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SIES {NERUL} COLLEGE OF ARTS, SCIENCE AND COMMERCE

S A N Y U K T A S R I V A T S A

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D E S I G N E R A N D L A Y O U T E D I T O R

C O R R E S P O N D E N T S

R I S H I K A I Y E R

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B R I A N F E R N A N D O

S A N Y U K T A S R I V A T S A

H A R S H I T A K A T H A Y A T

K S H I T I J A D E S H M U K H

J A N A K I V E N U G O P A L A N

EDITOR'S NOTE

Due to the quarantine, a sense of melancholy has set in each and every one of us; students and teachers alike. Our regular schedules have been disrupted, and we all find it difficult to change our entire lifestyle. And although we try to go back to our hobbies and find comfort in things we like to do, it's difficult to forget how different our lives were just a few weeks ago.

We, the students of TYBMM Journalism, therefore, introduce the 2019-2020 Edition of Spectator. This magazine contains articles to distract everyone from these trying times and focus on art and culture. Art has proved to bring people together time and again and that's what we intend to do here.

This magazine would not have been possible without the support of our Principal, Dr Milind Vaidya and well as our Head of Department, Prof. Mithun Pillai. We would also like to thank the Convenor for the magazine, Prof. Aparna Naik. She has been a cornerstone in ensuring that this magazine brings out the best in all of us.

I hope you all have a great time reading this magazine.

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GREEN SOULS

Volunteering is a way of giving back to your community while developing important social skills and gaining valuable work experience all at the same time. This experience contributes to personal development especially in areas such as self-fulfillment, self-confidence, and self-esteem which often flourish in the midst of volunteering experiences. My experience with volunteering at Green Souls has helped me form this positive experience through valuable lessons. Green Souls is a group founded in August 2012, which promotes and practices urban farming in Mumbai and Navi Mumbai. The objective of this project is to provide children from the center with healthy chemical-free food to boost their fight against cancer. It's bad enough that common citizens have to pay through their nose for vegetables in the city. But for young children fighting cancer, and for whom a diet of

fresh vegetables is essential for their treatment, spending exorbitant amounts on food is just criminal. Keeping this in mind, Green Souls started

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OUR EFFORTS ARE ACTUALLY REAPING FRUITS IN REAL SENSE

organic farming in the backyard of St Jude's Child Care Centre at Kharghar, located in the premises of The Advanced Centre for Treatment, Research and Education of the Tata Memorial Centre. St Jude's center, which is home to 40-plus families, whose children are in the city for cancer treatment, would initially get close to 2 kg of fresh greens. Now, with the efforts of these volunteers, the quantity has gone up to 20 kg of vegetables

on an average in a week. A sincere vision and hope drive their purpose – that food, the source of life, deserves our care and connection, which can happen by deepening our relationship with it. Green Souls believes that by practicing natural farming, where only naturally available organic matter is used as fertiliser, we can have access to healthy, fresh and local produce from our own backyards, balconies, terraces, window sills, society compounds, city gardens and school grounds. They reach out to the urban community through voluntary and paid services in the area of kitchen gardening, composting, soil building, water recycling and other sustainable practices in order to collectively make small shifts from consumerism to sustainability. At the time, the soil was hard and unfit for growing vegetables, but over the last five years, nearly 100 tons of organic 'waste' from

the surrounding area were composted to make nutrient-rich living soil beds using permaculture and natural farming methods. "When we started the project in 2012 this land was mostly used as construction, debris, dumping area, there was a lot of cement and tiles all over. We just recently came to know that this area was declared as unfit for growing anything. So all I remember, we did is to collect all the organic matter from around the campus, or wherever we could put our hands on like dry waste, dry leaves, dry coconut shells, banana peels, we just kept on pouring in all the organic matter into the soil and that helped us convert it into a fertile land, it took some two and half years to bring it to that level," said, Manasvini Tyagi, a Green Souls member.

"We collected 300 tons of organic waste from the campus and other places, to build our own soil. We never used red mud or anything to grow we just used organic garden waste and build our own soil," said, Sabita Rajendran, a Green Souls member. Today over 50 varieties of seasonal vegetables, herbs, fruits and medicinal plants are grown on this

farm, while nurturing a biodiversity habitat with varied species of butterflies, birds and other pollinators making the farm their home. Green Souls was also featured in Being Human Foundation's 'Be good, Look Good' campaign, that recognized six organizations from the country, doing community work to better the lives of people. The campaign was marketed across print, online and outdoor media. "Being human was looking for some social projects by individuals or groups who were contributing into the society in some way or other, that's when they spotted us and they approached us to feature with Mr Salman Khan in that photoshoot and that was a great help for us it brought in a lot of eyes on Green souls more than before, a lot of help also poured in after that, and he (Salman Khan) is also supporting the farm since past 2 years now," said, Manasvini.

Green Souls believes that volunteerism benefits both societies at large and the individual volunteer by strengthening trust, solidarity and reciprocity among citizens. "I must say it's quite a pleasure to see a lot of young people, many of the volunteers that come are mostly the young generation

so it's very heartening to see that their eyes have opened to these things," said, Sabita. Volunteers too have played a big role in the success of Green Souls "This project would not have been possible without the contribution of its volunteers. Every volunteer each and every one has put their sweat and blood into the farm. I would say we have touched more than 8000 people in these 7 years that includes school programs corporate programs, individual volunteers who come here, our volunteers day are Tuesday, Thursday and Saturday, so people can come and help us, right now also there are lot of volunteers more than 10 volunteers here at the farm at present somebody is making sampling, somebody is harvesting turmeric, somebody is harvesting palak, somebody is helping in cleaning," said, Manasvini.

"I am volunteering here for about a year now. I am studying for a competitive exam; I did not take up a job I wanted to volunteer somewhere. My experience with green souls has been very amazing because it's a different type of service you do here. It actually jells to 2 types of things together with your love for farming, gardening and plus



service. Here I have learned about the technique, practices of urban farming like if there is a piece of land, we could actually convert it into agricultural gold and also working with other volunteers, that's a different experience altogether. The goal behind this is what drives everybody of us over here, we know that this is going to a good place and our efforts are actually reaping fruits in real sense. I hope more volunteers come in and help to expand the program and get more yield," said, Avni, volunteer of Green Souls.

The group conducts regular workshops at their community farms. These workshops teach participants to grow their own food using natural farming techniques, compost kitchen and garden waste and reuse plastic waste. They introduce children and adults to the food they eat at the source and build a community in the city through farming. "We conduct kitchen gardening workshops every month. These are to help people feel confident about how they can grow some kind of produce in their available spac-

es like a lot of leafy vegetables, herbs etc. We educate them in the workshop and we talk about soil quality, when and how to make your own organic pesticides, and also after that we offer assistance if they want to set up their kitchen garden," said, Manasvini.

"We are looking to set up more kitchen gardens around the city like people in their homes in their balconies or terraces and we would like to do a similar kind of social project also. We have done that for the last 5-6 years, however that will also depend on if someone can partner with us in terms of funding then it will be great, we now have the expertise, now we know how to go about it. Even in any school or college, if you have space, you all can very easily have a school community garden of which the students can take care of, participate in it, so this will build like a connect for kids also because I am sure the urban kids have no exposure to these things. To have these spaces in educational institutes is definitely a must. It's happening all over

the world in the west, here it is not taken up that much but we hope the institutions also look at it, Have some budget for it and we are more than willing to come and help facilitate them in some way," Sabita added while talking about Green Souls future.

For those who wish to volunteer with Green Souls, they can freely walk into the farm. They also conduct workshops that provide a guided approach to anybody who is interested in creating their own urban garden. On a broader perspective, urban farming has become more relevant today and we can start with it right inside our own homes by simply recycling and reusing the resources freely available at our disposal. The community farms run by Green Souls give people a chance to come together, learn to grow their own food and stay healthy. The group is furthering the alternative food movement by incorporating different cultures and generations and building individual and community confidence in our ability to craft a better world.



LETTING GO OF THE STIGMA

It takes courage to succeed in just about anything worthwhile. Courage to persevere, the courage to overcome, the courage to not lose faith in your dreams in the face of life's inevitable setbacks. A tremendous amount of courage is required to venture forth from ground zero after a failed marriage. India has the lowest divorce rate in the world with just one per cent of all marriages ending in divorce; to put that in number, 13 in every 1000 marriages.

There are many many reasons why Indians don't choose divorce. Since marriage is viewed as such a sacred institution in this country, opting to move out of one is considered a failure. One of the main reasons why people don't go for a divorce is because of society. How are my relatives, neighbours, extended family going to react?

Another reason why people don't see divorce as an option is due to the lack of support from family, especially parents. From family reputation to 'log kya kahenge' our close one's resort to using any possible way to avoid divorce.

Since we live in a very hierarchical society, a lot of the questions and stigma is directed to the parents who are often held accountable to the decision of their child and unnecessarily questioned on their upbringing. In most cases, the younger generation in the family supports the person going through a divorce.

In every relationship at every stage in life, regardless of platonic or romantic, breakups occur. You break up with friends, family, relatives, etc. yet the dissolution of marriage is stigmatised since marriage is still viewed as a holy matrimonial bond that it is a public affair.

Shasvathi Siva, a 28-year-old Mumbai based entrepreneur who tries her best to normalize divorce by speaking about it online through her social media handles and by holding support groups. The legal process of getting a divorce is extremely traumatizing and exhausting. There are days when you go to court and your name just doesn't get called out. It is a very



long and tiring process. "The day I got my divorce, I put up a post on Instagram and it got a lot of attention, and then I started feeling a lot about those who have a support system and wanted to do something to help. Through a support group for those in need. Before announcing a support group, I wanted to know how people feel about divorce. After which I started engaging in conversations with people on Instagram. It turned out to be a very positive experience. While there are a lot of negatives of social media, when you use it for a cause or to create an impact, it works wonders," said Shasvathi. While fighting a legal battle in the court, there are two main types of divorce petition in every court. Anyone They are; Mutual consent divorce and Single petition divorce. A mutual consent divorce is taken when both the partners want to legally separate. This is a cost-effective, quicker and relatively straightforward process compared to single petitions due to the presence of mutuality from both

spouses throughout the entire process as the divorce petition is filed without any allegation of fault made against the other party. Many women are often pushed into getting a mutual consent divorce forcefully, this is where counselling during the process comes into great help and is therefore compulsory for all types of divorces in the court. You need to list down

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YOUR WHOLE LIFE IS PUT ON PAPER. EXHAUSTING IS JUST THE BEGINNING OF WHAT IT FEELS LIKE.

everything that has gone wrong in your marriage if you file a single petition marriage, proving why you want to dissolve your marriage. After this, you fight a legal battle with your partner, until you are granted a divorce. "Your whole life is put on paper. Exhausting is just the beginning of what it feels like," says Shasvathi. Regardless of any problems, a couple can only apply for a divorce if they are

legally married for a year. Money is one of the main reasons why people, especially men avoid a divorce. According to law, a wife is entitled one-third of the husband's salary after divorce. But with more and more women becoming financially independent these days, the divorce process becomes that much easier. One of the best ways of coping up with a divorce is to speak about it happily with confidence. Avoid speaking about your divorce with shame and embarrassed. Talk to family and the elders about it even if it means you have an argument or disagreement with them. People mimic your actions, don't dissolve yourself in self-pity. You will leave people spellbound if you speak with confidence. Just like a marriage is a new beginning, divorce is too. Normalize in your circle. You don't have to be a divorcee or close to someone who has been through it to speak about divorce openly. For tomorrow, it could be anyone, parents, cousins, friends etc going through.

As Mumbai gears itself up to celebrate the world-renowned Arts & Craft Festival, which is just around the corner. Let us pause for a few minutes and try to understand a bit deep about this marvellous festival; Kala Ghoda Festival.

Kala Ghoda is one of the most prominent cultural events which celebrates various art forms, including visual arts, music, theatre, dance, cinema, literature. Organised by the Kala Ghoda Association, a non-profit organization; this cultural feast involves seminars and workshops related to arts. The festival is named after the blackish equestrian statue of Edward VII which used to be located in the fort area of Mumbai.

Though this festival is renowned as an art festival, its main highlight is that it is a street festival. The nine-day long festival is a prominent attraction for thousands of visitors from all over the country as well as from the world.

This festival is usually held in the initial months of the Gregorian year, i.e. January or February in the Kala Ghoda region of Southern Mumbai. The participants of the festival range from urban sellers to village artists.

The whole region of Kala Ghoda transforms into a pedestrian square with paintings and sculptures displays. In addition to this, you get to know the history of various art forms from the popular masters of the art. Dance and music concerts happen in the evening, for which the venue is set by the National Gallery of Modern Art (NGMA),

David Sasson Library Garden and Jehangir Art Gallery. Awards for Indian films are given in an event organised by the Max Muller Bhavan.

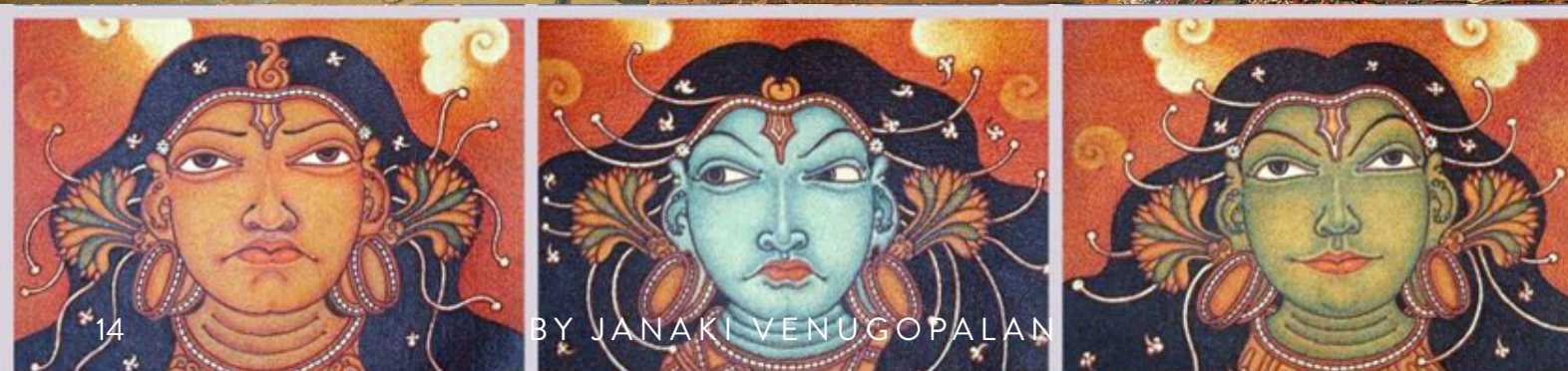
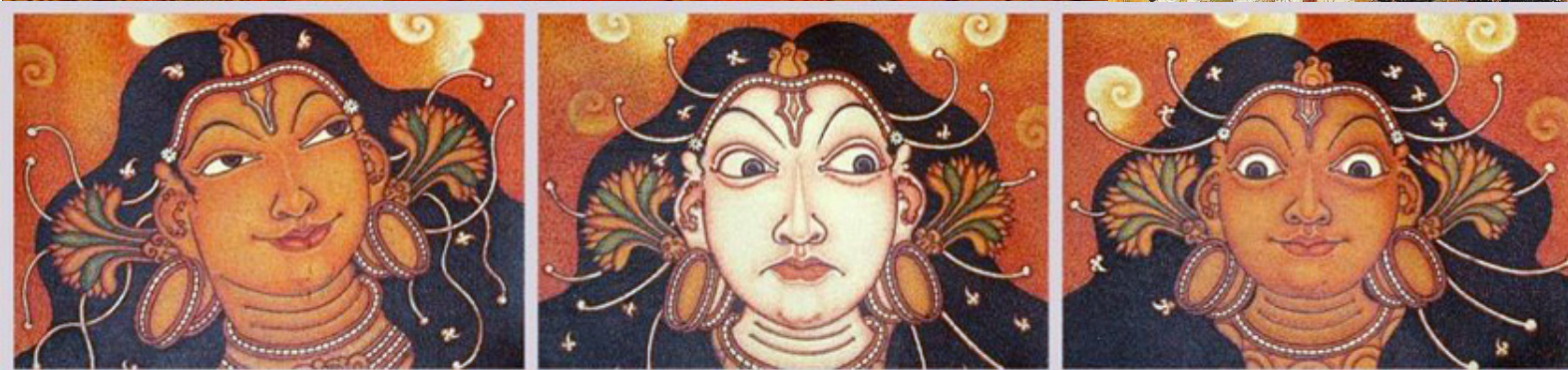
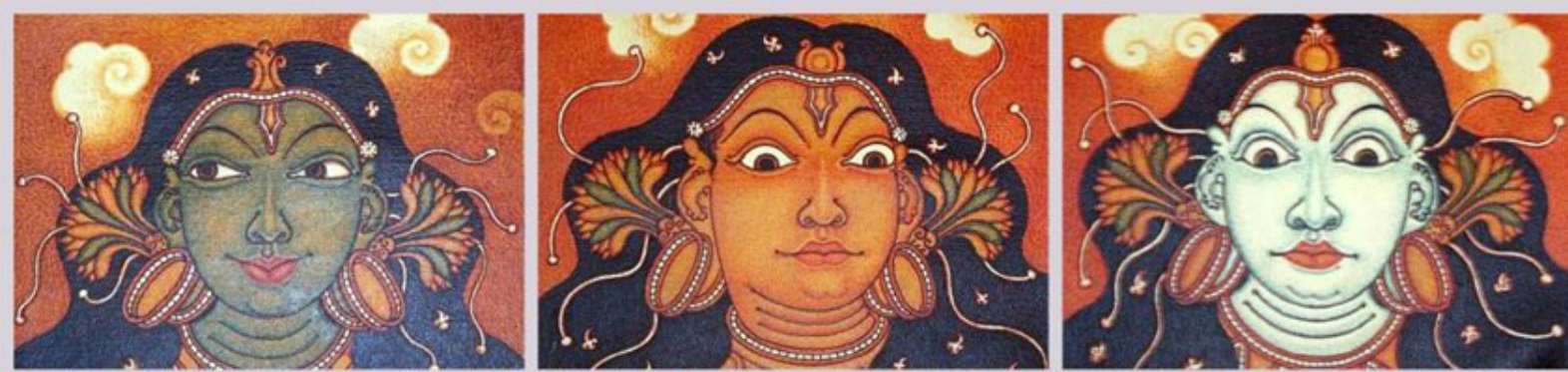
The festival is believed to have originated in the year 1999, the popularity of the festival has been growing, attracting plenty of tourists. The festival is also celebrated with an intention to draw attention towards the development of the area by improving the infrastructure of the region and restoring the beauty of the buildings and constructing people-friendly street furniture.

The festival also has a culinary section where one comes across a brilliant display of Food Art along with demonstrations conducted by renowned chefs and experts.

There is also a Literature section that incorporates book launches, poetry sessions, workshops etc. and conducts panel discussions with popular authors. The festival also includes music and dance performances by popular artists and groups belonging to classical, contemporary, Indian folk and international dance forms. The film section also organizes tributes to famous personalities.

Kala Ghoda festival also includes plenty of fun-filled activities for children of different age group. The festival also has some heritage walks that provide people with an insight into the heritage and culture of Mumbai. In short, the festival presents plenty of events which reflect the rich history of art in Mumbai.





A DRAMATURGY OF ANCIENT THEATRE

Abhijnanasakuntalam ("The Recognition of Shakuntala"), a masterpiece by Kalidasa and one of the greatest works in the Sanskrit Theatre. This powerful play became known in Europe, after being translated from English to German by the famous German writer Goethe more than a millennium later. Kalidasa (4th-5th Century CE) is one of the finest and exemplary poet and playwright in Sanskrit Theatre. His writings are characterized by the simplicity of the Sanskrit language and the extensive use of similes in his works. His plays are primarily based on famous Hindu legends and themes.

Ambiguously known to be developed in Vedic and religious ceremonies, the oldest known theatre in India

is the Sanskrit Drama. Although the precise origin is indefinite its emergence can be seen in Buddhist literature and Pali Suttas during the first and second centuries CE. In the early findings, dramas were distinguished as an independent class of performance despite the inclusion of dancing, singing, and narrations. Due to its uncertain origin, the influence on the development of Sanskrit Theatre by the Ancient Greek Theatre is often debated. But, unlike the Greek or the Roman Theatre, Sanskrit Theatre is distinct by having a resolution or a happy ending at the end even whilst containing elements of tragedy. It is based on the factors of expression, mood,

staging, and harmony which is adapted from the Natya Shastra. This theatre is defined by the moods evoked known as Rasas rather than genres.

Sanskrit Drama poses the thought that drama has originated from the conflicts that occurred in the society after the Satya Yuga (also known as the Golden Age) and therefore always consists of conflict and a resolution at the end. Natya Shastra has acted as the foundation of the fine arts in India and the earliest known source of Sanskrit Theatre.

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Wouldst thou the young year's blossoms and the fruits of its decline
And all by which the soul is charmed, enraptured, feasted, fed,
Wouldst thou the earth and heaven itself in one sole name combine?
I name thee, O Shakuntala! and all at once is said.

By Johann Wolfgang von Goethe

Natya Shastra is a treatise on Indian Classical Theatre and an ancient handbook of diverse fine arts such as Dance, Music, Poetics, Architecture and

general dramatic aesthetics in India. It is this text of 6000 poetic verses that dictate the technique of expression and storytelling in India. It is believed to have been written by the mythic Brahman sage and priest Bharata (1st century BCE–3rd century CE). Mythological origin as noted in the Natya Shastra suggests that due to the literary nature of the scripture, Brahma found theatre as a means of religious teaching and this was then passed down through Bharata muni and his disciples. Generations of practice and oral tradition have led to the establishment of this dramaturgy called The Natya Shastra.



The Natya Shastra discusses a wide range of topics such as issues of literary construction, the structure of the stage or mandapa, analysis of musical scales and movements (Murchhanas), props, costuming, make-up, dramatic construction, detailed analysis of dance forms that incorporate several categories of body movements and their effect on the viewer.

Bharata's theory of drama refers to bhavas, the imitations of emotions that the actors perform, and the Rasas (emotional responses) that they inspire in the audience. The theory of rasa described in the text has been a major influence on the modern theatre of India as well as Indian cinema, particularly Bollywood. The eight basic bhavas (emotions) are love, humor, energy, anger, fear, grief, disgust and astonishment. In observing and imagining these emotions, the

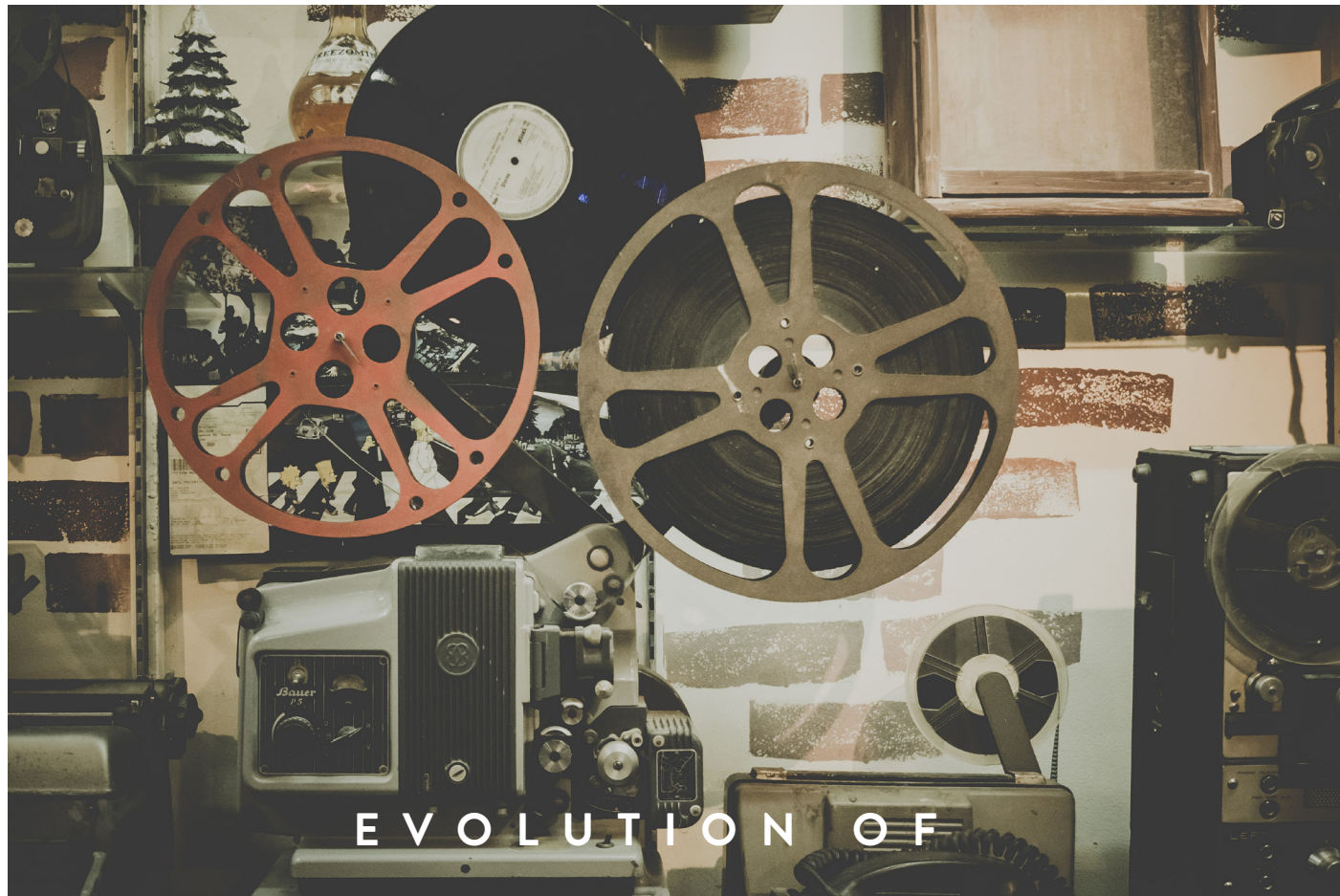
audience experiences eight principal responses, or Rasas: love, pity, anger, disgust, heroism, awe, terror and comedy. Thus, the acting is specific and highly stylized. The text contains a set of laws on the writing and performance of dance, music, and theatre, and while it primarily deals with stagecraft. Of all the elements of theatre, the Treatise gives most attention to acting (abhinaya), which consists of two styles: Lokadharmi (realistic) and Natyadharmi (conventional), though the major focus is on the latter.

Every imaginable aspect of the play is mastered, from the choice of metre in poetry to the range of moods a play can achieve. But the primary importance of Natya Shastra lies in its justification of the aesthetic of Indian drama as a channel of religious enlightenment.



The evolution of the Sanskrit Theatre came hereditarily as it was performed by priests trained with the required skills on sacred grounds. Sanskrit Drama which has influenced Indian music, dance, sculpture, painting, as well as literature played the role of educating and entertaining its audience. As this art form evolved and was performed under the patronage of royal courts it consisted of performers belonging to professional companies. In Sanskrit, drama performers are directed by a Sutradhara (Stage Manager) which means "holder of the strings or threads" as this job was seen parallel to that of a puppeteer. There were no prejudices against gender in these companies and the performers played suitable roles required for the play. However, a certain expression of emotions was considered inappropriate for men to enact and were thought to be better suited to women.

Sanskrit theatre popularised and was staged all over ancient India, but today the only continuance of this ancient theatre is Koodiyattam, which is preserved in Kerala by the Chakyar community. This form of Sanskrit drama is considered to be the oldest living theatrical tradition in the world, thought to be at least 2000 years old. All major Sanskrit plays such as that of Bhasa, Sri Harsha, Shaktibhadra, etc. are performed in Koodiyattam. Padma Shri Mani Madhava Chakyar popularised Koodiyattam and rejuvenated the only surviving Sanskrit drama theatre in India by choreographing and directing plays like Kalidasa's Abhijnanasakuntala, Vikramorvasiya, and Malavikagnimitra; Bhasa's Swapnavasadatta and Pancharatna.



With the dawn of the new century, it has become increasingly difficult to keep up with the fast-paced lifestyle we lead. The consequences of these are evident, with the rise in cases of depression and lifestyle-related problems like fatigue. After a long and tiring day of work, the first thing we want to do is kick back and get lost in a world very different from ours; a world which makes you want to laugh, cry, boil with anger or even scream with fear. Cinema, therefore, plays a very important role in our life.

The history of Indian Cinema goes back to the nineteenth century. In 1896, the very first films shot by the Lumiere Brothers were shown in Mumbai (then Bombay). But history was actually created when Harishchandra Sakharam Bhatavdekar popularly known as Save Dada,

a still photographer, was influenced by the Lumiere Brothers' production to an extent where he ordered a camera from England. His first film was shot at the Hanging Gardens in Mumbai, known as 'The Wrestlers'. It was a simple recording of a wrestling match which was screened in 1899 and is considered as the first motion picture in the Indian Film Industry.

Dadasaheb Phalke or Dhundiraj Govind Phalke was a great Indian film producer, director, movie writer, storyteller, set designer, dress designer, editor, distributor etc. He is known as "Father of Indian Cinema" because he introduced the people of India to the beauty of cinematic experience and evolved the largest entertainment industry in the world. That's why one of the most prestigious awards in the Indian film Industry "Dadasa-

heb Phalke Award" was started on his name which is a 'Life Time Achievement Award' presented to the eminent persons of Indian Film Industry for their valuable contribution in the promotion and development of Indian Cinema.

Ardeshir Irani released Alam Ara, the first Indian talkie, on 14 March 1931. Irani later produced the first south Indian talkie film Kalidas directed by H. M. Reddy was released on 31 October 1931. Jumai Shasthi was the first Bengali talkie. Chittor V. Nagaiah was one of the first multilingual film actor/singer/composer/producer/directors in India. He was known as India's Paul Muni. In 1932, the name "Tollywood" was coined for the Bengali film industry because Tollygunge rhymed with "Hollywood". Tollygunge was then the centre of the Indi-



an film industry. Bombay later overtook Tollygunge as the industry's centre, spawning "Bollywood" and many other Hollywood-inspired names.

In 1933, East India Film Company produced its first Telugu film, Savitri. Based on a stage play by Mylavaram Bala Bharathi Samajam, the film was directed by C. Pullaiah with stage actors Vemuri Gaggiah and Dasari Ramathilakam. The Indian Masala film—a term used for mixed-genre films that combined song, dance, romance etc.—arose following World War II. During the 1940s cinema in South India accounted for nearly half of India's cinema halls and cinema came to be viewed as an instrument of cultural revival.

The partition of India follow-

ing independence divided the nation's assets and a number of studios moved to Pakistan. Partition became an enduring film subject thereafter. After Indian independence, the film industry was investigated by the S. K. Patil Commission. Patil recommended setting up a Film Finance Corporation (FFC) under the Ministry of Finance. This advice was adopted in 1960 and FFC provide financial support to filmmakers.

The Indian government had established a Films Division by 1948, which eventually became one of the world's largest documentary film producers with an annual production of over 200 short documentaries, each released in 18 languages with 9,000 prints for permanent film theatres across the country.

Satyajit Ray is recognised as one of the greatest filmmakers of the 20th century.

This period saw the emergence of the Parallel Cinema movement, mainly led by Bengalis, which then accounted for a quarter of India's film output. The movement emphasised social realism. The Apu Trilogy (1955–1959, Satyajit Ray) won major prizes at all the major international film festivals and firmly established the Parallel Cinema movement. *Pather Panchali* (1955), the first part of the trilogy, marked Ray's entry in Indian cinema. The trilogy's influence on world cinema can be felt in the "youthful coming-of-age dramas that flooded art houses since the mid-fifties", which "owe a tremendous debt to the Apu trilogy". Com-

Not only did the country witness the growth of Hindi Cinema, but the regional film industry also made its own mark. The first Bengali feature film 'Nal Damyanti' in 1917 was produced by J.F. Madan with Italian actors in the leading roles. It was photographed by Jyotish Sarkar. The year 1919 saw the screening of the first silent South Indian feature film named 'Keechaka Vadham'. The movie was made by R. Nataraja Mudaliar of Madras (Chennai). Dadasaheb Phalke's daughter Mandakini was the first female child star who acted as the child Krishna in Phalke's 'Kaliya Mardan' in 1919. The first-ever talkie film in Bengali was 'Jamai Shashthi', which was screened

commercial Hindi cinema began thriving, including acclaimed films *Pyaasa* (1957) and *Kaagaz Ke Phool* (1959, Guru Dutt) *Awaara* (1951) and *Shree 420* (1955, Raj Kapoor). These films expressed social themes mainly dealing with working-class urban life in India; *Awaara* presented the city as both a nightmare and a dream, while

Pyaasa critiqued the unreality of city life. Epic film *Mother India* (1957, Mehboob Khan), a remake of his earlier *Aurat* (1940), was the first Indian film to be nominated for an Academy Award for Best Foreign Language Film. *Mother India* defined the conventions of Hindi cinema for decades.

in 1931 and produced by Madan Theatres Ltd.

'Kalidass' was the first Tamil talkie which was released in Madras on 31 October 1931 and directed by H.M. Reddy. Apart from Bengali and South Indian languages, regional films were also made in other languages such as Assamese, Oriya, Punjabi, Marathi, and many more. 'Ayodhecha Raja' was the first Marathi film which was directed by V. Shantaram in 1932. This film was made in double version. 'Ayodhya ka Raja' in Hindi and 'Ayodhecha Raja' in Marathi was the first-ever Indian talkie produced by Prabhat Film Company in 1932.



Growth of Regional Films

New Bollywood (the 1990s–present)

In the late 1980s, Hindi cinema experienced another period of stagnation, with a decline in box office turnout, due to increasing violence, a decline in musical melodic quality, and rise in video piracy, leading to middle-class family audiences abandoning theatres. The turning point came with Yash Chopra's musical romance *Chandni* (1989), starring Sridevi. It was instrumental in ending the era of violent action films in Indian Cinema and rejuvenating the romantic musical genre. It also set a new template for Bollywood musical romance films that defined Hindi cinema in the coming years.

Commercial Hindi cinema grew in the late 80s and 1990s, with the release of *Mr India* (1987), *Qayamat Se Qayamat Tak* (1988), *Chaalbaaz* (1989), *Maine Pyar Kiya* (1989), *Lamhe* (1991), *Saajan* (1991), and many others. Cult classic *Bandit Queen* (1994, Shekhar Kapur) received international recognition and controversy. In the late 1990s, Parallel Cinema began a resurgence in Hindi cinema, largely due to the critical and commercial success of crime films such as *Satya* (1998) and *Vaastav* (1999). These films launched a genre known as Mumbai noir, urban films reflecting social problems there. Since the 1990s, the three biggest Bollywood movie stars have been the "Three Khans": Aamir Khan, Shah Rukh Khan, and Salman Khan. Combined, they starred in the top ten highest-grossing Bollywood films. The three Khans have had successful careers since the late 1980s, and have dominated the Indian box office since the 1990s. Shah Rukh Khan was the most successful for most of the 1990s and 2000s,

while Aamir Khan has been the most successful since the late 2000s; according to Forbes, Aamir Khan is "arguably the world's biggest movie star" as of 2017, due to his immense popularity in India and China. Other Hindi stars include Anil Kapoor, Madhuri Dixit and Kajol. *Haider* (2014, Vishal Bhardwaj), the third instalment of the Indian Shakespearean Trilogy after *Maqbool* (2003) and *Omkaara* (2006), won the People's Choice Award at the 9th Rome Film Festival in the Mondo Genere category making it the first Indian film to achieve this honour. The 2010s also saw the

rise of a new generation of popular actors like Ranbir Kapoor, Ranveer Singh, Varun Dhawan, Sidharth Malhotra, Sushant Singh Rajput, Arjun Kapoor, Aditya Roy Kapur and Tiger Shroff, as well as actresses like Vidya Balan, Katrina Kaif, Kangana Ranaut, Priyanka Chopra, Deepika Padukone, Sonam Kapoor, Anushka Sharma, Sonakshi Sinha, Jacqueline Fernandez,

Shraddha Kapoor and Alia Bhatt, with Balan and Ranaut gaining wide recognition for successful female-centric films such as *The Dirty Picture* (2011), *Kahaani* (2012) and *Queen* (2014), and *Tanu Weds Manu Returns* (2015). Kareena Kapoor and Bipasha Basu are among the few working actresses from the 2000s who successfully completed 15 years in the industry. Cinema in India is a wide spectrum full of colour, culture, music, acting and beautiful stories. It's impossible to cover every single detail about this divergent industry, but it is important to understand it nevertheless because of its massive influence on the audience.



EVEREST BASE CAMP

EVEREST BASE CAMP



Along with the clouds and the snow, Everest surrounds itself with quite a lot of mystery. Until Edmund Hillary and Tenzing Norgay scaled the tallest mountain in the world on the morning of 29th May 1953, Everest was untouched and undiscovered; a tempting piece of adventure for every person who sought more than just a normal life. The Everest Base Camp trek helps one retrace their steps, without having to summit the treacherous mountain.



The iconic trek leads you through the Khumbu Valley, allowing you to experience the immense beauty of the surrounding Sagarmatha National Park while simultaneously providing a breath-taking view of 4 of the 6 highest peaks in the world.

And that's exactly what drew my mother to the Valley and its divinity. As she began her prep for the trek, many months prior, I sat at home, doing... absolutely nothing. A couple of months before the trek, a sudden urge for adventure struck me. Going through my mother's research, I came to the realisation that I would be missing out on the biggest opportunity of my life if I didn't go.

So there I was, on the 14th of May 2019, heart racing in my chest as I found myself in a tiny aeroplane heading towards Lukla. And all I could think about was, "This would make a great story."

Every moment in my entire journey to Everest Base Camp felt exhilarating. The friends you make along the way, the realization that every person on their way to EBC have their own lives and something that has brought them here, on the same journey as you. The feeling of cold wind hitting your face, and then your mom screaming at you to put your muffler back on... Just blissful.

But jokes aside, I realized that I was finally doing something exciting in my life. As the landscape around me changed every day, From trees to mountains, I felt tired yet satisfied that I was doing this for myself.

The journey began with a painful and bumpy drive from Kathmandu to Ramechchap at midnight. As we reached Ramechchap airport at 6:00, we waited for a plane to take us to

one of the most dangerous airports in the world, The Tenzing Hillary Airport. With zero sleep and a sore back from the drive, we began our trek from Lukla to Phakding. The first day was fairly easy, with the trek distance of 9km covered in about 4 hours. We stopped overnight at our first teahouse at Phakding. That was probably the last time I had any appetite left.

After this, the trek got significantly harder, which is an understatement, to say the least. Although the distance between Phakding and Namche Bazaar is only 12km, the elevation increases by almost a kilometre, making it hard to breathe. It took me about 9 hours to reach Namche, and once I did, I questioned all my life choices.

After crossing Namche is when you really begin to see the beauty of the surrounding Khumbu Valley. Our first glimpse of Everest was early in the morning from a small town called Khumjung. As the clouds cleared, we could see a tiny sliver of the mountain hiding behind many others. The landscape of your hiking trail begins to change from here. From being surrounded by trees, you begin to see the trees turn smaller and the landscape becoming drier. This is where you begin to see the mountains up close, the snow-capped peaks laughing down at you for struggling to breathe.

Few villages are scattered throughout the trail, making them a perfect pit-stop for food or refilling water bottles.

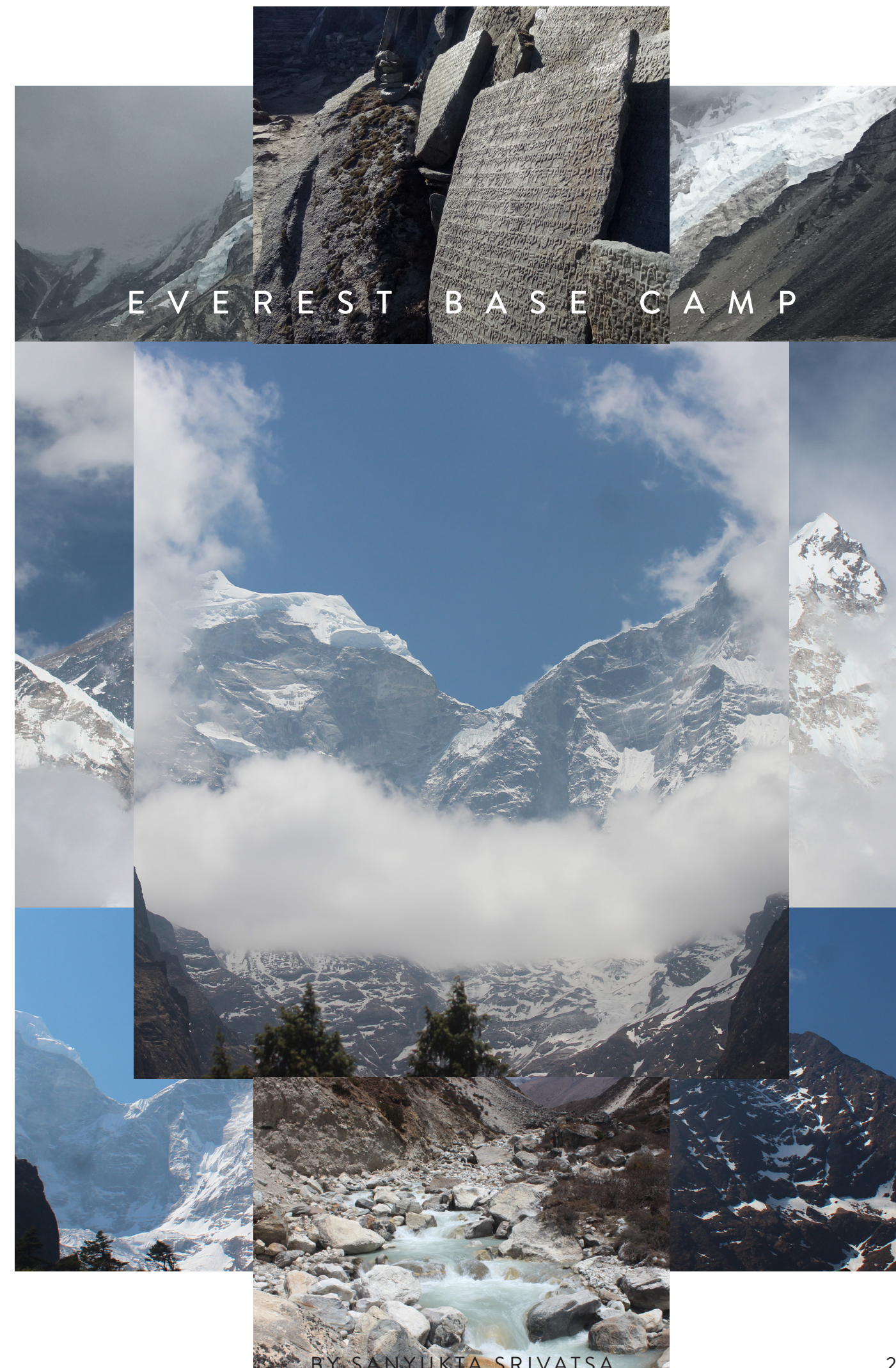
Although, if you do get Acute Mountain Sickness as I did, you wouldn't feel like eating at all.

The last stop before Base Camp is a small settlement called Gorakhshep which sits at 5,164 meters above Sea Level. This is where you would sleep the night before you actually trek to Base Camp, but how do you sleep when you know what's coming the next day?

With an added layer of coats, I began my trek the next day. The weather was beautiful, with blue sky and the sun shining brightly on top of us. I felt optimistic yet scared of what to expect as I began to climb. I was determined to complete this; I had come this far, not to just turn around and go back without getting to the camp. With that, I was finally there; looking down at this huge rock that said "Everest Base Camp 5364 m".

I had finally done it! A week worth of trekking and a month of mental preparation had led to this exact moment. I half expected someone to be there with confetti cannons or a banner that said "Congratulations!" but the proud look on my mother's face as we hugged was enough for the moment.

I had trekked to Everest Base Camp before I was the age of 20. And although there were five-year-olds on the same trail as me, this was the biggest milestone in my life, something I never thought I would say yes to, but I will forever be grateful that I did because this will always make a great story.



Mumbai is a cosmopolitan city very well known for its street food. Due to people settling here from different parts of India, the street food here is vibrant and full of variety. Mouthwatering and tempting as the street food might be, a person does need a guide to know which of it is

the best. Across the city, you will find hawkers setting up food stalls at street corners, on the pavements, or near schools, colleges and offices selling hot portions of snacks and meals. The city also has a lot of old restaurants which serve snacks and meals at reasonable prices.

THE BEST STREET FOOD IN MUMBAI

So, here are some of the best street food and old restaurants in Mumbai.

Cannon Pav Bhaji

It is one of the famous places in Mumbai for pav bhaji. The taste is amazing; cheese pav bhaji is one of the best dishes of cannon. The prices are pocket-friendly. They also serve vada pav, Poha and many more items.

Mahapalika Marg, Opposite Chhatrapati Shivaji Terminus, Hazarimal Somani Road, Fort, Mumbai, Maharashtra 400001

Guru Kripa

Gurukripa Restaurant in Mumbai established in the year 1975, it is home to some of the most appreciated cuisines which include North Indian, Street Food, and Fast Food. This place is famous for its Chole Samosa, Chole Bhature.

40, Rd Number 24, Near SIES College, Sion West, Sion, Mumbai, Maharashtra 400022

Kala Khatta Cold Drink House

Kala Khatta Cold Drinks house is Mumbai's oldest cold drink place. This place is over 150 years old and it is very popular for its classic Kala Khatta Sharbat. The price of 1 glass is Rs 15 and it's made with Kala Khatta syrup, lemon juice, ice with some masala on top. Apart from Kala Khatta, they have many varieties refreshing juice like White Rose Sherbet, Pineapple Sherbet, Jeera Soda along with classics like Nimbu Sharbat.

Shop No, CS.M.T, 10, Mahapalika Marg, Azad Maidan, Fort, Mumbai, Maharashtra 400001



Aram Hotel

Aram is an iconic restaurant located at CST. The place is extremely popular for its amazing Marathi food and vada pav. They serve various Maharashtrian snacks items. Misal pav is one of the best items served here. The prices are moderate. The ambience is simple and good.

Capital Cinema Building, Hazarimal Somani Rd, opposite CST Station, Azad Maidan, Fort, Mumbai, Maharashtra 400001

Subhash Sandwich

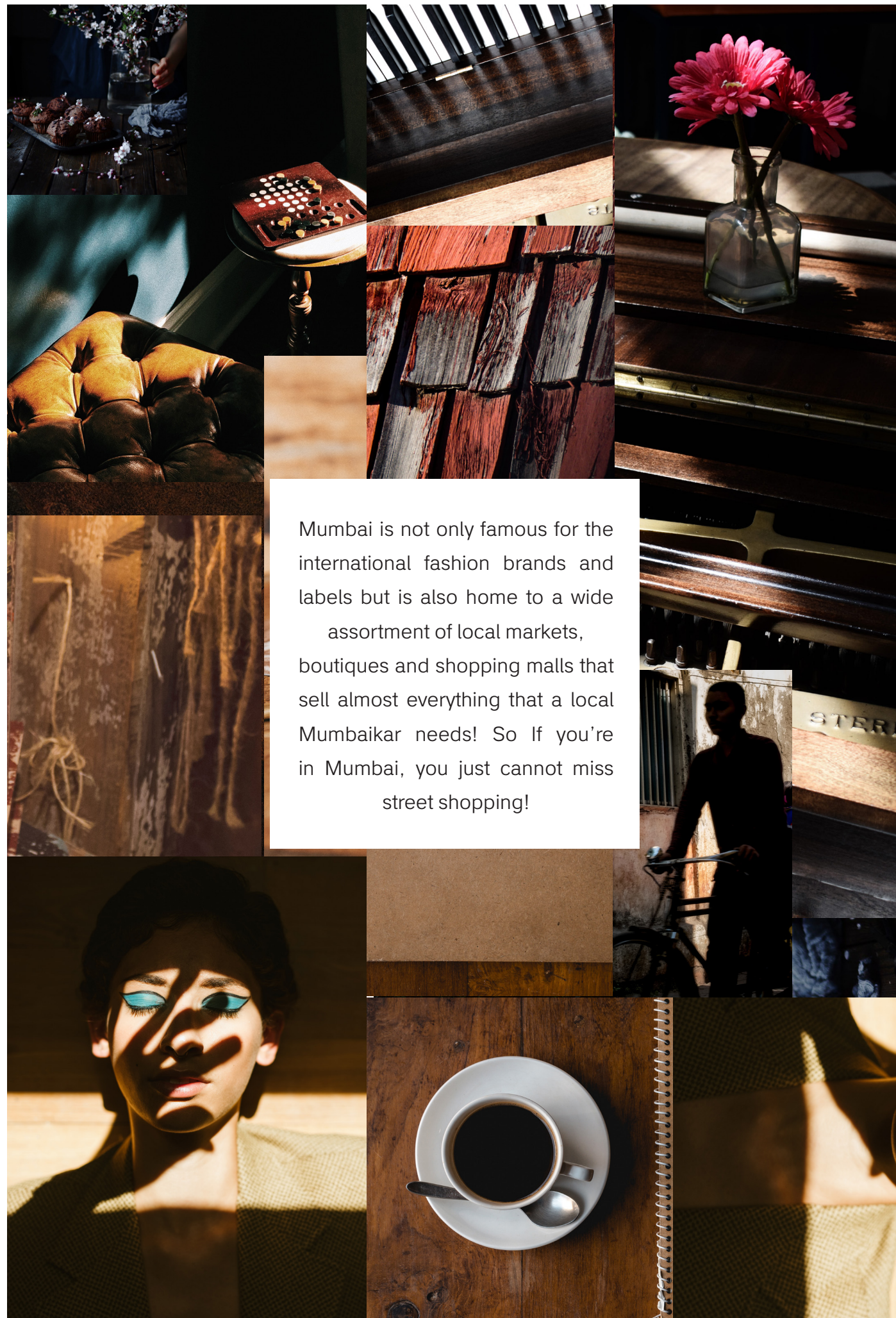
Subhash Sandwich at Matunga is one of the renowned Fast Food in Mumbai. It is popular for its "Dark Chocolate Sandwich". They also serve Chocolate Cheese Toast Sandwich, Samosa Mayo Toast Sandwich and Wafer Samosa Toast Sandwich. The prices are pocket friendly. It is one of the best street food options in Matunga.

Lakhamsi Napoo Rd, Matunga Railway Colony, Matunga, Mumbai, Maharashtra 400019

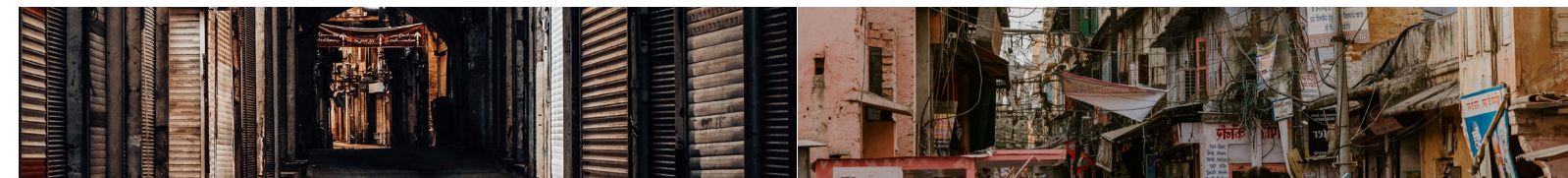
Hotel Badshah

Badshah Cold Drink in Mumbai. Established in the year 1905, this place is synonymous with delicious food that can satiate all food cravings. It is home to some of the most appreciated cuisines which include Pure Veg. It is one of the most sought-after Juice Centres in Crawford Market. Badshah Cold Drink at Crawford Market makes sure one has a great food experience by offering highly palatable food. This is one of the renowned Juice Centres in Mumbai.

Dr DN Road, Crawford Market, Mumbai CST Area, Mumbai, Maharashtra 400001



Mumbai is not only famous for the international fashion brands and labels but is also home to a wide assortment of local markets, boutiques and shopping malls that sell almost everything that a local Mumbaikar needs! So If you're in Mumbai, you just cannot miss street shopping!



CHEAP AND SUSTAINABLE FASHION IN MUMBAI

The Mumbai streets are where you get everything for an economical price. Have you ever heard of Pepe London sweaters at 300 rupees? Well, you will, in Mumbai.

The main places where you get trendy, stylish and inexpensive clothes are Linkin Road and Hill Road in Bandra and Cola-ba Causeway. Other places like Crawford, Chor Bazar, fashion street and Bhuleshwar market are also famous for its clothing, accessories etc. In Mumbai, you can find the latest outfits, unique furniture, delicate brass work, exquisite paintings, home furnishings and so much more like clothing, footwear, makeup and accessories items in affordable prices.

The cool thing about street shopping is you get to bargain! Stretching from Bandra Talkies to Shanti Ashram, Bandra, Linking Road has quite a wide reach, which only means a large number bargains for shoppers. From retail stores to roadsides stalls, look out for clothes, footwear, fashion

accessories, trinkets and more. With cafes, restaurants and even spas on the route, you'll have plenty of opportunities to take a break from all that hectic bargaining on Linking Road. Mumbai not only satiates shoppers but also epicures, with its wide variety of street foods.

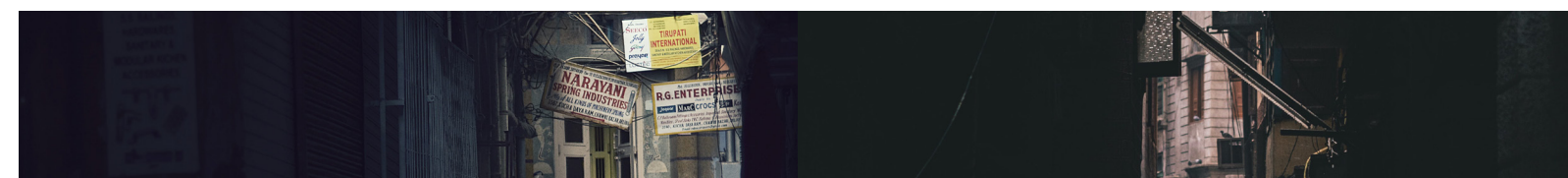
With a street market that could send you on a mega shopping spree, there's a lot you can buy here from fashion and footwear to handicrafts and home accessories. When you tire from all the bargaining, enjoy some Mumbai street food at any of the vendors serving cutting chai, Bun Mas-ka, vada pav and Pani Puri. If street food isn't your thing, head to Mumbai's iconic eateries like Café Mondegar and Leopold Cafe.

A shopper's paradise, Mumbai is truly a great shopping destination for all. If you are looking for modern or traditional objects, handicrafts, jewellery, brass items, outfits and more, then 'Linking Road' is the best option for you. 'Fash-

ion Street' is always crammed with college students and teenagers who come here to shop for the trendiest attires. If shopping on the streets is not enough to quench your thirst, then you have the option of visiting Mumbai's colossal malls.

You can satisfy all your shopping desires and explore the best retail textile outlets at the colossal shopping malls located in the city. From the latest books to electronics and clothing or even eco-friendly products, shopping malls in Mumbai is the one-stop solution for all your shopping requirements.

The only drawback of shopping in places like these is the quality of the item they may have minimal defects that you need to be careful of before buying. The life of the clothes you buy totally depends on your luck, so they may last you long and some may turn into use and throw. So if you're a shopping enthusiast you must definitely hit the streets of Mumbai once!



THE REPUBLIC DAY

If you're an Indian, waking up early in the morning on the 26th of January, to watch the Republic Day parade, would have been something of a tradition since you were young. It has always been an exciting event where you get to see the marches of the Army, Navy and Airforce, as well as tableaux put up by every state of the country. The tableaux represent each state in a way that is unique to that region.

I was part of the Maharashtra State tableau on the 26th of January 2019. The tableaux are performed in front of the highest representatives and the most respected people of the country, as well as guests from other countries as well. As I was part of the parade, I had to reach Delhi a month before Republic Day to practice rigorously for the parade as well as the Inter-State Dance competition. The dance competition is organised by the government, the costs of living and food which they cover. The participants are accommodated in tents and are provided with a big stage to practice. The Army was in charge or protection of every State tableaux participants.

The participants did their best on the day of the competition. With vibrant colour and music, each state team did their best to represent their state in the best way possible. The winner of the Dance competition was Tamil Nadu with Maharashtra winning the second prize. We were over the moon as we went up to the stage and received our award. After the competition, a camp night was arranged where all the teams celebrated Lodhi together.

The 26th of January finally came, with the coldest weather possible. Early in the morning at 6 am, we all had to reach Rashtrapati Bhavan, where the temperatures dropped to 3 degrees celsius. There was heavy security here, with everyone being checked thoroughly, and participants weren't allowed to wear sweaters inside. We were able to watch all the marches live and in person. The energy at Rashtrapati Bhavan was palpable because everyone was there because of their love for Mother India.

After the parade, the Honourable President invited all the participants to Rashtrapati Bhavan, to spend some time with everyone. It was exciting and humbling to have spent time with the President of India. Due to a long day of dancing, everyone was tired, so we were finally able to get some rest.

Having stayed away from our friends and family for a month, I finally understood how tough it must be for the soldiers working so hard to keep us safe and secure. On the last day of our stay, all the soldiers and participants sang the song "Sand-hese aate hai" from the movie Border. This is one of the best memories I will ever have in my life and I encourage every dancer that you must seize such opportunities that come your way.



Cricket is one of many games in the “club ball” sphere that basically involve hitting a ball with a hand-held implement; others include baseball, golf, hockey, tennis, squash, badminton and table tennis. Historically, cricket’s origins are uncertain, and the earliest definite reference is in south-east England in the middle of the 16th century. It spread globally with the expansion of the British Empire, leading to the first international matches in the second half of the 19th century.

Although extremely popular in Asian countries, same cannot be said for the European countries as well as America (a case can be made for England, but it is seen as a rich man’s game, so still not very popular). They make many of the decisions surrounding the Olympics as one can see the majority of the members of the IOC (International Olympics Committee) are members in Europe or North America.

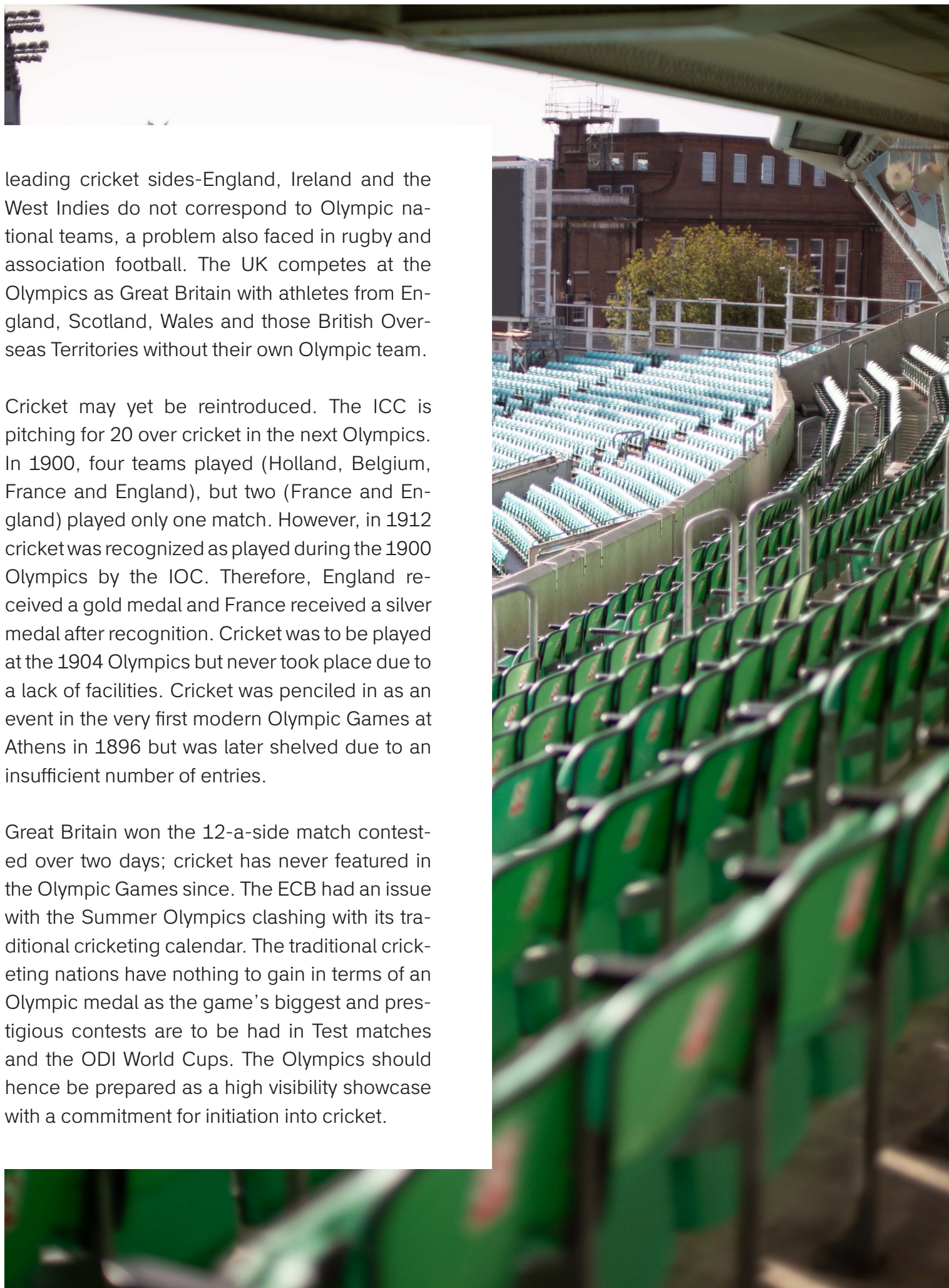
Cricket was only held at the 1900 Summer Olympics in Paris. Only two countries participated in it, namely, Britain and France, where Britain won the Gold. A cricket tournament was scheduled for 1904 Summer Olympics held in St. Louis but was eventually cancelled.

Cricket’s governing bodies have for much of their recent history been unwilling to return to the Olympics. The Board of Control for Cricket in India (BCCI) and England Cricket Board (ECB) considered international cricket’s two most powerful boards have long been opposed. Three

leading cricket sides-England, Ireland and the West Indies do not correspond to Olympic national teams, a problem also faced in rugby and association football. The UK competes at the Olympics as Great Britain with athletes from England, Scotland, Wales and those British Overseas Territories without their own Olympic team.

Cricket may yet be reintroduced. The ICC is pitching for 20 over cricket in the next Olympics. In 1900, four teams played (Holland, Belgium, France and England), but two (France and England) played only one match. However, in 1912 cricket was recognized as played during the 1900 Olympics by the IOC. Therefore, England received a gold medal and France received a silver medal after recognition. Cricket was to be played at the 1904 Olympics but never took place due to a lack of facilities. Cricket was penciled in as an event in the very first modern Olympic Games at Athens in 1896 but was later shelved due to an insufficient number of entries.

Great Britain won the 12-a-side match contested over two days; cricket has never featured in the Olympic Games since. The ECB had an issue with the Summer Olympics clashing with its traditional cricketing calendar. The traditional cricketing nations have nothing to gain in terms of an Olympic medal as the game’s biggest and prestigious contests are to be had in Test matches and the ODI World Cups. The Olympics should hence be prepared as a high visibility showcase with a commitment for initiation into cricket.



WHY CRICKET ISN'T INCLUDED IN THE OLYMPIC GAMES

Let us take a look at the five reasons as to why cricket isn't and shouldn't be an Olympic sport.

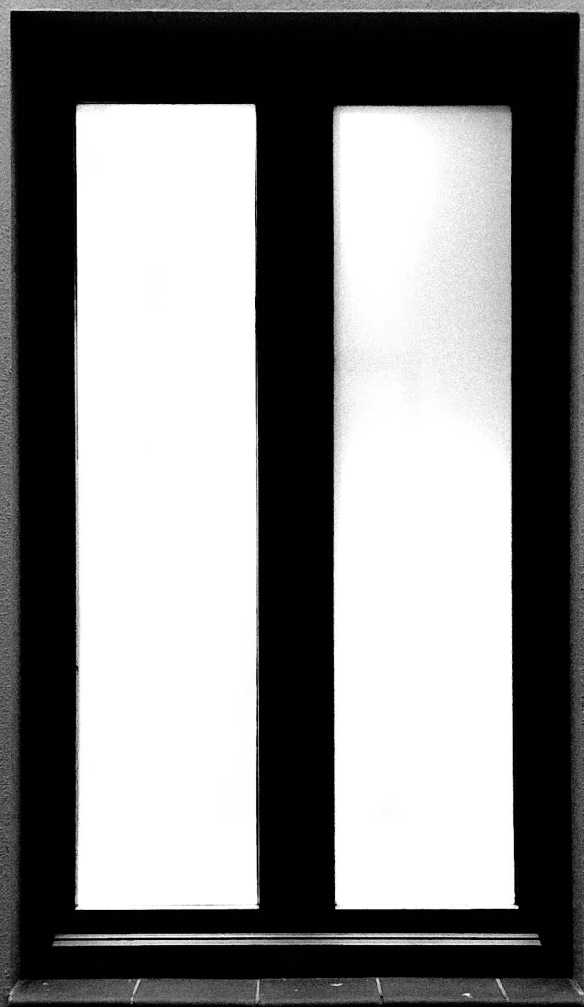
Slow Pacing: If the tournament followed the same format as Olympic football with 16 teams in four groups, that would take for over 100 hours of cricket, far too long for the Games.

The Bottom Line: The simple viewing figures aren't enough: they need to translate into a direct financial benefit.

Lack of Global Interest: The Olympic Games is about representation as much as anything -about bringing all parts of the world together under the banner of sports. It is one of the most popular sports in the world, with an estimated one-billion plus people, counted as fans, but that doesn't make it a global game.

Logistics and Cost: The organizing committee for the Tokyo Games in 2020 for example, could easily see cricket as more trouble than it's worth, especially if fans in only a few countries are interested in watching it.

Doesn't Fit the Olympic Motto: The Olympic motto is “Faster, Higher, Stronger”, but cricket could more accurately be described as “Longer, Slower, More Consistent.” Cricket rarely bears witness to outstanding physical feats. Cricket is about outthinking the opposition and backing that up with consistent execution of technical skills. It isn't an easy fit for the Olympic ideal.



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