants to talk with Philip to know his future aim. James has also decided to make Philip involve making into his jam business or Philip can do any business according his taste. Philip did not smoke in the house because, according to James, he has to take Aunt's permission to smoke.

Once Philip was in a trench on the border of a wood with his soldier friends. The company commander sent back to ask if they could move. Unluckily the commander was killed. Then Philip became the company commander. At the time in the battle there was an intelligent question to give order to move, hang on or go back. But Philip gave the order to move. This experience made him feel older than his age.

In James's dream, Philip does not want to enter in the jam business because it does not happen to appeal him but he wants to be an architect. Philip next offers his argument that once he annoyed his Brigadier, he was covered with red face and with about twenty medals. He was angry with Philip for about five minutes

while he stood on attention. So that, Uncle James is not so impressive than his Brigadier. Uncle intends to use his authority on Philip by saying that Philip should be able to earn his living and obey his order.

But Philip was a young man. He returns from the war after 4 years. Due to his father's death, his Uncle James looks after him. James wants to give him his property when Philip will be 25. When he returns from the army, he demands his property. He wants to start his career in a new way as wanting to be an architect. But James tells him that he gives him his property when he will be 25, according to the agreement. Being a disciplined person, he wants to made Philip involve in his business and wants to control him. On hearing these things Philip brings out his revolver and points at him. He says that he has killed about twenty Germans. Philip make plan to save himself from the charge of murder by saying that he will take the plea that he has killed him accidentally and it will be the purest accident. He threatens his uncle by saying that he will kill him if he will not agree with him. He also shows a bomb to James. In this way he gets the upper had of James and made him agree.

Philip returns from the war and in a habit of killing enemies by pointing them. It is not unusual to him to kill other people because it will make no difference for his attitude forwards human life have changed. Because it was a change in one's ideas about the sanctity of human life after the war. That means the war has changed humans' mentality very differently. But in real when James looks Philip's pocket in horror because he thinks that Philip is bringing out the bomb to kill him by showing him a revolver and threatening to murder him. But he got there his smoking pipe.

Philip has gained bitter experience while he was in army. He does not need his revolver any more, because he is going to start a new life adopting James's business. James plans to utilize Philip in business introducing him to the manager and making expert in solving the business problems that is why, he is not going to wear the uniform of a soldier any more.

A Marriage Proposal: A Funny Tale

A Marriage Proposal is a delightful farce of Anton Chektov with characters are viewed with lively by compassionate humor. Lomov's good clothes suggested that he was on his way of some

engagement. He went to Tschubukov's house to ask for the hand of his daughter Natalia. Lomov asked for water because he became a bit excited expressing his request for marriage proposal. He also got nervous and betted about the bush by saying that he require some his help. Lomov thought cold and his body was trembling as he was going to takes his examination. According to him he was in critical age of 35 with a weak heart and he was very sensitive getting excited. Tschubukov became very happy to hear the marriage proposal so he allowed Lomov to talk with Natalia. Natalia said about his clothes if he was on his way to a ball and seemed to be looking better. According to Natalia's screaming, snorting and raging to not fall within the limits of common decency. She was a woman of principle. She was not ready to bear the injustice. She told Lomov if he wanted to scream and snort and rage, he may do it at home and requested him to keep himself in common decency.

Lomov talked about family property to show her that they have the closest relation with each other. They started to quarrel on the question of meadow's ownership. Lomov claimed that it belongs to him according the court-

record and he said that his aunt's grandfather put it free from all cost to her father's grandfather's peasants for a certain time to make bricks. But Natalia claimed that this was hers for 300 years. Later, she also refused to take Lomov's gift of such meadows when Lomov wants to present it to her. Then the Tschubukov came between their fight and he insulted Lomov's parents and relatives. He told Lomov that his grandfather was a dipsomaniac, his father a gambler and glutton and younger aunt Nastasia ran off with an architect. Natalia added insulting and saying him usurper and he has appropriated other's property. So he drank water repeatedly becoming nervous.

Actually, Tschubukov had not told Natalia about marriage proposal before quarrel. When Natalia came to know, she asked her father to bring back Lomov and said that she will die because she felt happy on hearing about proposal and realized that her father has insulted Lomov, a person who wants her. Considering himself as crushed with bad luck he refused to call him back because it was question of his honor. Then father and daughter started to quarrel because

she wants to marry with Lomov whom father does not like now.

On the arrival of Lomov, Natalia changed the topic by saying that the meadows really belong to him.

Tschubukov rates Lomov as a hunter by saying that Lomov has a weak heart and he is not able for hunting but he is good for kitchen work. Tschubukov's uncle tried in a court for embezzlement and his late wife did beat him according to Lomov. When the disputes of the meadows came to an end, the dispute of the dogs arouse. They started to quarrel about superiority of their dog and claim one's dogs as a better than other. But Tschubukov became polite and ask to be quiet and love each other. In this way the talk of marriage proposal became delayed. And they celebrated the event by kissing and enjoying the bottle of champagne. Tschubukov called it domestic joys.

The Grief: Heart Striking Tale

Grief with its basic simplicity and minuteness, is a typical example of Chekov's Craftsmanship. The author's sense of sorrow at man's inhumanity to man, and his composition for the lonely and the downtrodden is reflected in his disturbing tale. It is twilight and seems

there is snow that is covering the roots, people's shoulders and hats. Iona Potapov is looking for a person to talk to him about his grief. He drives a cab for his living. He is white and seemed to be phantom. He also looks like haunches backed man who is seated on his horse without making any movement. Iona and his horse looks similar because both of them are covered by snow and they both remain motionless. Event for the snow drift falling on him, he would not find necessary to shake it off. He has not got any fare even in the time of the twilight when evening mist is descending over the town and the white lights of the lamps are replacing brighter rays and the hubbub of the street is getting louder.

His first passenger is an officer in gray coat who wants to go Vibary. Officer seats himself in the cab and Iona smacks his lips to encourage his horse. The officer shout at him because he is not going to the proper direction. Iona wants to tell the officer about his son Barin's death. Being hospitalized for 3 days, his only son was died of high fever. After dropping the officer at his destination, he stops by the travel doubles himself up on his seat and again remain motionless, while the snow once begins to cover him and his horse.

His second passenger are three young-hearts, and they want to go to the Police Bridge at the rate of two grivenicks. Only two passenger can sit in his cab. They are drink and do not treat him in a sympathetically manner. They quarrel and abuse each other. They insult him for his lazy driving. After hearing his story, the humpback says that all must die. They talk about wine and girls and call him old past, old serpent. They talked that being a tiny insects a louse does not cough. He forgets his loneliness with these young men because they are laughing, joking and talkative. Iona hear rather than feel the young men's blows because he listens. to the insult hurled at him with the light feeling. He bless them because he thinks that he will be free from his grief by telling them the story of his son's death. Iona says that death had gone to the wrong door because his son was not to die in his young age instead of his old age.

Iona's grief hurts him when he is alone because he finds it useless talking to the people as he finds no one to listen to the story. Also the hall porter does not give him a chance to tell such grief. After returning his room, he repents having returned so early to the another cab-driver to whom he offers a drink and

hopes that he will hear the story. But the cab-driver does not care him. And he thinks considering women to be better to tell them because they could feel hurt and one or two words are enough to make them sob.

His wants to relief his grief by telling about the son's death's to someone became neglect because he finds no one to hear his story. The people are very busy in their work and they have no time to listen his story even living in a society where man wants to share his joys and sorrows with others to get rid of his grief. In the end, he decides to go to the stable and he tells the complete story to his horse because he fine no one to listen to the story. He tells the horse that he has no more Kuzma Ionitch, at all. He has left them going off pop. He also explain giving and example to the horse his horse listens to him sympathetically that is why, man has been going to forget his humanity.

The Doll's House: Kids

Psychology

The doll's House is a profound revelation of children, minds and hearts. Writer, K. Mansfield, tries to explain the children's curiosity and physiology in sequence of cruelty, vanity and inferiority. Mrs. Hay sent a doll's house to the Burnell

children, when she went back to town after staying at their house. Pat and Carter carried it into the courtyard because it was so big. The doll's house was painted in a dark, oily, spinach green, picked out with bright yellow. It has two little chimneys, glued on to the roof, were painted red and white and the door was gleaming with yellow varnish. And the porch was painted yellow. They wanted the smell of the paint would have gone off by the time it had to be taken in. Aunt Beryl thought that the paint could make any one seriously ill. Because of the summer season, rain and snow could not harm the doll's house as it was lying uncovered outside of the house.

Pat opened the hooks on the side of the house with his pen-knife. The best way to open a house is to show drawing room, two bed rooms and kitchen. There are beautiful decorated picture on the wall, which was painted on the paper with golden frames. The floors were covered with red carpet. But there was no carpet in the kitchen because there were so many other things like a little lamp, cradle, a stove and many other. But Kezia liked the lamp most of all because it was a perfect and looked like a real lamp and

there was something inside which looked like oil and it moved when it was shaken.

The Burnell children were eager to get school because they were burned to tell everybody and boast about their doll's house to describe. Isabel, who is the oldest among the Burnell children, try to look important mysterious by saying that she had something to tell her friend at play time. Only two children could come at a time to see the doll's house. Then the school girls wanted to be with Isabel because they wanted to know about the important and mysterious thing by making friendship with Isabel. The children whispered to Isabel a secret that she was their friend. And Kezia wanted Isabel to explain most about the lamp. But Lil and Else, the little Kelveys, stayed outside the ring because they knew better than to come anywhere near Burnells. Emmie and Lena were the first girls to see the doll's house. Emmie, Lena and Isabel were the leaders of the children.

In the other hand, the children's attitude to the Kelveys was not good. Kelveys were shunned by everybody. Lena insults Lil and Else by dancing in front and asking Lil if they would be servant when they had been grown up and saying that their father is in prison. In

this way, they teased Lil and Else giving a little squeal. When they squeal and Lena was insulting them by dancing and dragging on foot they stopped eating. But Lil and Else, who were sisters felt themselves lonely, they had good understanding. When Lil wanted something or when she was out of berth, Else gave Lil a tug and Lil stopped and turned round to her. In this way they never failed to understand each other. Whenever other girls sneered at Lil, she used to give her silly shamed smile.

Even the teacher used to treat them badly and differently. The teacher had a special voice for them and a special smile for the richer children, with not seeing all the student with one eye. Mrs. Kelveys was a hard working woman who used to go house to house to collect clothes to earn her living and his husband was said to be in prison. The parents didn't like their children mixing with the others because they wanted to draw a line between rich and poor as they felt superiority complex, Also the Burnell children couldn't go to another school because there was not school near by. Kezia's mother is narrow minded woman and she forbids to invite the Kelveys' children to see the doll's house. But, even

in this situation, being a brave and courageous girls, Kezia wanted to invite the Kelveys, Lil and Else, to see it.

Pat came to get the Burnell's children to meet the visitor at home. After reaching home Isabel and Lotie went up to change pinafores and Kezia went to the back of the house. She saw two image on the road. When they came near, Kezia knew that they were the Kelveys. She invited them to see the doll's house. The Kelveys children were surprised at her invitation because they knew that their mother would not allow them to see that. Lil was more curious to see it. They saw it surprisingly. But at the last, Aunt Beryl spoiled the children fun. She shoed them out as they did not need telling twice, at all.

Burning with shame, they crossed yard at squeezed through the white gate. They went out of sight of Burnells. They rested by the side of the road. Lil's cheeks were still burning whereas on seeing the doll's house and the little lamp Else had forgot the insult of aunt Beryl-the cross lady, so she nagged up close to her sister. Putting out a finger and stroked her sister hat, she smiled and said softly that she had seen the little lamp. Then they fell to the silent, once more.

Essays: My Views My Collections

One of the famous essay "On Superstitions" is about the cumulative belief of our society. Here, a house numbered 13, where a murder has taken place would be more noticeable than others and we would be pleased if the house was numbered anything but 13 and in other cases because of no-13 superstition attached with it. A mere pimple proved fatal for the soldier because he doubted his lying in bed no-13. Pompey got the Assembly election postponed by shouting to the Assembly that he heard thunder. As a rule, the Roman stopped all business after the thundering. Physical recovery is a matter of the mind as well as of the body because even the least little doubt in mind can effect the physical recovery. Florence insisted on putting flowers in the sick-bed to create a positive state of mind in the patient. The author is not immune to these idle superstitions because he has his own superstitions but his journey on bus no-13 was pleasant and without superstitions. When he sees a ladder against a house-side, he feels it right to walk around it for family's sake. The danger for those walking under a ladder is that the man atop may drop things over them. The author tries to

explain to the origin of superstition on religious and physical grounds and the science disinherit superstitions by revealing the laws of the universe and putting man in his place. We are better than our ancestors since we do not follow superstitions like them.

In the essay "Indifference", by seeing the rugby at Twickenham, the King's men would have lost some of their indifference whereas the author regards it as a very interesting game specially the one played between the Oxford and Cambridge at Twickenham on Tuesday. But he was surprised at the scholars' lack of interest in the game since his own university was participating in the match. 'Magnificently empty honors of sport' means that sport is magnificent and yet expects no honor like political war. The author feels that each of us must have a talent for indifference to something so that we can concentrate on our own goals of our concern. For example, the missionary to the heathen must be indifferent to money so that he can convert cannibals very efficiently by ignoring money and shares. Similarly, a philosopher can achieve spirituality by ignoring worldly things. This indifference that the author speaks of is an inborn

trait. It can be used profitably being aloof to many material things. The philosopher is indifferent to many mortal things. Man normally reacts to poetry writing the greatest mental achievement but hardly reads it. The author felt hostile to the indifference of his friends and called them foolish. But the author approve of this indifferent attitude of mankind because it is something human and essential and people have to discard many things for something.

Rabindra Nath Tagore was one of the leading member of the English literature, and he was awarded by the Nobel Prize of literature. In his essay "The Voice Of Humanity", Tagore felt the urge to visit Europe because he thought it was the shrine of humanity where the human mind was fully awake and he could meet the eternal in man. On his first visit, Tagore found Brindisi a quiet place and he liked the nice scenes which He found warm and welcoming. Europe should face the problems of the world by accepting them rightly and using her won mind for broader international welfare. She should work for the whole humanity, not only a continent. Suspicion, jealousy, greed and keen competition the was the reason for the unrest in Europe. The spirit of Asia is

going through an age long slumber' it means that the Asian spirit is long paralyzed and gives no hope to humanity. 'Men are ever the greatest enemy of Man' that means men have led themselves to pains and miseries. The inner message was about coming out of the seclusion or isolation and seek life in the heart of the crowd. Writer did not know how to react to that message at once. A complete humanity is essential along with the progress of Science, because the powerful today behave madly killing and laughing at their victims. And they take the name of Science to impose their superiority on others. On his return to India, Tagore just dreamt, wrote poems, stories and plays. He lived leisurely on the bank of the Ganges being quite aloof to the outside world. Thinking the educational department as a dismal dungeon, he collaborated with Mother Nature and decided to nurture the children in a spirit of wisdom and love by freeing them from such dull academy and teaching them in a natural environment.

The comparison study of the industrial revolution and its impact is reflected in the essay "The General Effects Of Scientific Technique". In this essay the country farmer produce almost all his

own food with very cheap tools. He needs to buy some cheap farming tools, some of his clothes, salts, etc. and he can enjoy almost complete independence by producing a little more than the family need with their help. It is not desirable because it may cause hardship and poverty. For example, during famine, he goes hungry and most of his children may die, too. Before the industrial revolution, the peasantry in England lived isolated and they produced almost all their own food. But in famine, they and their family suffered and even died of starvation. The scientific technique influences the factory worker providing him housing and material comforts, educating his children and the capitalist by giving him safety. One of the most obvious results of industrialism is more people living in towns today than earlier. The gains and general effects of scientific technique are that it makes society more organic by increasing the interdependence of its various parts, and helps increase production, enough healthy food, comfortable living, education to the children, medical facilities, safety of life and property and better transport and communication. Freedom, in a state governed by scientific technique, can

maintained by legal settlement of dispute through public force. The two kinds of organizations are: First, like the Post office - aiming at getting something done and second, like fire brigade - aiming at preventing something from being done. Man's personal liberty gets curbed by organizations through all-powerful tyrants of the public offices. Strike can be prevented by large organizations through mediation and compromise, or by starvation and police action. Modern peasantry is influenced by money-lender, landowner, war, Marshall Aid and pound devaluation.

The essay "My Lost Dollar and the another essay "What I Found in My Pocket" is basically similar themed essay in English literature. In the essay "My Lost Dollar", Leacock often meets Todd at his own Club. Leacock says that he knew that was all over because Todd felt quite settled about the trip, its cost or any amount. Todd's keeping no accounts of the trip made the author realize that Todd had completely forgotten about the dollar and he fears because creditor friends still behaves frankly as if he never borrowed it. He to remind Todd of his dollar by talking about the currency rate in Bermuda, the cost of the trip, and

Poland's debt, and he arrived at the conclusion that he must himself be owing to many people. He regards Todd as others borrowing a dollar but forgetting it without any changes in his behavior. The painful thought that came to his mind was that he also owed a dollar to many men which he had forgotten. He had taken loans first over the bridge table and second for a bottle of plain soda in the Detroit Athletic Club last month. But he does not want to repay them because he had done enough for the lenders. A Back to Honesty movement is general movement for paying all the odd dollars borrowed in moments of expansion. Whereas, in the essay "What I Found in My Pocket", the Writer is traveling by train in a third-class compartment. The setting of the journey was in : the evening was about to set but the weather was not clear and the train was falling endlessly. He needed a pencil and paper to write a religious epic. He reacts to the words 'Sunlight Soap' by writing or talking about all the aspects of Sun Worship, Apollo, and summer poetry. A piece of chalk reminded him of all the arts and all the frescoes of the world. He compares fire with a woman because both are lovable and yet too hot to touch. When he met

him in his youth, the man suggested Chesterton not hanging about with his hands in his pockets. Chesterton picked his own pocket on a train journey to find something to busy or interest him. He is not a tidy person. He can say about his possessions in his pocket till he takes them out. He first took out of his pocket piles and heaps of Battersea tram tickets. He was moved by the tickets because they symbolized municipal patriotism of England. A pocket-knife typifies one of the most primary of those practical origins on which our civilization rests. He wanted to study the advertisements on the walls of the carriage and probe into their creativity. He tried to busy himself by seeing the joints of the walls and seats and meditating about the fascinating subject of the wood.

Etc

Universe

Being a human, we should understand the universe and we should know the mysterious truth behind the universe. Universe is our first entity and last, it has both question and answers of those never-ending questions.

Miracle

There are two ways to live your life. One is as though nothing is a miracle.

The other is as though everything is a miracle. - Albert Einstein (1879-1955).

Mutualism and Parasitism

In our human or animal ecological relation, Symbiosis is the series of relationship in which a species will co-exist with enough benefit, loss, or neither benefit nor loss. The Symbiosis is one of the important philosophy held by the ancient Hindu Civilization. Which tells us about, mutualism - both actor benefit each other, communalism - one actor is benefited and other has no effect, parasitism - one actor is benefited and other is harm, and finally ammensalism - where one actor of the natural society is ineffective and other member of the nature is harm. It also about the action of predator and pray or our society, which are important to run the natural system in our earth.

Leonardo Da Vinci

Says, "And those men who are inventors and interpreters between Nature and man, as compared with boasters and declaimers of the works of others, must be regarded and not otherwise esteemed than as the object in front of a mirror, when compared with its image seen in the mirror. For the first is something in itself, and the other

nothingness - Folks little indebted to Nature, since it is only by chance that they wear the human form and without it I might class them with the herd of beasts." - Leonardo Da Vinci.

God Is Inside

A man walking in the beach, he noticed that there another pair of footprints aside him. He realize this must be god's footprint. After sometime, as big tide and storm started to come one of the footprint vanished. Sometime later everything became normal, the sun started to shine above the beautiful ocean sky and the ocean begin to move slowly and smoothly. He again noticed the same footprint aside him. Then he asked god - "I did not see your footprint when I was in big trouble that means your were not with me when I was in trouble, now when I am fine and not in trouble you are with me, why?" God replied him "Man, when you were in trouble you saw only one footprint, but that was not yours, that was mine. You did not see your footprint because I was carrying you along the beach when you were in trouble."

Faith in God

Three friends were traveling into the deep forest, suddenly they encountered with a big tiger. At once one

of them thought "there is no god to help them" then he started to run away from there. Second friend thought "there is god to help the people in trouble" then he stayed in the ground spelling god's name". Then the third friend simply thought "It is not appropriate time to remember the god" then he climbed up to the tree and make him safe.

Characterization

There were three friends living in a jungle. One day they saw a merchant was coming from their way with lots of merchandise. One friend caught him and take all the possession belonged to the merchant. After doing so, he said that he would kill the merchant so that nobody knows about it. Second person stopped him and said that they would let him go and help him to find the way so that he would be happy and give some reward in return. Then the third friend stopped both of them and said that they would help him to go safely and he would be happy and god would be happy with them. In the ancient Hindu philosophy, these three kinds of characteristics are classified into a. Tama Guni, b. Raja Guni, and c. Satva Guni, respectively. It means some people do their action to live in the earth and also make themselves

responsible for others' damage. Some people live and do just what they need to do to run their life not making anyone harm. And some people not only do just for themselves they also does something for other's benefit. Here, first one - Tama Guni does something for his benefit making harm to other. In the other hand, the Raja Guni which means king, as well, these types of people do their action for their own shake but do not harm other neither they feel to take something as return - they give more priority for duty, whether good or bad as a king need to do for their own country. The Satva Guni, the third one is different, these types of people are different than others. As Satva means true, these types of people not only do something for themselves, they also want others' benefits, because they believe in mutualism and they want to see happiness in everybody in the world.