THE STRUGGLE FOR SELF-AWARENESS AS REFLECTED IN MARK RAVENHILL’S PLAY SOME EXPLICIT POLAROIDS

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Abstract
The concern with self-awareness has dominated the Western philosophy and literature being reflected mostly through the ancient Greek motif “know thyself”. The awareness of the self would promote one’s identity as a unique entity, which should be capable of expressing individual thoughts and experiences in order to confer moral significance to one’s actions.

The present study focuses on Mark Ravenhill’s play Some Explicit Polaroids which offers a portrait of the societal chaos in a desensitised London, where human life and emotions are commodified and engender the human potential for genuine feelings and expression of moral judgement, thus thwarting the creation of true relationships. Through the characters of his play, Ravenhill generates an awareness of the moral vacuum, which is created as a result of indifference or/and violence of the government apparatus which forces the individual to develop survival mechanisms that abandon altogether the moral significance of their actions and, respectively, any concern with the development of an authentic self. Nadia, a character in Ravenhill’s play, who lacks individual
critical judgement and self-knowledge, forms her identity in terms of transaction and exchange that allows her to be easily objectified. This research explores Nadia’s attempt to regain self-value and self-awareness in terms of the transformative power of negativity and will to truth as the transgression and destabilization of the illusion of perfections as to bring the conflictual state into focus by posing the lethargic values and disintegration of faith which are inherent in the happy world myth.

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References

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Key Words: Mark Ravenhill, some explicit polaroids, consumerism, globalisation.

1. Introduction.

Some Explicit Polaroids is one of the most sensational plays reflects consumerist culture of 2000s twenty something is described as. *Corresponding author. Tel. It is easily seen that Helen’s political ambitions have been decreased to struggling for public transport between housing estates and shopping malls. Though Nick’s first encounters with the minutiae of everyday life leave him disoriented, Helen refuses to let him stay with her, and she suggests that: “You start with the little stuff [...] bit by bit you do what you can don’t look the bigger picture, you don’t generalize” (Ravenhill, 2001, p.236). Mark Ravenhill trained at Bristol University. His first full-length play, Shopping and Fucking, open ed at the Royal Court Theatre, Upstairs, in September 1996. It transferred to the West End in June 1997 and opened in New York in January 1998. It has subsequently been produced all over the world. His other plays include Faust, Handbag and Some Explicit Polaroids. show more.

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