

JUNE 25- JULY 1, 2023

SUNDAY POST

HERE . NOW

COVER STORY
P 3,4

Seeking shelter in the metropolis





BISMAYEE SAHOO IS AN RJ, DOORDARSHAN NEWS READER, ALL INDIA RADIO AUDITIONED ARTIST, STORYTELLER, AND AUDIO EDITOR ALL ROLLED INTO ONE. THE YOUNG WOMAN FROM CUTTACK, WHO CURRENTLY VOICES THE FEMALE LEAD IN A NUMBER OF WELL-KNOWN MEGA-SERIALS LIKE GARUDA, RADHA KRUSHNA, GEETA, AND BHAGYALAXMI ON VARIOUS CHANNELS, ENJOYS PRACTICING MUSIC MEDITATION IN HER SPARE TIME



With parents

Food experimentation

I enjoy experimenting with new recipes and feeding them to my family. Dad is a fantastic cook, and he always guides me as I learn new sweets and snack dishes using ingredients I already have in the kitchen.



Music meditation

Since I am a voice artist and RJ, I hardly get a break from talking to my listeners on the weekdays. So, I spend 2/3 hours on Sunday listening to audio story books and loud music meditation for re-energizing.



Yoga and voice practice

On Sundays, I make a special effort to keep myself free. I go for voice practice and spend some more time doing yoga which helps me refuel for the next week.



Gardening

I prefer to do some physical activity on Sundays because I do a lot of mental work during the week. On this day, I like to tidy up our garden and plant some saplings.



At workplace



BIJAY MANDAL, OP



WhatsApp This Week

Only on Sunday POST!

Send in your most interesting WhatsApp messages and memes received to: features.orissapost@gmail.com And we will publish the best ones

THE BEST MEMES OF THIS ISSUE

- I'm sorry I wasn't part of your past, can I make it up by being in your future?
- Your family tree must be a cactus because everybody on it is a prick.
- Whenever someone calls me ugly, I get super sad and hug them, because I know how tough life is for the visually impaired.
- Whenever I have a headache, I take two Asprins and keep away the children, like the bottle says



GLOBAL ACCEPTANCE

Sir, Last week's cover story, 'Breaking Barriers', was quite a revelation. It's heartening to learn that people from nations like Russia and the US are appreciating and adopting Hindu religion, especially the Jagannath Cult. It's not just these two countries, Rath Yatra of Lord Jagannath is celebrated in over a hundred nations across the globe. I would like to recall the role of Indian spiritual Guru Bhaktivedanta Swami Prabhupada, the founder of ISKON, who popularized Lord Krishna and Jagannath on foreign soils. It's only a matter of time that people from many more countries will adopt Indian way of living soon. I believe what separates Hinduism from the other ideologies and religions that all is god meaning all is worshiped indiscriminately and equally, which is a quality of true love. Love does not discriminate with the essence of Jagannath cult being 'The World is One Family.'

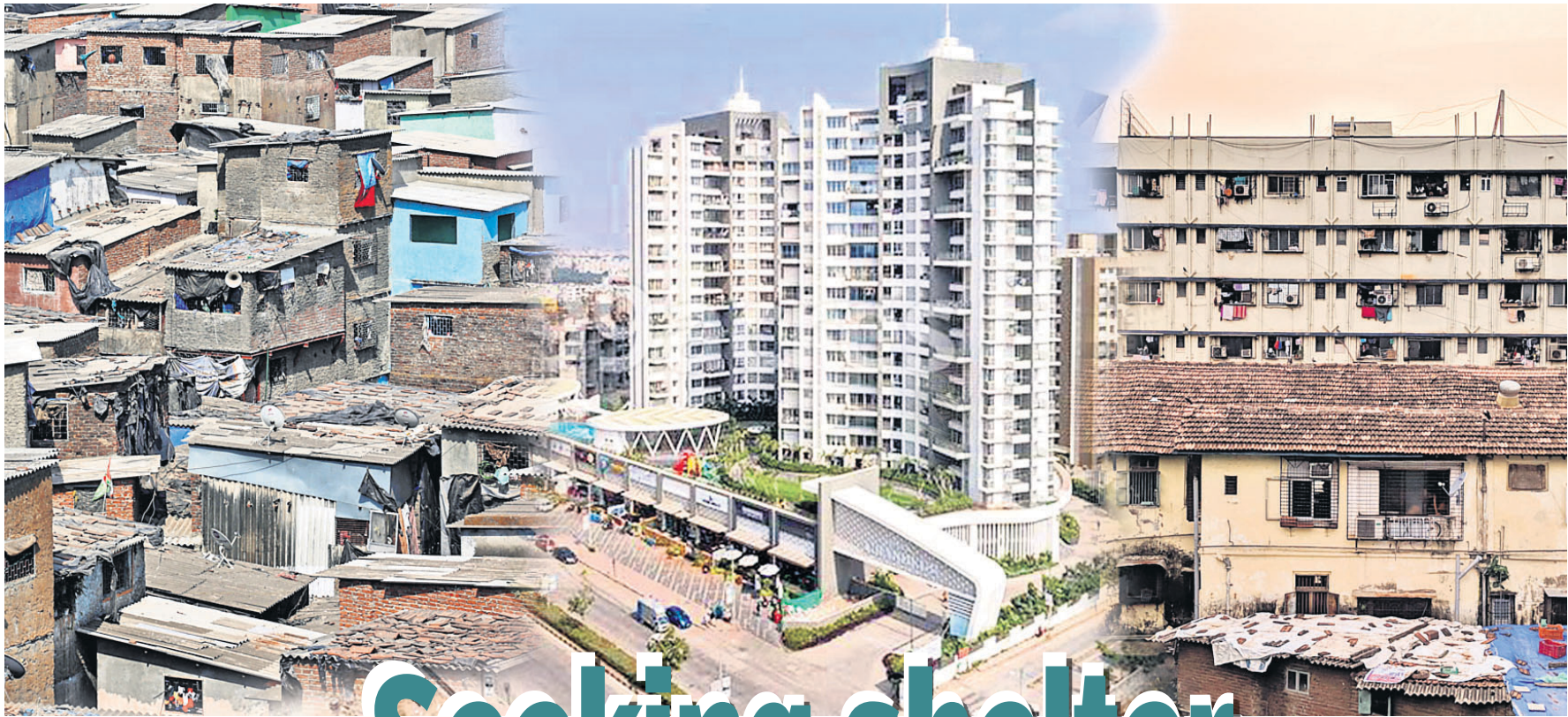
PARIMAL TRIPATHY, KENDRAPARA

LETTERS



A WORD FOR READERS

Sunday POST is serving a platter of delectable fare every week, or so we hope. We want readers to interact with us. Please send in your opinions, queries, comments and contributions to features.orissapost@gmail.com B-15, Industrial Estate, Rasulgarh, Bhubaneswar - 751010, Orissa. Phone (0674) 2549982, 2549948



Seeking shelter in the metropolis

IN INDIAN CITIES PEOPLE BELONGING TO THE SAME SOCIO-ECONOMIC CLASS, BE IT FROM THE SAME CASTE OR RELIGION, TEND TO LIVE TOGETHER, SEPARATE FROM PEOPLE OF OTHER CASTES AND RELIGIONS

paper. The results show that 26 per cent of India's Muslims live in neighbourhoods that are more than 80 per cent Muslim, while 17 per cent of SCs live in neighbourhoods that consist of

ATRI PRASAD ROUT, OP

Early morning when the food vendors on street put up their large umbrellas to begin business for the day, Krishnendu Das (41) pulls his trolley away from the main road, and into the narrow lanes. He operates just like any other kabadiwala (scrap collector), making his presence known in the neighborhood with loud calls. But the day always starts with a bunch of empty sacks, large, waiting eagerly for scrap plastic and metal on the back of the trolley.

"The sooner you're out for work, the better. You can cover more area that way and return early," says Das who is from the Medinapore region of West Bengal. The eldest among five sisters and two brothers, a young Krishnendu came to Bhubaneswar after the supercyclone of 1999, using connections of one of his sisters married in the city.

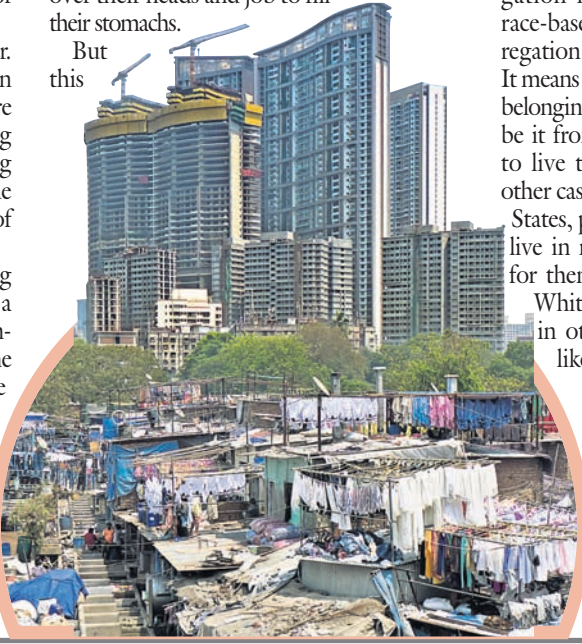
Somehow, he got into the trade of ferrying things with a trolley and worked for almost a decade transporting chips and cement to construction sites. "Then someone suggested me that I should try dealing with scrap, as there is more money in that than in carrying construction material. So, since around 2012 I've been in this line of work," he says.

Das lives in the Salia Sahi slum. The scarp dealer he works for has given him accommodation there along with some 33 other kabadiwalas. The rent is deducted from the payments due, and it's convenient

as sharing brings down the cost of space in the city. But there is more to Krishnendu's situation than what meets the eye. He comes from an agrarian family, with little land, that belongs to the Scheduled Castes. And the Salia Sahi is known to have given shelter to people from the lower castes, like him, migrating to the Capital from across the state and outside.

For these migrants, who number in tens of thousands, the slum, in its familiarity, has been a reliable destination. Often as it happens, people navigate strange, new places with help of others from their own community, like a cousin or an uncle who has already been there, and can help them find a roof over their heads and job to fill their stomachs.

But this



phenomenon is not limited to Bhubaneswar or Odisha, it repeats itself over and over across all the major cities of India, as documented by a working paper titled 'Residential Segregation and Unequal Access to Local Public Services in India: Evidence from 1.5m Neighbourhoods,' shared recently by one of the participating researchers on social media.

Some dreams that remain unfulfilled

The paper, authored by Sam Asher, Kritarth Jha, Anjali Adukia, Paul Novosad, and Brandon Tan, compares residential segregation in urban India to race-based Black/White segregation in the United States. It means that in Indian cities people belonging to the same socio-economic class, be it from the same caste or religion, tend to live together, separate from people of other castes, other religions, as in the United States, people of African-American descent live in neighbourhoods exclusively meant for them, with other Black people, while White people of Caucasian descent live in other parts of the city with people like themselves, other White people.

"India's cities have a high level of segregation on the basis of both caste and religion—about as much as current levels of Black/White segregation in the United States. While this level of segregation is substantial, it is considerably less than US segregation at its peak in the 1960s and 1970s," says the



KRISHNENDU DAS

more than 80 per cent of SC people.

"Scheduled Caste segregation in cities is just as high as it is in rural areas, and it is even higher for Muslims," the paper says. The finding is disheartening as people of the Scheduled Castes, often referred to as Dalits, face caste-based discrimination in villages, frequently ostracised and made to live on the outskirts areas specifically marked for them. That's why in a newly Independent India, cities represented freedom and a hope for people of the lower castes. Ambedkar had famously exhorted Dalits to move to cities, abandoning the hierarchy of rural India, to escape the discrimination and oppression of the feudal caste system, and avail themselves better opportunities for education and employment.

Cities, then, were symbols of upward mobility and cosmopolitanism, people of different hues occupying the same working and residential spaces, leading to exchange of culture and language and ideas, fostering commerce, economic development, and further strengthening of the idea of India as a nation that has accomplished unity in diversity.

However, as this study and many others like it demonstrate, the system of discrimination prevalent in rural India has to a great extent reproduced itself in urban India. And the segregation has consequences in terms of availability of public services like clean drinking water, electricity, sanitation, schools and hospitals.

“Government-supplied public services are less likely to be found in neighbourhoods with high numbers of SCs and Muslims,” write the authors, adding, “Secondary schools, clinics and hospitals, electricity, water, and sewerage are all systematically worse in SC and Muslim neighbourhoods than in other neighbourhoods in the very same cities.”

But interestingly the only exception, they say, are primary schools, “which are more common in urban SC neighbourhoods (but less common in rural SC neighbourhoods),” perhaps reflecting the success of the Right to Education Act, 2009, which mandates free education for children up to the age of 14. It means, for the marginalised sections of the society, secondary education and higher education still remain high-hanging fruits.

Shoulders strong enough to stand on

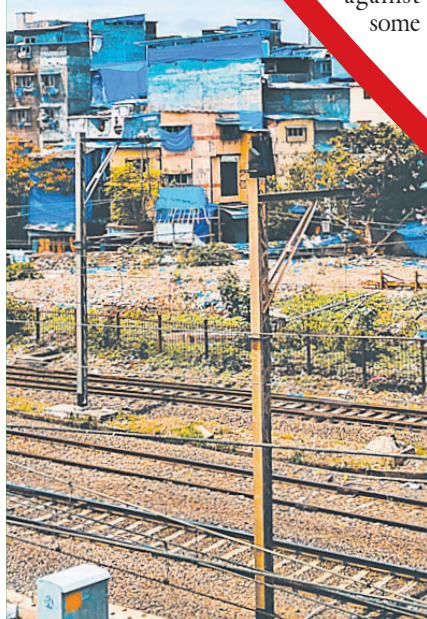
Raghunath Pradhan is in his mid-forties and belongs to the Scheduled Tribes (STs) from Kandhamal district of Odisha. As he works as a mason in Chandrasekharpur area of Bhubaneswar, he lives in a slum near Niladri Vihar adjacent to the Bharatpur Reserve Forest. What keeps his brain occupied is the future of his older daughter, who has completed her Class XII from Kendriya Vidyalaya and now wants to pursue BCA (Bachelors in Computer Application).



RAGHUNATH PRADHAN

“For 23 years I’ve been in Bhubaneswar, and I’ve done everything in my capacity to give my children a good education,” says Pradhan, father to two girls. “But these professional degrees cost so much that I can’t even imagine how to fund her education. If you take admission in a private college or in a self-financed course at a government college, it would cost you 1.8 to 2 lakh. How am I supposed to save all that money with my daily wages?” asks Pradhan.

One option for people like him, he says, is to get a loan against some



Nitish Patel

land. But here in the city, he has no land to his name, even though he has been living here for two decades. He votes in the municipal elections and collects subsidised food through a ration card, but a land deed is a far cry. “Eventually I know we are going to be displaced. And when that happens, all the people who have land to their names will get apartments, but for someone like me, the only option left is to go back to the village. So, for us, my daughter is our only hope,” he says.

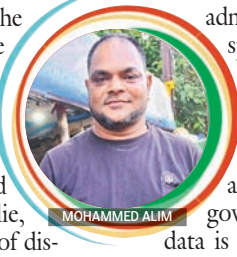
For Krishnendu though, sanitation and drinking water are still a concern. “Usually, we don’t have any problem getting water or medicines, but when it rains or there is a storm, it takes the authorities weeks to repair the water pipes and powerlines, which I don’t think is the case with people living in residential complexes,” he says as he recounts the experience of filtering sand from water in the aftermaths of cyclone Fani.

Seeing beyond our limitations

About this difference in quality of services provided to rich and poor neighbourhoods, the paper says, “The magnitude of the disparities is large. For example, compared with a 0 per cent Muslim neighbourhood, a 100 per cent Muslim neighbourhood in the same city is 10 per cent less likely to have piped water infrastructure and only half as likely to have a secondary school. For schools and clinics, facilities provided entirely by government, the disadvantage in Muslim neighbourhoods is double that of the disadvantage in SC neighbourhoods.”

But for Mohammed Alim, who has been running a helmet shop in the Unit-IV area for the last decade or so, Bhubaneswar is different from other cities of India. He lives in a mixed neighbourhood in the Sundarpada region, which has all the basic amenities like piped water and electricity. “I won’t lie, I’ve never experienced any kind of discrimination for my religion. We’ve got relatives in other places but what’s good about Odisha and Bhubaneswar is that there is understanding among people and a sense of brotherhood. No one interferes in your affairs as long as you don’t mess with them,” says Alim, who casually waves a ‘hello’ to every passer-by.

“See, I believe, at the end of the day, only thing that matters is humanity. When those three hundred people died, did death ask them about their religion?” he questions rhetorically referring to the Bahanaga train tragedy when asked about his experience as a Muslim man. “Social media is responsible for much of the



MOHAMMED ALIM

animosity between Hindus and Muslims. If you open Facebook, there is constant hate-mongering. Nowadays, I use it very rarely,” he adds.

The effects of residential segregation are not limited to availability of public services, segregation also influences the future of children living in these neighbourhoods. The kind of people you’re surrounded by and the culture you experience as a kid, later determine your disposition towards life and work. But there is enough space for parents, willing to push their limits, to shape their kids’ futures.

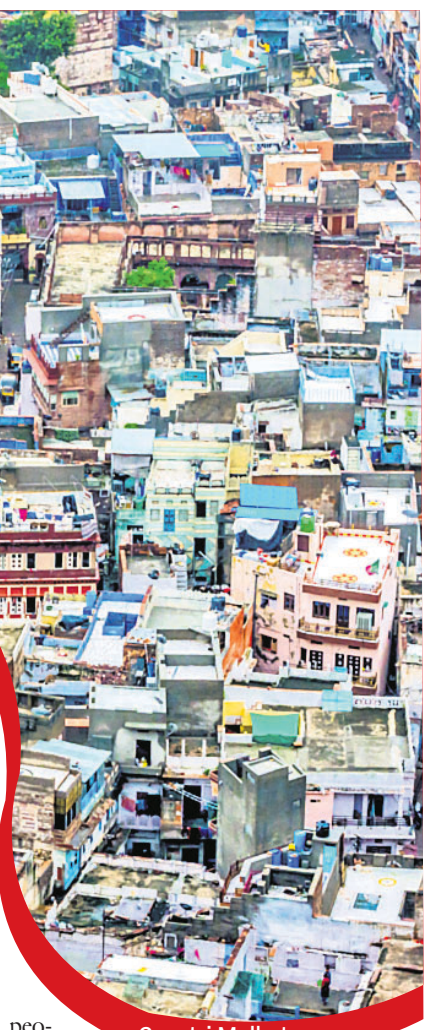
The paper says, “Young people in SC neighbourhoods have systematically worse outcomes than those in non-SC neighbourhoods— but the difference is mostly explained by the economic status of their families. In Muslim neighbourhoods, outcomes for young people are equally poor, but can be only partially explained by parent consumption and education.” Alim, with a I’ll-do-my-best attitude, sends his two kids to a private CBSE school and has big plans for them.

However, as the authors of the paper admit, the study doesn’t identify any specific causes behind this high degree of residential segregation, which is a measure limitation as you can’t treat a disease without a diagnosis. “The results are not attributed to specific policies of any government,” they write. And as the data is from 2011-13, it says “nothing about the policies of the current government or what has changed in the last decade.”

Identifying one of the causes, in an interview to *Article14*, author of a similar study on residential segregation Naveen Bharathi, says, “Many housing cooperative societies are formed along caste and religious lines, and there is no law that prohibits them from doing so. In other words, housing cooperative societies are a proxy for caste-based urban development and are major contributors to caste-based residential segregation in Indian cities.”

Suggesting legal intervention as a solution to this menace, he said, “We urgently need anti-discriminatory housing legislation, and policymakers need to look into the issue. Any religion-based cooperative societies and associations should be made illegal.”

If we consider Bhubaneswar, a modern and planned city, other studies show that a number of government schemes have improved access to public goods like clean water and sanitation in parts of the city inhabited by



Gayatri Malhotra

people from marginalised groups, including the major slums, where the BMC sanitation workers come every morning to collect the trash.

But more than the basic amenities, people of the Scheduled Castes, like anyone else, seek a life of dignity. Krishnendu Das, for example, has only one complaint against Bhubaneswar: Untouchability. “People here are mostly good, but sometimes if I’m thirsty and I ask for water in some household I’m collecting scrap from, the lady of the house would hesitate giving water to my hand. She would place a bottle on the floor and ask me to take it myself. You’re blessed with so much wealth, can you not have the basic decency to serve someone water in a glass? Is that too much to ask for?” he questions as he pulls his trolley into a narrow lane, with the hope of filling his empty sacks.

References

Residential Segregation and Unequal Access to Local Public Services in India: Evidence from 1.5m Neighborhoods, by Sam Asher, Kritarth Jha, Paul Novosad, Anjali Adukia, Brandon Tank

Recasting inequality: Residential segregation by caste over time in urban India, by Gayatri Singh, Trina Vithayathil and Kanhu Charan Pradhan

Isolated by Caste: Neighbourhood-Scale Residential Segregation in Indian Metros, by Naveen Bharathi, Deepak Malghan and Andaleeb Rahman



LORD JAGANNATH'S CHARIOT, NANDIGHOSHA, HAS 16 WHEELS. THUS, THERE ARE TWO 'GHANTUAS' ALLOTTED TO EACH WHEEL, TOTALING 32 FOR THE CHARIOT. SIMILARLY, 24 AND 28 'GHANTUAS' PERFORM IN FRONT OF DARPADALANA, AND TALADHWAJA CHARIOTS, RESPECTIVELY

Bahuda Jatra - June 28

Unwinding the Lords

MADHUSMITA SAHU, OP

Without the resounding beats of the drums, the lyrical strains of the conch shells, and the heart-stirring sounds of the cymbals, Ratha Jatra would be incomplete. These instruments are essential in fostering a fervent spiritual environment that enthral both participants and onlookers. Ratha Jatra is enhanced by its beautiful songs and dynamic rhythms, which reaffirm the popular festival's cultural heritage, customs, and sense of devotion.

Instruments like the *Ghanta* and *Kahalia* emerge as important companions, bringing life to the auspicious voyage amid the pulsating beats of the drums and the soaring melodies.

Each musical instrument is allotted to a specific group of sevayats and is a crucial component of Lord Jagannath's journey to Gundicha Temple. While the *'Madali'* plays the *madala* (a long drum) during bedtime rites, the *'Veenakara'* plays the *veena* when putting the gods to sleep. Similarly, the *'Ghantua'* group plays *cymbals* during the Pahandi procession, the ceremony of transporting the gods to the chariot and the *'Shankha'* group blows *conch shells* during the ceremonies of the Lord and His siblings.

"Music calms the nervous system. The Lord needs to unwind through music just like people do. These customs were established by kings who saw the Lord as an extension of themselves," according to researcher Jayanti Rath.

Ahead of

Bahuda Jatra, a few *'Ghantua'* and *'Kahalia'* families, who participate in the annual Ratha Jatra every year, told **Sunday POST** about the customs in detail before the Bahuda Jatra.



For the past 20 years, Chandrasekhar Sahoo, a servitor from Markandeswar Sahi in Puri, has been offering the *Ghanta* seva.

'Ghantuas,' or people who play the *Ghanta (gong)*, are essential to the Ratha Jatra, according to Sahoo. The *'Ghantuas'* are divided into groups and given the task of entertaining the chariots in front of them. The number of wheels on each chariot is taken into consideration while determining the strength of each group. Taladhwaaja, the Lord Balabhadra's chariot, has 14 wheels, for instance. In this way, two *'Ghantuas'* are allocated to each wheel, giving Taladhwaaja a group of 28 *'Ghantuas'*. Similar to this, 24 and 32 *'Ghantuas'* respectively, perform in front of Nandighosha, the chariot of Lord Jagannath, and Darpadalana, the chariot of Devi Subhadra.

The gong, according to him, is known as Bijaya Ghanta. When the gods are in Ratna Simhasana or Ratna Bedi, the



Ghantas cannot be played. Only during Pahandi, when the Trinity leaves the Srimandir, do the *'Ghantuas'* begin their performances. The wheels of the chariots begin to move to the beat of the *Ghantas*, similar to welcome music, he says. The entire ritual is carried out till the chariots arrive at the Gundicha Temple, with a brief stop during Chhera Pahanra, he further says. "My family has been performing this service for ages now. Over the years, the service has

clarion or trumpet without a reed), begin their performance.

According to a local of Markandeswar Sahi, Lord Jagannath's chariot, Nandighosha, will not proceed until Subhas Chandra Mohanty plays the ceremonial trumpet Bije Kahali.



The Mohantys have been carrying out the ritual for years and the family is a member of the *Kahalia* group of servitors. For every chariot festival for the past 13 years, he has had to perform this task. The ceremony had been carried out for 35 years prior to him by his older brother. "We should be proud that we have this chance to serve the Lord. I experience a different kind of strength each time I do this. It puts me in a trance," claims Mohanty.

The trumpet is handcrafted by craftsmen in Cuttack and weighs around 400 grams. The trumpet is created using a unique procedure. It can only be manufactured inside the Puri temple with specific dimensions, continues Mohanty.

They offer more than just chariot festival services. During many significant events of the Srimandir and the Trinity, they blow the bugle as an invocation.

"We provide service year-round. We must sound the trumpet four times each night to signal the beginning of the Lord's many rites. In addition to that, we provide service on holidays and other events," Mohanty says.

According to him, seven members of his family are currently responsible for carrying out the task.

been carried out by my brothers and nephews. I've been in charge of it for more than 20 years. We are *'Ghantuas'* because the temple management designated us, but we fulfill our duty out of love and devotion. We can play nonstop for 20 hours without getting weary," he claims.

Similar to *'Ghantuas,'* *'Kahalias'* are crucial when the gods leave the temple during Ratha Jatra. Before the gods set out on their voyage, *'Kahalias,'* or people who play the *Kahali* (a musical instrument that resembles a

Kangana's indirect jibe at Hrithik

Actress Kangana Ranaut is finally making her debut as a producer with *Tiku Weds Sheru* starring Nawazuddin Siddiqui. Ahead of the film's release, the makers have been dropping interesting promos that are leaving viewers excited.

However, one of the recent promos seems to have backfired for the new producer. Recently, Prime Video took to their official Insta handle to drop a video featuring Nawazuddin Siddiqui where he's seen talking about other stars.

Nawaz is heard saying in the video, "My name is Sheru and people lovingly call me... Sheru only. I'm a Bollywood actor. I'm a big film producer of all types of movies, small and big. See, Shah Rukh, Salman, Aamir... Hrithik wasn't available so that's why he's not here." Now netizens are convinced that it was a deliberate jibe by Kangana at his former lover.

Slamming the *Gangster* actress for using Hrithik for promotion a user asked, "Is this real or some kind of fan edit? Did they take his permission to use his name for promotions?"



Actress Tamannaah Bhatia says she hasn't felt safer around any other actor than with Vijay Varma on the sets of *Lust Stories 2* and referred to him as her 'happy place.'

"The actor's presence provided an unparalleled sense of security, which is crucial in their profession. Feeling safe is essential, especially in challenging film projects. Right from the start, he created an environment where I felt comfortable expressing myself without fear. He effortlessly facilitated the process, making it effortless for me. This aspect is undoubtedly something I admire about him. I'm certainly at a happy place with him," the *Himmatwala* actress said.

Reacting, Vijay said, "Tamannah is an ideal fit for this role. Her passion and eagerness to begin this venture impressed me. Our partnership flowed effortlessly as we shared the thrill of working together, particularly with Sujoy (director). I've seen her brilliance in previous projects like the blockbuster *Baahubali* and *Babli Bouncer*. She has incredible talent, and her character in *Lust Stories 2* is a fascinating enigma."

Tamannaah opens up on her 'happy place'



Ash sued a magazine for ₹2 cr in 1996

Aishwarya Rai Bachchan is a superstar who said what she had to say without mincing her words. Be it about facing violence from Salman Khan or getting replaced in films by Shah Rukh Khan. She has even claimed she is a survivor, and she once slyly confirmed all the rumours regarding Akshay Kumar cheating on his girlfriend.

Yes, the 90s and their iconic gossip. It was rumoured that Akshay and Aishwarya were allegedly a thing in the 90s, and the bond developed while they first met for a swimming pool photoshoot, pictures of which are still viral on the internet. The Khiladi star at that time was dating Raveena Tandon.

But things went downhill when it was reported by a film magazine that Aishwarya Rai was caught with Akshay red-handed by Raveena Tandon. Ash did not tolerate this gossip and sued the magazine for 2 crores for maligning her reputation and image. However, much later, she slyly confirmed that the Khiladi actor did cheat though.



How Tillotama Shome cracked The Night Manager character

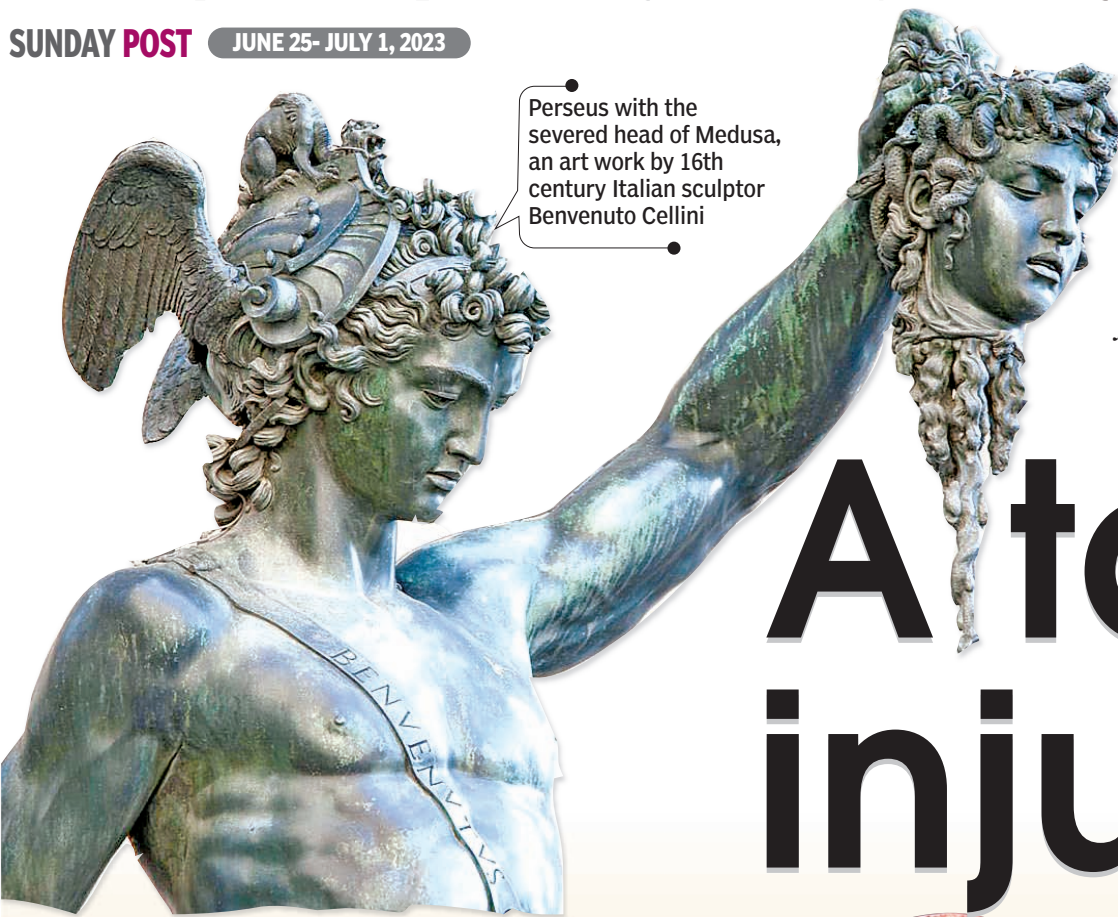
Tillotama Shome, who plays the role of Lipika in the streaming series *The Night Manager*, has shared the trick for cracking her character in the show.

The actress revealed that to get the character right, she focused on her walking and talking style.

Opening up about the preparations, Tillotama said, "For my character Lipika, I just had to pay attention to her walking and talking style. Multiple discussions with my directors really helped in fully fleshing out the small and big details. For example, after every location scout my directors, Sandeep Modi and Priyanka Ghose would personally show me spaces that they would have envisioned to shape Lipika. It felt really lucky to have directors who would share so much with me and this really pushed me to do more."

The Night Manager: Part 2, which stars Anil Kapoor and Aditya Roy Kapur in the lead, is set to drop on Disney+ Hotstar on June 30.





Perseus with the severed head of Medusa, an art work by 16th century Italian sculptor Benvenuto Cellini

Although the story of Medusa is tragic, it also has elements of bravery and optimism. She is considered a role model for all women who have been made to feel like monsters in various ways

A tale of injustice

In our society, rape survivors are often wronged rather than supported, and here a woman is often seen standing against another rather than challenging patriarchy.

This is not only a mirror of the present; nearly identical conditions existed as far back as 2,700 years ago.

She was a stunning priestess serving a goddess of a temple's presiding deity. More people would come to see the priestess than to worship the goddess because she was so endearing. So much so that the Sea God once yearned for her because of her beauty, but when she resisted his overtures, he violently raped her inside the temple.

What followed was extremely deplorable. Instead of supporting her, the goddess cursed her, making her one of the most horrifying creatures on earth, and left her in the middle of the ocean, where the priestess's tormentor lived.

In spite of the fact that all civilizations believe their gods to be incredibly benevolent, in this case it was the gods that transformed a lovely girl into a monster.

The tale of Medusa, the temple priestess, is a tragic and one of the earliest myths in Greek history.

This week's **Sunday POST** explores how Medusa evolved into the terrifying figure she is today.

Mortal among the siblings

Poet Hesiod of 700 BCE, in his *Theogony*, depicts Gorgon sisters as monsters born from the blood that spurted out when the castrated Uranus was chopped up and tossed into the sea.

Anyone who gazed upon these three sisters -- Euryle, Stheno, and Medusa-- would turn to stone because they were so repulsive.

Of the three sisters, only Medusa was mortal; the other two remained ageless and immortal.

Medusa's story of turning into a monster

She was a priestess of Athena, the god of



AN AI GENERATED IMAGE OF MEDUSA

wisdom and battle. Young women must be virgins and commit their life to the goddess in order to serve Athena.

Due of Medusa's exceptional beauty among mortals, many men competed for her attention. Poseidon, the god of the sea, was no different. He was also drawn to her because of her status and beauty.

It is important to note that Poseidon and Athena were enemies. Poseidon devised a plan to avenge Athena after seeing Medusa.

By raping Medusa on the steps leading up to her temple, Poseidon humiliated Athena. The Sea God then abandoned his helpless, defenceless victim on the temple steps. Fearing the worst, Medusa pleaded with Athena for mercy.

Athena, however, was furious and cursed Medusa for breaking her and her priestess oath. If that wasn't punishment enough,

Athena also exiled her to a remote island where she would spend the remainder of her ill-fated days alone. Many people thought Medusa was a lovely young woman. But Athena made sure that no one would ever be able to see her again like that. Medusa was endowed by Athena with stony eyes, snake hair, enormous metal wings, chicken legs and cracked skin. From that moment on, Medusa would turn anyone who gazed at her into stone. Men only came to her island to kill her.

Her apprehension over using her powers eventually gave way to rage, and she hated the gods for ruining her life. Medusa then exacted revenge on all the men who had come to murder her. The son of Zeus, Perseus, had to behead her in order for him to be able to rescue them. Some claim that she yearned for this to happen.

End of Medusa

Many years after Medusa turned ugly, Perseus, armed with weapons and gifts from the gods, ventured into her island to save his mother. Perseus outwitted Medusa and severed her head using a sword and crown from Zeus, a mirror shield from Athena and flying shoes from Hermes. When Perseus finally murdered Medusa, her blood gave birth to Chrysaor, the golden warrior, and Pegasus' winged horse. They were said to the children of Poseidon. In order to adorn her shield and defend herself from her adversaries, Athena utilised her head.

Connection with modern society

Throughout history, Medusa's tale has been told innumerable times. It's a tragic, depressing, and ultimately vindictive tale. However, the conditions offer numerous opportunities to connect her story to contemporary social system. Women have been mistreated, harmed, and denigrated by males for centuries, much like Medusa. Women didn't ask for respect until recently. They have been treated like monsters, much like Medusa, despite having done nothing wrong.

Over time, the image of Medusa evolved to represent ugliness, rage, and dread. Whenever possible, men demonise women by making Medusa out of them. Her narrative also demonstrates resilience, strength, and courage. Medusa persevered and fought back against her oppressors despite the many obstacles she faced.

She is a role model for all women who have been made to feel like monsters in various ways.

Women today take a stand and fight back, much as Medusa did when males mistreated her and exacted revenge. It's time for society to stop fearing or mistreating them and start appreciating them as strong, beautiful human beings. Although the tale of Medusa is tragic, it also has elements of bravery and optimism. Life can be difficult or gloomy, but there is always light at the end of the tunnel.

Monalisha



PHOTO : KAMAL PHOTOGRAPHY