

ZEITGEIST

READING ON CONTEMPORARY CULTURE

STUDY MATERIAL

SECOND SEMESTER

COMMON COURSE : ENG2 A04

For

BA/BSc/BCom
(2019 ADMISSION)



UNIVERSITY OF CALICUT

SCHOOL OF DISTANCE EDUCATION

Calicut University P.O, Malappuram, Kerala, India 673 635

19005

UNIVERSITY OF CALICUT

SCHOOL OF DISTANCE EDUCATION

STUDY MATERIAL

SECOND SEMESTER

BA/BSc/BCom

(2019 ADMISSION)

COMMON COURSE :

ENG2 A04 : ZEITGEIST-READING ON CONTEMPORARY CULTURE

Prepared by:

1. ***Sri. Hanan Hassan,***
Assistant Professor on Contract, PTM Govt. College, Perinthalmanna.
2. ***Sri. Vimeesh M S,***
Assistant Professor, PTM Govt. College, Perinthalmanna.
3. ***Smt. Saheena M,***
Assistant Professor, PTM Govt. College, Perinthalmanna.

Scrutinized by:

Dr. Abida Farooqui,
Asst. Professor, PTM Govt. College, Perinthalmanna

Layout: 'H' Section, SDE

©

Reserved

	CONTENT	PAGE NO.
<i>MODULE I</i>	Indian Constitution and Secularism	5 – 15
<i>MODULE II</i>	Sustainable Environment	16 – 27
<i>MODULE III</i>	Gender	28 – 43
<i>MODULE IV</i>	Human Rights	44 - 64

MODULE I

Indian Constitution and Secularism

SHOULD THE ASSASSIN OF GANDHI BE KILLED?

Pearl S. Buck

Introduction

Pearl Sydenstricker Buck was an American writer and novelist. As the daughter of missionaries she spent most of her life before 1934 in China. Her novel *The Good Earth* was the best selling fiction in 1931 and 1932. In 1938 she was awarded the Nobel Prize in Literature “for her truly epic descriptions of peasant life in China and for her biographical masterpieces.”

On 30th January 1948 India witnessed the tragic assassination of Mahatma Gandhi at the Birla House in New Delhi. Nathuram Vinayak Godse was his assassin. Gandhi’s greatest weapon was non-violence. His life and teachings touched people outside India and inspired movements for civil rights and freedom across the world. He has inspired people around the world and Pearl S. Buck, the American writer and novelist was one among them. In her words: “Mahatma Gandhi came and stood at the door of India’s destitute millions, clad as one of themselves.”

I. Answer the following questions

1. According to Pearl S. Buck, _____ is the only commonsense of human beings.

- a. Violence b. Fearlessness c. non violence d. Silence

Ans: Non-violence

2. Men wind confusion and entanglements because they are afraid of _____.

- a. Violence b. NonViolence c. Simple Truth d. Conscience

Ans: Simple truth

II. Answer the following questions in a sentence or two:

1. What is more powerful than bombs and weapons?

The force of a great good spirit.

2. Why did the people believe in Gandhi?

He put his words into practice and people saw this was true.

3. What does the world long for?

The world longs for peace and peacemakers

4. Who are the lot referred to as the lovers of violence?

The ignorant, stupid, the inventors of atom bombs, the generals, the captains, the sergeants and the little soldiers.

5. What is the fate of those who rebel against the lovers of violence?

The warmongers will end them in the pull of a trigger, in a flash or in a blast.

III. Answer the following questions in a paragraph:

1. Why do the inventors of atom bombs love violence?

Atom bombs bring epic destruction. It is the stupid, ignorant man’s response to all that he fears, all that he hates and to all those who rebel against him. They think the world is a better place when everything is replied with ‘war’. The inventors of atom bombs are those who use it on innocent people and powerless nations. Mahatma Gandhi strongly rejected protests by means of

violence and highly recommended non-violence to the world nations. He confronted violence as the gravest sin, for violence only brings more violence. Gandhi famously said. “An eye for an eye makes the whole world blind.”

2. What proves Gandhi’s righteousness?

Gandhi was truth. He knew he was right and the world knew he was right, even his murderer knew he was right. Truth is simple to follow. The followers of violence distort truth and simple truths are feared. The world no more needs violence, hatred or quarrels but peace and peacemakers. Non-violence was the ultimate truth to which Gandhi was inclined. His principles and teachings made sense to the common people. His was the voice of the many Indians. His life exemplified whatever he taught his followers. In that contained his greatness. He was indeed a simple man with great wisdom.

3. What will happen if Gandhi’s assassin is released?

Pearl S.Buck comes up with a non- violent punishment for the assassin of Gandhi. She says he should be released from the heavily guarded prison. He wouldn’t be welcomed by anywhere. He cannot hide anywhere in this world. He could never escape what he has done! In fact there is no escape from one’s own conscience. Women and children would despise to go near him and none would want to shake hands with him for those hands are the hands that killed Gandhi. He would be an outcast everywhere, even among his friends. He would be haunted by Gandhi’s own spirit. All these would be utter mental torture for him and lead to his destruction. If he has a conscience it would be his regeneration because through salvation there is peace and Gandhi loved to forgive.

IV. Answer the following in about 300 words:

1. Discuss Pearl S. Buck’s portrayal of Mahatma Gandhi in her essay.

On the death of Gandhi, Pandit Jawaharlal Nehru mourned: “the light has gone out of our lives and there is darkness everywhere.” He was a man of great visionary to bring India forward. Gandhi was only one. His voice was single, gentle and full of wisdom. It was the voice of conscience in our troubled lives. Gandhi was truth. He knew he was right and the world knew he was right, even his murderer knew he was right. Truth is simple to follow. The followers of violence distort truth and simple truths are feared. The world no more needs violence, hatred or quarrels but peace and peacemakers. Non-violence through Ahimsa and Satyagraha were the ultimate truth to which Gandhi was inclined. His principles and teachings made sense to the common people. His was the voice of the many Indians. His life exemplified whatever he taught his followers. In that contained his greatness.

The lovers of violence often do not realize that great words and great teachings are etched into society in positive ways. Gandhi has done his part. Though the indomitable figure is out of our lives, it is the people of India who must take up his qualities and follow it in their lives and move India forward. As Albert Einstein famously said: “Generations to come, it may be will scarce believe that such a one as this ever in flesh and blood walked upon this earth.” That was his disposition. He did not wish punishment even for his enemies. Gandhi was often in prison and he might not wish his murderer confined to a prison. His life was ideal, a perfect example for everyone to look on. He was the ‘great leader’ of ‘moral and right’.

PREAMBLE TO THE CONSTITUTION OF INDIA

Introduction

The Preamble of India is totally different from the preamble of other countries as it is elaborate, and the main reason behind it is that it gives a brief view of who made the constitution, what is its source, and what are the sanctions behind it. What is the nature of the polity which is sought to be established by the Constitution and what are its goals and objective?

The Preamble does not grant any power but it gives direction and purpose to the Constitution. It outlines the objective of the whole Constitution. The Preamble contains the fundamental of constitution. As regard the nature of the Indian Polity, the Preamble to the Constitution declares India to be a Sovereign, Socialist, Secular Democratic Republic. The term Sovereign denotes that India is subject to no external authority and that the state has power to legislate on any subject in conformity with constitutional limitations. The term Democratic signifies that India has a responsible and parliamentary form of government which is accountable to an elected legislature. The Supreme Court has declared democracy as the basic feature of the Constitution. The term Republic denotes that the head of the state is not a hereditary monarch, but an elected functionary.

As to the grand objectives and socio-economic goals, the achieving of which the Indian Polity has been established, these are stated in the Preamble. These are to secure all its citizens social, economic and political justice; liberty of thought; equality of status and opportunity, and to promote among them fraternity so as to secure dignity of the individual and unity and integrity of the Nation.

Exercises

I. Answer the following questions:

1. What does the term “preamble” mean?

- a. Conclusion b. preface c. post script d. closing comment

Ans: Preface

2. Who was the chairman of the Constituent Assembly?

- a. Dr. S. Radhakrishnan b. Dr. Rajendra Prasad
c. Dr. B.R Ambedkar d. H.C Mukherjee

Ans: Dr. Rajendra Prasad

3. The Constitution of India derives its authority from _____

- a. The Constituent Assembly b. The drafting Committee
c. The People of India d. None of these

Ans: The people of India

4. The preamble to Indian Constitution has been amended by the _____ Constitutional Amendment Act-1976

- a. 44th b. 46th c. 42nd d. 62nd

Ans: 42nd

II. Answer the following in a sentence or two:

1. Why is the Preamble called the ‘identity card of the Constitution’?

The Preamble is the essence of the constitution.

2. What are the new words added to the preamble by the 42nd Constitutional Amendment Act-1976?

Socialist, secular and Integrity.

3. What are the objectives of the Constitution set by the Preamble?

To secure to all its citizens social , economic and political justice; liberty of thought; equality of status and opportunity, and to promote among them fraternity so as to secure dignity of the individual and unity and integrity of the Nation.

III. Answer the following Questions in a paragraph:

1. The significance of Preamble in the constitution of India.

The term preamble refers to the introduction or preface to the constitution. The significance of the Preamble lies in its components. It embodies the source of the Constitution i.e., the people of India. The terms sovereign, socialist, secular, democratic and republic in the Preamble suggests the nature of the state. The ideals of justice, liberty, equality and fraternity reflect the objectives of the Constitution. The independence of India earned through struggle for independence is sought to be emphasized in the Preamble. The Gandhian ideals are aimed to be secured by the incorporation of the word 'socialist' in the Preamble by the 42nd Amendment. To emphasize these values the Constitution framers have resorted to the use of the concepts like justice, liberty, equality and fraternity. The unity and integrity of the nation is sought to be secured in the Preamble and by the provisions of fundamental duties and single citizenship in the Constitution. The Preamble embodies the basic philosophy and fundamental values on which the Constitution is based. It very well reflects the dreams and aspirations of the founding fathers of the Constitution.

IV. Answer the following questions in about 300 words:

1. Explain the salient features of the Preamble of the Constitution of India.

The term '*Preamble*' refers to the introduction or preface to the Constitution. The significance of the Preamble lies in its components. It embodies the source of the Constitution i.e., the people of India. The terms sovereign, socialist, secular, democratic and republic in the Preamble suggest the nature of the state. The ideals of justice, liberty, equality and fraternity reflect the objectives of the Constitution. It also contains November 26, 1949 as the date of adoption of the Indian Constitution.

The philosophy of the Indian Constitution is reflected in the Preamble. The independence of India earned through struggle for independence is sought to be emphasized by the use of the word 'Sovereign' in the Preamble. The Gandhian ideals are aimed to be secured by the incorporation of the word 'Socialist' in the Preamble by the 42nd Amendment. The same amendment inserted the word 'Secular' to reflect the secular nature of Indian society. The word 'Republic' in the Preamble indicates that India has an elected head, though indirectly elected, the Indian President is the choice of the people of India. These values are further strengthened by the word 'Democratic' in the Preamble. To emphasize these values the Constitution framers have resorted to the use of the concepts like justice, liberty, equality and fraternity. Social, economic and political justice are to be secured through the provisions of Fundamental Rights. Liberty is

guaranteed to the individuals through the provision of Fundamental Rights, which are enforceable in the court of law.

The unity and integrity of the nation is sought to be secured by the use of the word 'Fraternity' in the Preamble and by the provisions of fundamental duties and single citizenship in the Constitution. The use of these words in the Preamble shows that it embodies the basic philosophy and fundamental values on which the Constitution is based. It very well reflects the dreams and aspirations of the founding fathers of the Constitution. The claim that the constitution is derived from the people is justified because of its broad-based popular acceptance ever since it came into force.

The very first sentence of the preamble declares India to be a Sovereign Socialist Democratic Republic. The term 'sovereign' implies that India is internally supreme and externally free. State authority of India is supreme over all men and all associations within India's territorial boundary. This is India's internal sovereignty. The terms socialist and secular were added to the Preamble by 42nd amendment in 1976. Secularism is a glaring necessity in India's socio-political context. Inhabited by people of all faiths, it is imperative that India does not accept any religion as the state-religion. India's secularism ensures that religious minorities do not suffer from a sense of inferiority as do the minority communities in Pakistan or Bangladesh. The terms 'Democratic' and 'Republic' in the Preamble are very important. India's aim is to build up not only a democratic political system but also a democratic social system.

India joined the Commonwealth by her "free will." In India popular elections give legitimacy to our rulers. A system is republican where no office of the state is held on the basis of hereditary prescriptive rights. In India every office of the state from the highest to the lowest is open to every citizen. Any citizen may occupy any office on the basis of merit. Thus, headship of the state is not hereditary as in England, nor is it based on military power as in dictatorial regimes.

To build up an ideal democracy, the Preamble emphasizes justice, liberty, equality and fraternity as political ideals. These ideals listed in the Preamble are, according to Prof. Barker, the quintessence of western democracy. The ideal of justice implies a system where individuals can realize their full potentialities. In the view of our founding fathers it is not enough that there is political or legal justice. Political and legal justice is a myth unless accompanied by social and economic justice. Social justice implies that all social discriminations like caste differentiation must be ended. Economic justice implies that economic exploitations should be ended. However, social and economic justice still remain unrealized dreams. The ideal of liberty aims at ensuring these freedoms which make men really free. Liberty to be meaningful must mean liberty of thought, expression, belief, faith and worship.

The idea of equality is aimed at removing discriminations between citizens. This is particularly important in the Indian society, vitiated by caste system and untouchability. But here again one should remember that equality in the social arena is bound to be empty unless accompanied by economic equality. Finally, fraternity as an ideal is sought to be fostered to ensure the dignity of the individual and unity of the nation. One should however note that a fraternal feeling among Indians would grow only in proportion to the realization of the ideals of justice, liberty and equality.

TOBA TEK SINGH

Saadat Hasan Manto

Introduction

Saadat Hasan Manto is an Urdu short story writer who wrote much about the communal killings of 1947. His stories are best known to have depicted the partition of the sub continent immediately following independence in 1947. He produced 22 collections of short stories, a novel, five series of radio plays, three collections of essays, two collections of personal sketches. Much of his writings are translated into English.

Summary

The greatest of Manto's 1947 stories is 'Toba Tek Singh'. The madness that has gripped the subcontinent permeates even the lunatic asylums and the great decision makers of the two countries decide that since there has been such a transfer of populations as well as assets, it is only logical that non-Muslim lunatics should be reported to India and Muslim lunatics in India transferred to Pakistan. On the day of the great exchange, there is only one man, Bishan Singh, who refuses to leave because he wants to stay where he was born and where his family lived, the town of Toba Tek Singh in Pakistani Punjab. The exchange takes place at the common border of the two countries. They try to push him across the line into India, but he does not move because he wants to live neither in India nor in Pakistan, but in Toba Tek Singh. They let him stay standing in no-man's-land because they tell each other that he is only a harmless old man. As the morning breaks, Bishan Singh screams just once, falls and dies. "There, behind the barbed wire, on the other hand lay Pakistan. In between on a bit of earth, which had no name, lay Toba Tek Singh."

Exercises

I. Answer The Following Questions:

1. In which Pakistani city was the lunatic asylum situated?
a. Lahore b. Karachi c. Islamabad d. Rawalpindi

Ans: Lahore

2. Roop Kaur was the _____ of Bishan Singh.
a. Wife b. mother c. daughter d. Daughter-in-law

Ans: Daughter

3. What was the real name of Toba Tek Singh?
a. Kishan Singh b. Viswambar Singh
c. Bishan Singh d. Kishon Singh Aaron

Ans: Bishan Singh

4. What is Zamindar in Toba Tek Singh?
a. A newspaper b. A magazine c. A journal d. A book

Ans: A newspaper

II. Answer the following questions in a sentence or two:

1. Why did one of the lunatics climb up a tree?

He was disoriented by the confusion created out of Hindustan-Pakistan.

2. Who is Qaid –e-Azam?

Mohammed Ali Jinnah

3. Who declared himself to be Qaid-e-Azam, Muhammed Ali Jinnah?

A Muslim from Chiniot whose name was Muhammed Ali declared himself to be Qaid-e-Azam. He was an active member of the Muslim League.

4. Why did Hindu lawyer in Asylum go mad?

He loved a girl and when Partition came; Amritsar, where his beloved was, belonged to India and he was in Lahore, Pakistan.

5. What was Bishan Singh's question to the man who believed that he was God?

Bishan Singh asked him where was Toba Tek Singh, in Pakistan or India.

6. How did the Muslim friend from Toba Tek Singh who came to visit Bishan Singh introduce himself?

He did not introduce himself. He started the conversation talking about Bishan Singh's family. It is understood that he is a close friend of the family.

7. What was the response of the Anglo-Indian inmates of the asylum, when they realized the English had given Hindustan Freedom?

They were not elated by the news. In fact they were worried if they won't get English breakfasts and must be forced to eat Indian chapatti.

8. Explain ' In the middle on a stretch of land that had no name, lay Toba Tek Singh'

In the border of the two countries, Bishan Singh was allowed to stand in a no-man's –land as he neither wanted to move to Hindustan nor the guards allowed him to Pakistan. Finally next morning he was found dead there.

9. What is the significance of the asylum in the story?

Manto wanted to show real madness is not within the lunatic asylum but with those who trouble the innocents in the name of communalism.

III. Answer the following in a paragraph

1. Identity in Toba Tek Singh

Manto brings alive the most traumatic episode in the history of the subcontinent. He brings out the confusion prevailing at the time of separation. Manto's 'Toba Tek Singh' mainly focuses on the fear of lost identities at the time of forced morbidity. Many inmates of the lunatic asylum find it hard to understand when they are asked to move. When the news of Partition reached the lunatic asylum, the inmates reacted differently. Most of them did not even understand the constant rigmarole of Hindustan/Pakistan Pakistan/ Hindustan. Some Sikh lunatics in the asylum did not know where on earth is Hindustan. They showed their disinterestedness by saying they did not know to speak Hindustani language. Religious divisions made no meaning among loving hearts.

The whole idea of a separate nation to all Muslims and Hindu /Sikhs and moving across borders were meaningless to the innocent hearts.

2. Give an account of the lunatics in the asylum.

The lunatic asylum consisted of people from all religions and no religion. Some of them were not lunatics at all. They were murderers. They were kept there by their family to protect from guards. Most of them were confused about the Pakistan Hindustan rigmarole. Most of them did not want to leave the asylum. Some Sikh people did not want to go to Hindustan because they said they did not know how to speak their language and Hindustanis were arrogant people. One man showed his protest by climbing up a tree and when ordered by guards to come down he climbed even higher. He came down and cried bitterly hugging his friends. There was a Muslim from Chiniot, who claimed he is Mohammed Ali Jinnah, Quaid-e-Azam. There was a lawyer who lost his sanity when his beloved, from Amritsar was now part of Hindustan. There was another man who bathed fifteen times daily, gave up bathing altogether. There were some Anglo-Indians who were sad to know that the British have left India. They thought they will have to eat Indian Chapati instead of English cuisine. There was another man who declared him to be God. There was a Sikh, who never slept or sat for years. His feet were swollen from standing too much. He listened about the matter of taking Sikh lunatics to Hindustan with great seriousness and sometimes muttered gibberish. His name was Bishan Singh and he kept on asking where is Toba Tek Singh.

3. Explain the significance of the title “Toba Tek Singh”

According to legend there was a kind hearted man who served water and provided shelter to worn out travellers irrespective of their caste and creed. ‘Toba means pond, which eventually was called Toba Tek Singh. Manto portrays a social and psychological territory in which madness is the reigning norm. Manto wanted to show no world is born out of political turmoils and names of places are just irrelevant. In the end, humanity matters. In the legendary story the place got its name after a religious leader who was kind hearted. In the turmoil of fanaticism and communalism, people never bothered where Toba Tek Singh is. Only one man's quest remained.

4. What is the picture of partition that emerges from the story?

Partition was the outcome of the thirst for power. It was a traumatic event in the history of the Indian subcontinent. In ‘Toba Tek Singh’ Manto portrays a disturbing picture of Partition and its outcomes on the inmates of a lunatic asylum. Real madness is not in mental asylums but here in the society which has turned blind of communal hatred. The inmates’ response to the news is horrifying and disturbing. Their protests are in the most innocent ways like climbing up a tree and refusing to come down or giving up bath or crying at the thought of missing his friends. Lovers and families split by imaginary borders are the victims of this nationalistic evil. They resisted to the last moment in their harmless ways. Many were brought to the border by lorry and in that cold weather officers found it hard to put off the chaos. Some refused to get down from the lorry, some ran wildly, some ran nakedly, some cursed and shouted and some others cried and wailed. Even

women created troubles for the guards. Most lunatics were not in favour of the transfer because they could not comprehend the reasons for being uprooted from one place to another.

5. Comment on the ending of Toba Tek Singh.

Bishan Singh's usual quest of where Toba Tek Singh is never answered. At the border he asked one of the guards where is Toba Tek Singh. The official laughed and said it is in Pakistan. On hearing this he refuses to move to Hindustan and ran to the remaining group waiting for their turn. He refused to move and yelled Toba Tek Singh is here. As he was a harmless man he was allowed to stay there. Next morning a loud cry was heard and Bishan Singh was found lying prostrate on the ground. In the middle, on a stretch of land he died on a piece of no man's land believing it to be his Toba Tek Singh.

IV. Answer the following questions in about 300 words:

1. Consider lunacy as a metaphor of communalism.

India was a land where the Hindus, Muslims and the Sikhs lived in unity, peace, harmony and brotherhood. Because of the divide and rule policy of the British, seeds of communalism were thrown to the hearts of the people. The power hunger politics made many to leave their land and home and be refugees on the other side. Thousands were killed on both sides.

Manto takes a detached stance and hardly criticizes Partition. He is neither in favour of India nor of Pakistan. The lunatics in the asylum do not even know what is Pakistan and why they should leave. Heated discussions take place in the asylum. One man thinks Pakistan is a place in India where they manufacture razors. Another man shouts 'Pakistan Zindabad' and slips down the bathroom floor. One man declares himself to be God. A lawyer lost his sanity when Amritsar, where his beloved belonged, was made part of India. Real madness is not inside the asylum but with those fanatics who preach violence. A government following true secularism is the only reply to communalism.

2. Analyze Toba Tek Singh as a caustic satire on the absurdity of partition.

Satire is the use of humour, irony exaggeration or ridicule to expose and criticize people's stupidity of vices. Satire is the best weapon to attack and show the stupidity of a government. Manto skillfully does this in his short story Toba Tek Singh by making its setting a lunatic asylum in Lahore.

Through the innocent protests and gibberish of the inmates of the asylum, Manto makes us realize real lunacy is with the government who pluck out these people from their rootedness. What has both the nations gained out of this religious divide. What meaning has religion gained over love and brotherhood? Only questions remain at the expense of common people's lives. Manto's short story is a piece to think about for all times. Madness is used as a metaphor to shed light on the absurdity of the whole exercise of Partition. Let us promise we won't repeat history.

FREEDOM

Rabindranath Tagore

Introduction

Rabindranath Tagore was one of the prominent figures of nineteenth century Bengal, India. In addition to his many sided literary activities, he was also interested in the common people and worked for social reform. He started an experimental school at Shantiniketan where he tried his Upanishadic ideals of education. He was also a part of the Indian Nationalist Movement. For the world he became the voice of India's spiritual heritage; and for India especially for Bengal, he became a great living institution.

In the poem 'Freedom' through his non-sentimental and visionary approach he states the need for freedom to begin from each and every individual heart and then it could be felt in the airs.

I. Answer the following questions

1. In which year did Tagore win the Nobel Prize?

- a. 1913 b. 1923 b. 1933 d. 1903

A: 1913

2. Which of the following is not a work by Tagore?

- a. *Geetanjali* b. *Geetimalya* c. *Anandamath* d. *Manasi*

A: *Anandamath*

II. Answer the following questions in a sentence or two:

1. What is meant by the phrase "Puppet's World"?

India, the motherland is like a puppet under the colonial powers.

2. What does the phrase "beckoning call of the future" refer to?"

Future promises India, freedom and independence and brighter years ahead.

3. What is referred to as "burden of ages"?

It refers to old customs and conventions, social evils, colonization etc.

4. Explain the figure of speech used in the line, "burden of ages, bending your head, breaking your back."

Personification (India is compared to an old human). Also there is alliteration in the words burden bending, break, back.

III. Answer the following questions in a paragraph:

1. Images of Colonialism in "Freedom"

Tagore's "Freedom" is set in the political scenario of India under British rule. The call for urgency of freedom is evident throughout the poem, and this call for freedom is demanded through various images of colonized India. India was under various imperial powers. India was a

colony not only to Britain but also to earlier colonizers like the Dutch, French and Portuguese. India is compared to an Old woman, the motherland, who has bend due to the burden of age old customs and social evils she is carrying. Due to continuous overpowering of foreign powers her back is breaking. In the following lines India is even compared to a sail boat aimlessly floating and also to a puppet dancing to the instructions of thoughtless master.

2. Patriotism a theme in Tagore's "Freedom"

Tagore's patriotism is clear in the opening lines itself. The poem is concerned with India's freedom struggle. Tagore calls out to the motherland to free from fear, from the shackles of oppression, from fear of the outsiders. The reader experiences the weight of colonial powers from which Tagore seeks to save his beloved country. Tagore's patriotism permeates this poem as he decries the "master" beneath whom his "motherland" serves as a "puppet"-but in truth as a slave. Freedom is where the mind is without fears.

IV. Answer the following questions in about 300 words.

1. Define the concept of freedom based on Tagore's "Freedom".

Freedom is a patriotic poem by Tagore, The Bard of Bengal. He bought fame by being the first non European to get the Nobel prize in Literature in 1913, especially by his outstanding book 'Gitanjali'.

Through the alliterative use of the 'f' sound in the words 'freedom', 'from' and 'fear', he emphasizes the urgency of his call for Indian independence. The word "freedom" is repeated throughout, to express the poet's deep wish for independence from the oppression of imperial powers. He represents his motherland as aged, breaking her back, blinding her eyes. India doesn't foresee a bright future because she is kept submissive by colonial powers.

India is stagnant from the shackles that bind her. Tagore insists her to break free from oppression. India should awaken from the long slumber of inertness and seek future promises. She should abide by truth alone and her victory is not far. One must not succumb to such adverse destiny but sail away from "blind uncertain winds". Here India is compared to a sail ship which floats in response to thoughtless commands of the whites, repeating the same mistakes. A master and slave picture is given by comparing India to a puppet in imperial hands, whose moves are determined by the master. India must seek freedom from the insult of being a puppet under the brainless master's control. Thus true life is not lived here when movements and habits are watched and controlled. Unless there is freedom, the country can never progress.

India should have the courage to throw away the White establishments because they are least bothered about the welfare of Indians. Unless we shake of this fear, the shackles that tie us to darkness and ignorance will bind us even harder. An unreal life is being led under the rule of foreigners in one's own land. Tagore makes use of appropriate metaphors to evoke patriotic spirit in the reader.

MODULE II

Sustainable Environment

THE END OF LIVING - THE BEGINNING OF SURVIVAL

Chief Seattle

Introduction

Chief Seattle (c 1780—June 7, 1866) was a chief of Duwamish tribe of the Native Americans in western Washington and metropolitan Seattle. In 1854, the government of the United States of America made an offer for a large area of Indian land and promised a ‘reservation’ for the Indian people. Chief Seattle’s reply to the proposal—the prose passage named ‘The End of Living and the Beginning of Survival’—remains a most beautiful and profound statement on environment and related issues. There is a great deal of controversy surrounding the speech of 1854. There are many conflicting pieces of information, various versions of the speech, different dates and debates over its very existence.

Summary

This is an inspiring speech delivered by Chief Seattle, a Native American leader, as a response to an offer made by the President of the United States to buy their land. He feels and argues that it is impossible to buy or sell natural resources like air, water and land because we do not own them. They are a gift. He says that every part of the earth is sacred to him and his people; they are a part of the earth and the earth is a part of them. Even the souls of the Native Americans do not leave their land. Instead, they make it their permanent residence, unlike in the belief systems of mainstream religions. In short, the earth is not an inanimate tract of land, but a living presence to be treated with love, care, respect and fear. But the worldview of white men is entirely different. For them, it is an object to be tamed, conquered and exploited to the full, until it ceases to be useful. For Native Americans, on the contrary, all natural phenomena are their own siblings. It is true that the President has promised to take care of them like a father. He has also promised to give them a special area where they can continue living with all their rites, rituals and other cultural practices. But still the sale is going to be difficult as the pangs of parting with such a dear and sacred place are excruciating. The Chief suggests some conditions. If at all the transaction takes place, white men should remember that land is sacred and inviolable. They should also teach their children the same. The Chief wants white men to treat rivers and beasts as their own brothers, not to be seen through a utilitarian perspective. They have seen white men pollute rivers and shoot animals for the sake of fun. The reality is that every object in the nature is connected to each other. Whatever happens to animals and land will happen to us sooner or later. No one can escape this fate. The earth does not belong to us but we belong to the earth and all are bonded like family members. For his people the din, frenzy and chaos of modern cities are a painful sight. For them simple pleasures of nature are more precious and more important than anything else. They

treat rain, wind and land as living organisms just like humans. Unfortunately the white man has neither the sense nor the sensibility to feel the pulse of nature. Chief Seattle ironically and sarcastically adds that perhaps the problem is with himself and his people—they are uneducated, uncultured and uncivilized!

The holistic vision of the speech is reiterated at the end within a theological framework. There is only one God and He does not discriminate between peoples. White or red, human beings are equal in His eyes. The earth is precious to Him and to harm the earth is to heap contempt on the creator. Destiny is a mystery to the Native Americans too, but they do realize that the changed environment marks the end of living and the beginning of survival.

Comments

It should be noted that from the 1860s to the 1930s, under the Federal Homestead Act, the American government allocated at low or no cost some 246 million acres of land of Native Americans for farm homesteads to about 1.5 million people, almost entirely from the white population. One can argue that animism—the belief that non-human entities have also souls— informs the speech though it is believed that the Chief embraced Roman Catholicism in 1848.

It is obvious that the beliefs of a people almost directly impact on their attitude to nature and other peoples. For example, sacred groves in India remain miniature forests not because people are alive to the dangers of deforestation and its accompanying evils but simply they do not want to incur the wrath of irascible snake gods! Whatever be the underpinning belief system, the net result is desirable: at least some parts of the land remain intact. Similar is the case of animals. Practically all religious groups consider certain animals holy or satanic. Irrespective of the attitudes, the final result is that these animals are shunned from habitats and carefully kept away from culinary habits. The speech raises some interesting questions that deserve deep contemplation. For example it problematizes anthropocentric philosophies and theologies. Have we, the humans, been divinely authorized to dominate the earth and all other organisms? Predictably, we cannot come up with a tailor-made answer. Attitudes vary (often so subtly that we cannot tell one from the other) from culture to culture, from religion to religion. The Biblical god vests some privileges on mankind: “. . . have dominion over the fish and the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” How far is it logical to say that this view has permeated the gamut of western *weltanschauung*? On the other hand, in India many animals are closely associated with deities, as vehicles, servants or symbols. In Vedic literature, Dawn, a female deity, rides a chariot drawn by seven cows and the cow is treated as holy by many sects. The donkey is the vehicle of Shitala Devi, the goddess who is invoked to ward off smallpox, even as her anger can bring it on. Are we to understand that these animals are revered and feared because of their association with divine figures? Are Indians any better than westerners in treating animals?

Exercises

I. Answer the following questions

1. In which year did Chief Seattle make the address titled the End of Living and the beginning of survival?

- a) 1866 b) 1854 c) 1887 d) 1845

Ans: 1854

2. In which language did Chief Seattle make his speech?

- a) French b) English c) Lushootseed d) Spanish

Ans: Lushootseed

3. Whose translation of Chief Seattle's speech was published in Seattle Sunday star in 1887?

Ans: Henri A Smith

4. Whom does Chief Seattle mean by the great chief in Washington?

Ans: Great chief refers to the father of Chief Seattle

5. What does Seattle mean by the smoking iron horse?

Ans: The smoking iron horse refers to the train

6. To which tribe did Chief Seattle belong?

Ans: Suquamish tribe

II. Answer the following questions in a sentence or two:

1. Why does Chief Seattle say that buying or selling the land is strange to Native Americans?

Seattle says that buying their land will not be easy for the Great Chief in Washington, because this land is sacred to them. The shining water in the streams and rivers is the blood of their ancestors

2. What are the different attitudes of the White's and Native Americans to the country of their birth?

The White treats his mother, the earth, and his brother, the sky as things to be bought, plundered sold like sheep or bright beads. But for Americans the country of their earth is sacred.

3. What does Seattle say about the cities of the white man?

The cities of the White man are full of din, frenzy and chaos and the sight of these cities pains their eyes.

4. What does the Native American see the rivers and the earth?

He says that every part of the earth is sacred to him and his people; they are a part of the earth and the earth is a part of them. For them rivers are brothers who quench their thirst.

5. What does Seattle want the white man to teach their children?

Seattle wants the White men to teach their children that the land is sacred and that each ghostly reflection in the clear water of the lakes tells of events and memories in the life of his people. The water's murmur is the voice of his father's father.

6. What is the difference between living and surviving?

Living is a meaningful existence with many activities including hopes for a bright future whereas survival is the bare minimum mode of existence in which a being struggles to remain alive somehow.

7. Explain the sarcasm in the words of Seattle when he says 'I am a savage and do not understand,

When Seattle says that he is a savage, he means that the Whiteman is a savage and he does not understand the sacred earth, trees, rivers, sky, and the beasts and birds, there is no quiet place in the Whiteman's cities. He does not seem to notice the air he breathes, and like a man dying for many days, he is numb to the stench.

8. What will happen to man if all the beats are gone/

If all the beasts are gone man would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to man.

9. How does the Indian look upon water

According to them each ghostly reflection in the clear water of the lakes tells of events and memories in the life of their people. The water's murmur is the voice of their fathers father.

10. What are the conditions laid by Seattle to sell his land to the great chief

The Great Chief must keep the land apart and sacred, as a place where the white man can go taste the wind. The Whiteman must treat the beasts of this land as his brothers. He must teach his children that the earth is the Redman's mother

I. Answer the following questions in a paragraph

1. The different approaches of the Whites and the Native Americans to environment

The speech of Seattle brings out the two world views on environment which are diametrically opposed to each other. The White settler is a representative of western outlook on environment which places man above everything. It is the anthropocentric or human centered concept of ecology. According to this theory, living beings and the nonliving exist for the sake of man. In other words, it is the concept of shallow ecology that the white hold on to. On the other hand, the Red Indian speaks through the author. Seattle strongly advocates the theory of all inclusiveness or the concept of Deep Ecology. He says, "For whatever happens to the beasts, soon happens to man. All things are connected". He asks the white settlers to teach their children that the earth is our mother. Again, "the earth does not belong to man; man belongs to the earth..... all things are connected". This is a direct and convincing affirmation that both the Redman and the White man are the sons of God. Hence they are brothers.

2. Native American criticism of the White man's treatment of mother earth

Speaking on behalf of the Red Indians, Seattle criticizes the Whiteman's attitude towards Mother earth. The Whiteman leaves his father's grave behind. He kidnaps the earth from his children. The earth is not his brother, but his enemy. His appetite devours the earth and leaves

behind only a desert. He forgets his father's grave and his children's birth right. He treats his mother, the earth, and his brother, the sky as things to be bought, plundered, sold like sheep, or bright beads. There is no quiet place in the Whiteman's cities. There is no place to hear the unfurling of leaves in spring, or the rustle of an insect's wings. The Whiteman does not seem to notice the air he breathes. Like a dying man, he is insensitive to the stench.

3. Comment on the passion and feelings conveyed in chief Seattle speech

Chief Seattle feels and argues that it is impossible to buy or sell natural resources like air, water and land because we do not own them. They are a gift. He says that every part of the earth is sacred to him and his people; they are a part of the earth and the earth is a part of them. Even the souls of the Native Americans do not leave their land. Instead, they make it their permanent residence, unlike in the belief systems of mainstream religions. In short, the earth is not an inanimate tract of land, but a living presence to be treated with love, care, respect and fear. But the worldview of white men is entirely different. For them, it is an object to be tamed, conquered and exploited to the full, until it ceases to be useful. For Native Americans, on the contrary, all natural phenomena are their own siblings.

II. Answer the following questions in about 300 words

1. Summarize the major arguments in Chief Seattle's speech

Chief Seattle argues that it is impossible to buy or sell natural resources like air, water and land because we do not own them. They are a divine gift. Every part of the earth is sacred to him and his people; they are a part of the earth and vice versa. Even the souls of the Native Americans do not leave their land. Instead, they make it their permanent residence, unlike in the belief systems of mainstream religions. In short, the earth is not an inanimate tract of land, but a living presence to be treated with love, care, respect and fear. As far as the white man is concerned, land is a mere hostile territory to be tamed, conquered and exploited to the full until it ceases to be useful any longer. For them it is a buyable and sellable commodity unworthy of human emotions. He has no religious, spiritual, genealogical or eschatological associations to the land and naturally there is nothing that ties the white man down to it. Land is uniform all over the world and it is a surface to build noisy cities on. Chief Seattle justifiably fears that the white man's appetite would devour the earth and reduce it into an arid dessert. It is true that the President has promised to take care of the Native Americans like a father. He has also promised to give them a special area where they can continue living with all their rites, rituals and other cultural practices. But still the sale is going to be difficult because the pangs involved in parting with such a dear and sacred place are acute. Seattle wants white men to teach their children that the land is sacred and inviolable. He wants them to treat rivers and beasts as their own brothers and to approach nature with moderation. Indians have seen White men pollute rivers and shoot animals for the sake of fun. The reality is that every object in the nature is connected to each other. Whatever happens to animals and land will happen to us sooner or later. No one can escape this fate. The earth does not belong to us but we belong to the earth and all are bonded like family members. For his people the

din, frenzy and chaos of modern cities are a painful sight. For them simple pleasures of nature are more precious and more important than anything else. They treat rain, wind and land as living organisms. Unfortunately the white man has neither the sense nor the sensibility to feel the pulse of nature. Chief Seattle ironically and sarcastically adds that perhaps the problem is with himself and his people—they are uneducated, uncultured and uncivilized!

The holistic vision of the speech is reiterated at the end within a theological framework. There is only one God and He does not discriminate between people. White or red, human beings are equal in His eyes. The earth is precious to Him and to harm the earth is to heap contempt on the creator. Destiny is a mystery to the Native Americans too, but they do realize that the changed environment marks the end of living and the beginning of survival

2. Chief Seattle's speech is a powerful plea for respect of Native Americans rights and environmental values. Substantiate

Seattle's letter to the American Government is a passionate plea for respect on the part of humans for environment as it emphasizes the need for holistic vision, interconnected nature of living organisms, preservation of environment, unitary nature of the universe and a new vision of development. The anthropocentric, utilitarian, materialistic and parochial worldview of white settlers considers earth an inanimate object to be tamed, conquered, plundered and exploited with scant regard for posterity. Land is uniform everywhere with no spiritual values and associations. While one piece of land runs out its utility, they march ahead looking for another. But for Native Americans earth and natural resources are a divine gift—sacred and inviolable. They are a part of the earth and vice versa. Earth is a living presence to be treated with love, care, respect and fear. Everything is interconnected. Whatever happens to animals and land will happen to us sooner or later. For them rain, wind and land are living organisms just like humans. There is only one God and He does not discriminate between peoples. The earth is precious to Him and to harm earth is equal to scorn Him. According to Chief Seattle, even the souls of the Native Americans do not leave their land. Instead, they make it their permanent residence, unlike in the belief systems of mainstream religions. But the unscrupulous white settlers destroy it and deny his own children the graces of the earth and prevent them from enjoying the music of nature. Modern cities are full of din, frenzy and chaos and city dwellers are missing the simple pleasures of nature. White man, in his critical view, is incapable of sensing the subtle aspects and changes of nature. Chief Seattle makes it abundantly clear that all living and non-living beings are interconnected and depend on each other. To extinct one species is a crime to ourselves, future generations and to God. What we need is a new paradigm of development which takes into account the importance of nature and the delicate relations that structure the world.

ON KILLING A TREE

Gieve Patel

Introduction

Born in 1940, Gieve Patel is an important presence in the history of modern Indian poetry in English. He is a poet, playwright and painter, as well as a doctor by profession. He has written three books of poetry (Poems, How Do You Withstand, Body and Mirrored Mirroring); three plays (Princes, Savaksa and Mr Behram); and held several exhibitions of his paintings in India and abroad. He lives in Mumbai.

“Gieve Patel is hardly an avant-garde writer and he does not pretend to be one,” writes scholar Sudesh Mishra. “Belonging to the same generation as (Adil) Jussawalla and (Arvind Krishna) Mehrotra, he is a poet whose vision eludes simplistic modernist labels and equations.” Mishra attributes this to the fact that Patel (like poets Kamala Das and Jayanta Mahapatra) has never been a formal student of literature or linguistics.

The enduring concerns in Patel’s poetry are the besieged terrain of the human body, its frailty, absurdity and perishability; the vulgar social inequalities of caste and class that continue to assail post-Independence India; the predicament of the subaltern, perennially relegated to the sidelines of history and art; the daily catalogue of violence, conflict and pain that make up “the century’s folk song”; the perpetual looming shadow of physical death; and a probing curiosity about what – if anything – lies beyond a world of fraught materiality.

In the accompanying interview, Patel describes himself as “a profane monk” whose poetry reveals “a slightly sick concern with the body”. This preoccupation is evident in Patel’s poetic terrain (evoked time and again with horrified but rapt fascination): a world of nerve endings and viscera, ragged fibre and vein, gnarled root and leprous hide, pervaded by the overwhelmingly organic odours of sex, secretion and excretion. The tone is frequently flat, dispassionate, even offhand, wary of any attempt to ennoble, prettify or sentimentalise the subject matter. The existential questions – and they are never far away in Patel’s work – are not presented as airy abstractions; they emerge thickly, haltingly, from the glutinous dough of corporeality that is the focus of what seems to be the gaze of a committed forensic pathologist.

Exercises

I. Answer the following questions

1. In which collection was the poem “On Killing a Tree” originally published?

- | | |
|-----------------------|-------------------------------|
| a. Poems | b. How Do You Withstand, Body |
| c. Mirrored Mirroring | d. None of these |

Ans: Poems

2. What does the word “hide” mean in leprous hide?

- | | | | |
|---------|---------|-------------|------------------|
| a. Skin | b. leaf | c. Sickness | d. None of these |
|---------|---------|-------------|------------------|

Ans: Skin

II. Answer the following questions in a sentence or two;

1. Comment on the opening line of the poem “On Killing a Tree”

According to him, it will take too much time to kill a tree. It is not just a simple job: a quick stab or blow: to do the job.

2. Why does the poet say that a simple job of the knife will not kill a tree?

It is not so easy to kill a tree because the tree has grown over a period of time, taking in from the earth, sun, air, and water.

3. Why does the poet try to teach us how to kill a tree?

If not uprooted properly the tree can grow from its roots again. Here through sarcasm and irony the poet implies his anger against cutting trees.

4. What does the poet say of the resiliatory power of trees?

The bleeding bark of the tree will heal and it will rise and grow to its former size from its roots.

5. What does the poet mean by anchoring earth and earth cave?

Earth is here portrayed as a 'cave' or Mother Earth, the cave being symbolic of the womb. While the root remains hidden in the cave of Mother Earth, even though Man may attack the tree, his reach is limited. He may chop off the leaves and the branches, but so long as the root is safe within the earth, the tree will not be seriously injured or damaged. At some point Man seems to get this, and so he targets the part of the tree that holds the secret connection between the source of life and the tree, the root.

6. What does the poet mean by the strength of the tree exposed?

The strength of the tree lies in its roots, which the poet asks to snap out in order to kill the tree. Thus, the phrase "the strength of the tree exposed" refers to the roots of the tree being exposed to sunlight and air.

7. What does the poet mean by the last line "and then it is done?"

Then the poet concludes the poem with the phrase: "It is done." That brief statement encompasses the triumphant tone of the humans who have at last succeeded in killing the tree.

8. What is the tone of Gieve Patel's poem On Killing a Tree.

Sarcasm and irony.

9. Comment on the imagery of the bleeding bark.

Once the tree is chopped its sap will trickle off which is compared to blood.

III. Answer the following questions in a paragraph

1. The step by step process needed for killing a tree.

Gieve Patel sarcastically explains the process of cutting a tree as a voice against cutting trees in his poem 'On Killing a Tree'. It should not be done using a knife but it is to be hacked and chopped. That is not enough as new sprouts will come out of it, so it should be pulled out from its roots. It is to be roped, tied and pulled out, snapped out from the earth. Then it must be put to scorch and choke under the sun, thereby browning, hardening and withering

2. Why it is not an easy job to kill a tree?

It is not so easy to kill a tree because the tree has grown over a period of time, taking in from the earth, sun, air, and water. One will not succeed in doing so by just a “jab”, a stroke of a knife. It has been nourished by the very elements of existence, earth, wind, water and air. So, in pitting himself against a tree, in a sense, a human pits himself against all these elements that have invested their strength in the tree. That’s why it’s not so easy to kill.

3. Comment on the language of the poem

4. What is the message of on killing a tree?

The poem on killing a tree is Patel’s wake up call to the citizen of the 21st century to think again before they heartlessly chop trees. It’s time to become conscious of the irreversible damage we are un-thinkingly doing to our home planet, Earth. It is also time to take a more holistic of life on Earth, considering trees and plants not as lower life forms that can be treated treat without compassion, but rather as equally important aspect of Nature. Only this change in attitude can ensure that our beautiful green planet will continue to be habitable for our future generations.

IV. Answer the following questions in about 300 words

1. “On Killing a Tree” describes man cruelty and violence to nature discuss.

Gieve Patel sarcastically explains the process of cutting a tree as a voice against cutting trees in his poem ‘On Killing a Tree’. Though the poet employs skilful process of killing a tree, he is actually showing his resentment against those who kill nature. His style is ironic and detached. It is a graphic picture of man’s cruelty towards Nature which is symbolized by the tree. He gives a total description of the annihilation of a tree. Man’s greed is not quenched by the mere physical process of killing a tree. The tree which symbolizes Nature has grown slowly consuming the earth and rising out of its crust. It takes much time to kill it

It should not be done in a “simple jab of the knife” but it is to be hacked and chopped. That is not enough as new sprouts will come out of it, so it should be pulled out from its roots. It is to be roped, tied and pulled out, snapped out from the earth. Then it must be put to scorch and choke under the sun, thereby browning, hardening and withering. The poet brings all the cruelty done to trees by humans. Often it is forgotten that trees are living things and nature is often neglected in the mad race of human greediness. This greediness to wealth has made man insensitive and heartless to other organisms. Tomorrow’s concerns are less important. He does not think of preserving this earth fit for living for coming generations. His cruelties continue when the tree log is left to scorch and burn in the sun.

The poem is also about the endless generosity nature offers to man. However man’s cruelties continue the tree is in constant persistence to be born again.

“The bleeding bark will heal
And from close to the ground
Will rise curled green twigs”

The lines, shows the tree’s attempt to revive from its broken parts. Its strength is offered by nature. It absorbs sunlight, air and water for its sustenance but man exploits nature for his greed.

ZLATEH THE GOAT

Issac Bashevis Singer

Introduction

Issac Bashevis Singer was a Polish-born Jewish writer in Yiddish. He won the Nobel Prize in Literature in 1978. His first major novel, *The Family Moskat* was published in 1950. As a youngster he read Nikolai Gogol and Fyodor Dostoyevsky and proved to be a writer rather than a religious leader like his father. His brother Israel Joshua is also a writer.

Summary

Zlateh is the pet goat of the family. Reuven decides to sell Zlateh to the town butcher Feyvel as it has become old and gave little milk and mostly because the family wanted money to celebrate for Hanukkah which is near. When Aaron the eldest boy bound a rope around Zlateh's neck it stood as patiently and good naturedly as ever. It trusted human beings because they have always fed him and have never harmed him. It was a little confused when it was taken along the road to the town because it has never been led that way before. On the day Zlateh is being taken to the town the family grieves. Aaron takes it to the town and there occurs a heavy snow storm. Both Aaron and Zlateh couldn't make their way through the snow. Luckily they find a large hay stack and make room to shelter inside it so that they are protected from the turbulent weather outside. For three continuous days they stay there and in these three days Aaron realizes that his love for Zlateh has grown into an inseparable bond and she seems like family to him.

Aaron decides not to sell Zlateh as she has saved him by providing her milk to quench his hunger. Zlateh also feels grateful to Aaron for saving her from the heavy snow and providing her ample hay. After their return home Zlateh is treated majestically.

Exercises

I. Answer the following questions:

1. How does Aaron react to his father's decision to sell Zlateh?

He is sad but still obeys his father's wishes.

2. What does Aaron recognize from his stay in the haystack?

Zlateh is his friend and cannot be sold.

3. Aaron gets lost because_____

Snow covers the road

4. Why does the father want to sell Zlateh?

The family needs money to celebrate Hanukkah

II. Answer the following questions in a sentence or two:

1. Why was it a bad year for Reuven the furrier?

That year the winter has been slow and relatively mild, and there has been little need of a furrier's service.

2. What was the family's response when Reuven asked Aaron to take the goat to town?

Leah, the mother wiped the tears from her eyes. Aaron's younger sisters, Anna and Miriam, cried loudly.

3. Why did Zlateh trust the human beings?

She knew that they always fed her and never did any harm.

4. Why was Zlateh astonished when Aaron led her out on the town road?

Zlateh has never been led in the direction to the town before.

5. When did Aaron realize that he was no longer travelling on the road?

Beneath the thick snow Aaron's boots touched the softness of plowed field.

6. What looked like a 'snow clad hill'?

A large stack of hay

7. Why did Aaron realize that the haystack could save them?

Aaron was a village boy and he knew it is always warm in a hay stack.

8. What did Aaron do to breathe inside the hay stack?

He bored a window through the hay.

9. What does it mean that Zlateh seemed eager to reward Aaron and how does it fit with what you have already learnt about Zlateh?

Zlateh is a patient, good natured goat. She wanted to thank Aaron for bringing her to a home, made of food and she was happy to give Aaron her milk.

10. What do you understand from the way Aaron and Zlateh communicated with each other?

Each wanted to show their gratitude for saving each other lives from the stormy snowfall.

11. How many days did Aaron and Zlateh spend inside the haystack?

3 days

12. What were Aaron's dreams about while he was staying inside the haystack?

He dreamed of green fields, trees covered with blossoms, clear brooks, and singing birds.

III. Answer the questions in a paragraph:

1. The circumstances that compelled Reuven to decide on selling Zlateh.

That year the winter has been slow and relatively mild, and there has been little need of a furrier's service. It was the time of Hanukkah and the family had little money to celebrate the festival. With much hesitation Reuven decided to sell Zlateh to Feyvel for eight gulden.

2. The communication between Aaron and his goat.

During the four days sheltering in a stack of hay Zlateh realized there was an inseparable bond between him and his goat. He felt lonely and missed his family. He had always loved Zlateh but now she seemed to be like a sister. He wanted to talk to someone and started talking to Zlateh. To every sentence Aaron made she just replied in her single sound "maa". She can't speak but she understood what Aaron told her. Her language consisted of only one sound, but many meanings.

3. Compare the character of Zlateh and Aaron.

Zlateh is the family pet goat. It is so bonded with the family members. It is patient and good-natured. Zlateh trusted human beings because she knew that they always fed her and never did any harm. It believes so because no one in the family has caused any harm to it. Aaron doesn't want to sell Zlateh, but he has to obey his father who has decided to sell Zlateh off for eight gulden. Zlateh innocently follows Aaron through the unfamiliar road to town. After their challenging way out of snow they are both grateful to each other.

4. The days Aaron and his goat spent inside the haystack.

Aaron hollowed out a nest for himself and the goat. He also bored a window through the hay and snow and kept the passage clear. Zlateh was hungry and eagerly ate the hay around. Aaron ate the two slices of bread and cheese that he had with him. He was still hungry and drank his goat's milk. When he felt lonely he would talk to Zlateh and she would reply with her usual "maaa". At night the snow had blocked up the window. He dreamed of summers while in the haystack.

5. The change of weather in Singer's Zlateh the goat.

In the beginning of the story it is said that year the winter was mild. It was almost the time of Hanukkah but there was only little snow. The peasants complained that because of the dry weather there would be poor harvest of winter grain. It was a bad year for Reuven. But on the day Zlateh was taken to sell, there occurred heavy snow storm continuously for three days. Though the three days of snow storm was difficult for Zlateh and Aaron, it turned out to bring good days for him and his family. Zlateh was saved and they decided to never sell it off, the bond between Aaron and Zlateh grew even stronger. It also conveys that the windy snowy days are to bring good for the peasants and the furrier.

IV. Answer the following in about 300 words

1. Critically examine the man-animal bond as portrayed in Issac Bashevis Singer's "Zlateh the Goat"

Issac Bashevis Singer beautifully portrays man-animal love in his short story "Zlateh the Goat". The unconditional trust of an animal in human beings is one of the major themes in the story.

Zlateh is the pet goat of the family. Reuven decides to sell Zlateh to the town butcher Feyvel as it has become old and gave little milk and mostly because the family wanted money to celebrate for Hanukkah which is near. When Aaron the eldest boy bound a rope around Zlateh's neck it stood as patiently and good naturedly as ever. It trusted human beings because they have always fed him and has never harmed him. It was a little confused when it was taken along the road to the town because it has never been led that way before. On the day Zlateh is being taken to the town the family grieves. Aaron takes it to the town and there occurs a heavy snow storm. Both Aaron and Zlateh couldn't make their way through the snow. Luckily they find a large hay stack and make room to shelter inside it so that they are protected from the turbulent weather outside. It is always warm inside the haystack. It is also food for Zlateh. For three continuous days they stay there and in these three days Aaron realizes that his love for Zlateh has grown into an inseparable bond and she seems like family to him. Though he feels lonely and aloof from his family he starts talking to Zlateh as if she understands everything. She does understand even though her reply is in a single sound, "maaaa". Her language has only one sound but many meanings.

Aaron decides not to sell Zlateh as she has saved him by providing her milk to quench his hunger. Zlateh also feels grateful to Aaron for saving her from the heavy snow and providing her ample hay. After their return home Zlateh is treated majestically. She is treated with carrot chops, potato peels and pancakes. Though she had her own pen she often came to the kitchen. And she knew she was always welcomed whenever she knocked on the doors with her horns.

MODULE III

Gender

CLAIMING AN EDUCATION

Adrienne Rich

Introduction

Adrienne Cecile Rich (May 16, 1929 – March 27, 2012), the renowned poet, essayist and political activist who famously defined herself as a “woman, lesbian and feminist”, was born in Baltimore, the USA in 1929. In the final year of graduation, she won the prestigious Yale series of Younger Poets Award for her book *A Change of World* in 1951. Her second collection of poetry entitled *The Diamond Cutters* came out in 1955. In the tumultuous 1960s, she became a great champion of the oppressed by standing for the rights of women and the sexual minorities, besides her participation in civil rights movement and anti-Vietnam War protests. She was called "one of the most widely read and influential poets of the second half of the 20th century", and was credited with bringing "the oppression of women and lesbians to the forefront of poetic discourse." Her works *Snapshots of a Daughter-in-Law* (1963) and *Leaflets* (1969) were testimonies of her politics. Rich won the 1974 National Book Award, for *Diving in to the Wreck* (1973), one of her most celebrated collections consisting of angry exploratory poems. The questioning of patriarchal assumptions, the need for change and the power of the will were the themes in her early writings until the publication of *The Dream of a Common Language* (1978) which argues for a common women's language, a concern of most feminists all over the globe in the 1970s. Due to her differences with the policies of the US government and President Clinton, she refused to accept the prestigious National Medal for the Arts in 1997. She died on 27th March, 2012 at the age of eighty two.

Her political belief is best manifested in her comment: “All human life on the planet is born of woman; the one unifying, incontrovertible experience shared by all women and men is that months- long period we spent unfolding inside a woman’s body.” The speech, titled “Claiming an education,” was first printed in the magazine *The Common Woman* in 1977 and eventually reprinted in the collection *On Lies, Secrets, and Silence: Selected Prose 1966-1978*.

Summary

In Adrienne Rich's essay, she speaks to a group of female students at Douglass college, USA. She starts out by saying that University education implies an ethical and intellectual contract between teacher and student. Although it is unwritten one must look onto it because you cannot afford to think of being here to receive an education, you will do much better to think of yourselves as being here to claim one. The difference is that between acting and being acted-upon. So take responsibility toward yourselves. Responsibility to yourself means refusing to let others do your thinking, talking, and naming for you; it means learning to respect and use your own brains and instincts; hence, grappling with hard work. And don't fall for shallow and easy solutions-predigested books and ideas, weekend encounters guaranteed to change your life, taking

"gut" courses instead of ones you know will challenge you, bluffing at school and life instead of doing solid work. She emphasizes that in the case of women the matter is of life and death. She believes that the most devastating weakness in education is the exclusion of women in the academic community. Although nowadays we see an increasing number of women in universities, there are still very few of those institutions that women take part of as faculty.

It means that we insist on a life of meaningful work, insist that work be as meaningful as love and friendship in our lives. The courage is to be "different." The difference between a life lived actively, and a life of passive drifting and dispersal of energies, is an immense difference. Clear thinking, active discussion, and excellent writing are all necessary for intellectual freedom, and that these require hard work. This means seeking out criticism, recognizing that the most affirming thing anyone can do, as Rich claims, that everything one learns reflects how men have perceived history and experiences.

EXERCISES

I. Answer the following questions:

1. In which collection was "Claiming an education" included?

- | | |
|--|--|
| a. <i>The Dream of a Common Language</i> | b. <i>On Lies, Secrets and Silence</i> |
| c. Leaflets | d. None of These |

Ans: b. *On Lies, Secrets, and Silence*

2. In which college did Adrienne Rich deliver the speech entitled "Claiming an Education"?

Ans: Douglass College, New Jersey, USA.

3. Who was the author of *Jane Eyre*?

Ans: Charlotte Bronte

4. Who stated that 'Women's apprehension is quicker than that of men, but their defect lies for the most part in the logical faculty and in the higher mental activities'?

Ans: Elizabeth Barrett Browning

II. Answer the following questions in a sentence or two:

1. How did Adrienne Rich plan to separate her remarks into two parts?

Adrienne Rich planned to separate her remarks into two parts by saying some thoughts about women students and some thoughts about teachers, who teach in a women's college. But both are indivisible.; that there is an "ethical and intellectual" contract between a student and their professor.

2. Mention one of the devastating weaknesses of the university learning, according to Rich.

According to Rich, one of the devastating weaknesses of the university learning has been its almost total neglect of women's experience and thought from the curriculum, and its exclusion of women as members of the academic community.

3. What is the difference between to claim an education and to receive an education?

The difference between to claim an education and to receive an education is that one is acting and another is being acted-upon, and for women it can literally mean the difference between life and death.

4. Why did the women students and teachers demand for the introduction of women's studies courses?

The women students and teachers demand for the introduction of women's studies courses to claim a women-directed education.

5. How does Adrienne Rich define '*taking responsibility towards yourselves*', from the feminists perspective?

Responsibility to yourself means refusing to let others do your thinking, talking, and naming for you; it means learning to respect and use your own brains and instincts; hence, grappling with hard work.

6. How did Elizabeth Barrett Browning express her impatience with studies?

Elizabeth Barrett Browning expresses her impatience with studies by writing against the 'passive reciprocity' in the mind. She said that women want to be made to think actively because their ability to understand is quicker than that of men, but their defect lies for the most part in the logical faculty and in the higher mental activities.

7. What, according to Rich, is the courage to be '*different*'?

According to Rich, the courage to be '*different*', means women should be able to demand from others- parents, friends, roommates, teachers, lovers, husband and children to respect their sense of purpose and their integrity as persons.

8. What, according to Rich, is the second part of the contract?

The second part of the contract is that in a women's college the students have the right to expect their faculty to take them seriously because many male professors still feel that teaching in a women's college is a second-rate career.

9. What are the necessary ingredients of intellectual freedom?

Clear thinking, active discussion, and excellent writing are all necessary for intellectual freedom, and that these require hard work.

10. What does Adrienne Rich mean by '*students demand to be taken seriously*'?

It means education of women has been a debate over centuries, negative attitudes about women's role, doubt about women's ability to work and think and her place in taking leadership, etc. are still present in the society. These attitudes should change and women should be considered as important as men in all aspects of life.

III. Answer the following questions in a paragraph:

1. Adrienne Rich's prose style in "*Claiming An Education*"?

In Adrienne Rich's essay 'claiming an education'; the author speaks of the female experience against the backdrop of the male- dominated 'mainstream' academia. Although this essay was written in 1979, her points seem timeless. The work considered confrontational, argumentative and oratorical, this prose work has an oratorical style with didactic in tone. The entire work has long sentences and very few simple sentences. Her language has a strong feminist touch, denouncing patriarchy in strong terms. She even coined some new terminologies like 'passive reciprocity' and 'group therapy'.

2. The gendered bias in education, according to Adrienne Rich?

Adrienne Rich feels that there is a lot of gendered bias in education. She says that men had perceived and organized in their experience, their history and their social relationships, the concept of good and evil which is what is being taught in colleges. It is only within the last 100 years that higher education has been opened to women, mainly to white and middle class women. Even science can be racist and sexist. The books we study have names like 'The Descent of Man', 'Man and His Symbols', 'The Future of Man', 'Man and Machine' etc. These books describe a "human" reality that does not include over one-half the human species.

3. How does Adrienne Rich elaborate the concept of responsibility to oneself?

Adrienne Rich elaborates the concept of responsibility to oneself, by saying that one should refuse to let others to do your thinking, talking, and naming for you; it means learning to respect yourself and using your own brains and instincts; hence, grappling with hard work. And don't fall for shallow and easy solutions - predigested books and ideas, weekend encounters guaranteed to change your life, taking "gut" courses instead of ones you know will challenge you, bluffing at school and life instead of doing solid work. Have the courage to be '*different*', which means women should be able to demand from others- parents, friends, roommates, teachers, lovers, husband and children to respect their sense of purpose and their integrity as persons. Don't sit in passive silence even when you disagree inwardly with everything that is being said around you.

4. What should be the contract between the students and faculty?

Adrienne Rich starts her essay by saying that University education implies an ethical and intellectual contract between teacher and student. Although it is unwritten one must look onto it because you cannot afford to think of being here to receive an education, you will do much better to think of yourselves as being here to claim one. And she describes the contract between professor and student is like a "pledge of mutual seriousness". The professors should take them seriously because *they also have the inborn potentialities* so the teachers must be committed to the belief that women's minds and experiences are basically valuable and unavoidable to any civilization worthy the name.

IV. Answer the following questions in about 300 words:

1. "*Claiming An Education*" is a critique of the present system of education from a woman's perspective. Discuss?

In Adrienne Rich's essay, "Claiming an Education", the author speaks of the female experience against the backdrop of the male-dominated "mainstream" academia of Western thought. Although this essay was written in 1979, many of Rich's points seem timeless. She starts out by saying that university education implies an ethical and intellectual contract between teacher and student. Although it is unwritten one must look onto it because you cannot afford to think of being here to receive an education, you will do much better to think of yourselves as being here to claim one. The difference is that between acting and being acted-upon.

Perhaps the most meaningful was the advice to "take responsibility towards yourselves". Adrienne Rich elaborates the concept of responsibility to oneself, by saying that one should refuse

to let others to do your thinking, talking, and naming for you; it means learning to respect yourself and use your own brains and instincts; hence, grappling with hard work. And don't fall for shallow and easy solutions-predigested books and ideas, weekend encounters guaranteed to change your life, taking "gut" courses instead of ones you know will challenge you, bluffing at school and life instead of doing solid work. Have the courage to be '*different*', which means women should be able to demand from others- parents, friends, roommates, teachers, lovers, husband and children to respect their sense of purpose and their integrity as persons. Don't sit in passive silence even when you disagree inwardly with everything that is being said around you.

Women's students demand to be taken seriously', because they also have the inborn potentialities so the teachers must be committed to the belief that women's minds and experiences are basically valuable and unavoidable to any civilization. Clear thinking, active discussion, and excellent writing are all necessary for intellectual freedom, and that these require hard work. This means seeking out criticism, recognizing that the most affirming thing anyone can do, as Rich claims is that everything one learns reflects how men have perceived history and experiences.

2. Critically evaluate Adrienne Rich's concept of education?

The fundamental principle in Adrienne Rich's article is that women, as students should not receive an education, but to claim one. Claiming an education sounds a lot like taking what's rightfully yours. Do you receive an education for society or does society present it for a student to take? Rich seems to think that education is presented for those willing to claim it. She powerfully says that "The first thing I want to say to you who are students, is that you cannot afford to think of being here to receive an education; you will do much better to think of yourselves as being here to claim one."

Rich explains that even all women colleges are run by men. This seems interesting because Rich is encouraging women to claim their education. Claiming something from my perspective means to take and not look back. Receiving means that someone may have to give something they have away. If women were teachers and administrators, women would feel better about receiving an education from another woman. But unfortunately very few women are working in administration field. Rich's argument is summed up when she informs the reader that the idea of claiming an education can be embraced by any sex, race, color or creed. Rich instructs to take responsibility to yourself and refuse to let others do your thinking, talking and naming for you; so you will learn to respect and use your own brains and instincts; hence, grapple with hard work.

She says that education is not for everyone but it is there for the ones willing to take it. Rich provokes her reader by telling them to discover their own journey to education. She finally says to the women student that they should not sell their talents and aspirations cheaply. They should have the courage to demand from others to respect their sense of purpose and their integrity as persons. We live in a society that embraces abstract thinking and making something out of nothing. Rich's article is relevant even in this day and age.

THE STORY OF AN HOUR

Kate Chopin

Introduction

Kate Chopin was born in St. Louis, Missouri (1851-1904), was an American author of short stories and novels based in Louisiana. She is now considered by some scholars to have been a forerunner of American 20th-century feminist authors of Southern or Catholic background. She married Oscar Chopin and moved with her husband to New Orleans. They later lived in the country in Cloutierville, Louisiana. From 1892 to 1895, Chopin wrote short stories for both children and adults that were published in such national magazines as *Atlantic Monthly*, *Vogue*, *The Century Magazine*, and *The Youth's Companion*. Her stories aroused controversy because of her subjects and her approach; they were condemned as immoral by some critics.

Her major works were two short story collections: *Bayou Folk* (1894) and *A Night in Acadie* (1897). Her important short stories included "Désirée's Baby" (1893), a tale of miscegenation in antebellum Louisiana, "The Story of an Hour" (1894), and "The Storm" (1898). "The Storm" is a sequel to "At the Cadian Ball," which appeared in her first collection of short stories, *Bayou Folk*. Chopin also wrote two novels: *At Fault* (1890) and *The Awakening* (1899), which are set in New Orleans and Grand Isle, respectively.

About the short story:

"The Story of an Hour", published in 1894 (originally published in *Vogue* as "The Dream of an Hour") is a brilliant exploration of the concept of marriage as a site of confinement. Many women were fighting for the right to vote and to hold jobs. Chopin's depiction of female self-assertion was regarded as immoral. Kate lived in a male-dominated society where women were second-class citizens. Women were believed to be fragile creatures that needed a man in order to survive and be happy. Society saw women as selfless wives and mothers.

Summary

The story is about a woman, Mrs. Mallard, whose husband unexpectedly dies in a railroad disaster. Her sister and her husband's friend break the news gently to her because Mrs. Mallard has a heart disease, and they are concerned that the shock may be too much for her. Mrs. Mallard immediately falls to weeping and goes up to her room. Once there and sitting in her comfortable chair and looking out the open window at the patch of blue sky showing through the opening in the clouds, she suddenly realizes that she is not entirely sad, that, in fact, she finally feels free for the first time in her life. When she opens the door to her sister and begins down the stairs, her husband, Brently, shows up. He hadn't been in the accident after all. Upon seeing him, Louise Mallard (who never had a name of her own before her husband's "death") drops dead. The doctor says she died from too much joy.

KEY CHARACTERS:

Louise Mallard, a wife who has suppressed her desire for independence, begins to understand her need for self-discovery when she learns of her husband's death.

Josephine, sister of Louise Mallard, an ideal female who cares for her sister, that she carefully breaks the news of Mr. Mallard's demise, offering comfort to Louise Mallard.

Brently Mallard, by all accounts a loving husband, is presumed dead in a railroad disaster; the report, however, is mistaken, and he reappears at the story's end, causing his wife's fatal heart attack.

Mr. Richards is the family friend who brings the news of Mr. Mallard's death and attempts to screen Louise from the shock of his reappearance.

THE SYMBOLS

1. "The Story of an Hour" is meant to symbolize the freedom and happiness that Louise Mallard has longed for throughout her marriage, perhaps even throughout her entire life.
2. Mrs. Mallard's heart trouble is a symbol of the way in which she feels crushed and imprisoned by her marriage. Her heart trouble is not just physical, it is also psychological in nature.
3. The doors are another symbols in the story: Mrs. Mallard's bedroom, the open window, and the front door of her house each represent a part of what happens to Mrs. Mallard during this eventful "story of an hour."
4. The "new spring life": symbolizes of her new life, free from her husband.
5. The "open square" she sees outside her window: is a symbol of freedom.
6. The hint of the sound of a man singing: represents happiness, happiness that Louise Mallard seems to have been deprived of, at the very least, in her marriage.
7. The sparrows that Mrs. Mallard hears in the trees are also symbols of the freedom she has long desired.

THEME

Self-identity

Class relations

Feminine individuality

Relationships between men and women

The role of women in married life

LITERARY DEVICES

Simile

She sat with her head thrown back upon the cushion of the chair, quite motionless, except when a sob came up into her throat and shook her, as a child who has cried itself to sleep continues to sob in its dreams. The use of the word "as" in this quote to identify the simile compares the way Mrs. Mallard is sitting and sobbing intermittently to a child sleeping.

Irony

According to the doctor, Louise "has died of heart disease -- of the joy that kills." The doctor has assumed that Louise's heart could not withstand the excitement of learning that her husband was alive. However, Louise is grief-stricken to learn that he is alive because she has lost her freedom.

6. How did Bentley Richard escape the rail road accident?

Bentley Richard escaped the rail road accident because he had been far away from the scene of accident.

7. What is the climax of “The Story of an Hour”?

The climax is Brently Mallard opens the door and walks into the house on seeing him alive Mrs. Mallard gets heart attack and die on the spot.

8. Explain: 'She had died of heart disease – of joy that kills.'

It is assumed that she died of "the joy that kills." The witnesses assume she was so happy to see her husband alive that she died of the shock. Readers know that she is shocked to learn that the future that she had just dreamed of, all sorts of days that would be her own, will now be impossible.

III. Answer the following questions in a paragraph:

1. The treatment of gender in “The Story of an Hour”.

Kate Chopin's story of Mrs. Mallard's one hour of freedom defines the repression of a woman under patriarchy and the potential of this female outside of such a restrictive structure of principles and ideals. The story focuses on the treatment of gender in society and more specifically after marriages. The story provides a proper definition of what it means to be free and happy. Mrs. Mallard represents the numerous women who silently bear the feelings of being trapped in marriage. She had no identity or worth to society other than as the daughter of a father and the wife of a husband. For one hour Mrs. Mallard feels a growing sense of autonomy and worth as she has been given independence and control of her life by the news of her husband's death. Louise Mallard has a working husband who seems to love her, she has every material thing she could want. However, it is not until she receives news of Brently Mallard's death that she starts to realize she has been given a great gift of freedom. She had not even known it was out there, had not understood what she had been living without all those years.

2. Chopin's treatment of marriage and family.

This short story focuses on the treatment of marriage and family more specifically women's identity after her marriages. Women were owned by their husbands and had no control over their own lives. The protagonist's oppression is shown in the first sentence where she is named "Mrs. Mallard", she is only referred to as the wife of Brently Mallard. Later, as she is processing the "death" of her husband, she regained her name Louise, which men and women believe they have a right to impose a private will upon a fellow-creature. She admits that her husband wasn't really cruel to her, but the fact is that she had lost her identity and will after her marriage. And then the conclusion of the story hits home the tragedy of Mrs. Mallard's role as a woman when again, the existence of her husband deprives her of life.

3. The character of Louise Mallard.

In the beginning of the story “The Story of an Hour” Mrs. Mallard is known simply by her married name. A wife who suffers from "heart trouble," she is described as young, with a fair, calm face, whose lines bespoke repression and even a certain strength. When Mrs. Mallard learns of her husband's death, she becomes "Louise," a woman aware of her own desires, enjoying the prospect of being freed from the confines of marriage. Only a woman who had looked to find her own purpose in life, as Chopin was forced to do, would be able to verbalize the irony that Louise dies not because she is weak; she dies from the devastations of knowing freedom for an hour and realizing it has been snatched from her hands, so that she must now return to her life of purposelessness. More accurately, she died not from a weak heart in the face of joy, but from a broken heart at the loss of joy.

4. The thoughts that flashed through Mrs. Mallard's mind, after realizing her husband's death.

After realizing Louise husband's death, she feels numb and in shock at first, and she goes to her room alone to process the loss. Once she is alone, she notices the beautiful, thriving natural world outside her window, and she begins to feel hopeful. She thinks about how much time she will have for herself now that she has no husband. She whispers to herself, "Free! Body and soul free!".She thinks about her life and realizes now that her husband is gone, she has the freedom to do as she pleases when she pleases. Although her husband has never been mean or abusive to her, he has totally controlled her life, so much so that Louise dreaded the future. It is unfortunate that her hopes for a wonderful future last less than an hour when she saw her husband was alive, and she dies at the very moment.

5. Comment on the climax of “The Story of an Hour”.

At the end of the story, Louise is very much looking forward to her future as a widow, but as she leaves her room to go downstairs, Brently Mallard opens the door and walks into the house. There was a mistake, and he was not on the train. Louise dies in shock, and ironically, it is assumed that she died of "the joy that kills." The witnesses assume she was so happy to see her husband alive that she died of the shock. Readers know that she is shocked to learn that the future that she had just dreamed of, "all sorts of days that would be her own," will now be impossible.

IV. Answer the following questions in about 300 words:

1. Kate Chopin’s “The Story of an Hour” is an attempt to highlight inherent oppressiveness of marriage. Discuss.

The short story "The Story of an Hour" by Kate Chopin shows a different point of view about marriage. The story tells about the reality facing by married women, who were not masters of their fate. They relied on their husbands for financial support and were expected to do a great deal in return. We see that the problem lies not with the individuals but with marriage itself. Even if the husband is kind, even if he means well, he still has the power in the relationship. Therefore, the wife is always the lesser party. She always must bend to his will and she must live for him rather than for herself. A feminist critique shows how marriage does not allow this woman to feel

any sense of freedom or individuality. Bringing this inequality between genders to the forefront is one of the main goals of this story.

This short story focuses on the treatment of marriage and family more specifically women's identity after her marriages. The protagonist's oppression is shown in the first sentence where she is named "Mrs. Mallard", she is only referred to as the wife of Brently Mallard. Later, as she is processing the "death" of her husband, she regained her name Louise, which men and women believe they have a right to impose a private will upon a fellow-creature. She admits that her husband wasn't really cruel to her, but the fact is that she had lost her identity and will after her marriage. And then in the conclusion of the story Mrs. Mallard's role as a wife starts again. But her heart stopped at the thought of going back to the repressive life in a male dominated society. So we know that Louise does not die of "joy" at the news her husband was still alive, as the doctors believed.

2. The 'internal' or 'external' conflict in the short story 'The Story of an Hour.'

The fundamental conflict in Chopin's work is the idea of what is supposed to be experienced as opposed to what is experienced. Louise finds herself poised between these incommensurate ends when she is told of her husband's death. The socially conditioned response is for her to mourn his passing, but the personal response which responds the essence of her conflict is the newly discovered freedom and sense of self that is now upon her. This becomes a critical conflict within Louise. While experiencing the loss of her husband provides one set of responses, the new definition of self which awaits her gives her another set of responses. This conflict between social conditioning and personal experience represents a fundamental battle within Louise.

The conflict in Kate Chopin's short story "The Story of an Hour" is entirely expressed through the thoughts of Mrs. Mallard -- the report of her husband's death makes her, perhaps for the first time, understand how she has been feeling all this time. That self-awareness -- that thing "too subtle and elusive to name" -- is achieved when she utters the words "free, free, free!" That Mrs. Mallard has indeed been dominated by men, as the previous poster, and by the rigid social conventions for women of her class at the turn of the century can be seen in how she is treated in the story. Her husband's friend is the first to hear and deliver the news of the accident and the one who tries to "screen" the husband from the wife's view. Her sister is the one who breaks the news to her and pleads to be allowed into her locked room. Everyone seems to act on her; she does almost nothing physical, on her own, in the story.

Over the course of an hour, she moves from shock over the loss of her husband to feelings of joy and freedom. The conflict is between the societal expectation she has conformed to all of these years with her husband and her own needs and desires. There is nothing in the story to indicate that she has ever expressed her wants and needs in the marriage, she has rather repressed these over its course.

WHAT IT'S LIKE TO BE TRANSGENDER

Lee Mokobe

Introduction

Lee Mokobe was born in 1996 in Cape Town, South Africa. He is award winning slam poet and founder of Vocal Revolutionaries. In 2015, Lee came out as a transgender male. Now he works as a teaching artist across the USA. He is a political activist who criticizes the lack of freedom of expression in South Africa. The poem titled “The Not Yet Burning Country” was written against the extreme right wing politics of Donald Trump, the president of USA.

Lee Mokobe has been a TED fellow since 2015. Also a performer, he wrote several plays and has made a few short films, with the help of the media company Soul Pancake at the YouTube space studio. “What it’s like to be Transgender” is a soul baring poem which addresses the gender identity issues in the context of trans-phobia and the increased suicide rates among the transgender people. The poem is an autobiographical poem, Mokobe describes how he came out as a transgender, the poem captures the identity crises imposed on the transgender people every now and then by the mainstream culture. Towards the end of the poem, it turns into a pessimistic mood, having recognized one's non- acceptance in the world where religions preach universal love.

Summary

The narrator was kneeling long after the congregation on his feet, by dipping both hands into holy water and he traced the trinity cross on his chest and uttered prayer for the first time in a glass-stained cathedral. His tiny body drooping like a question mark and asked Jesus to fix it, but didn't get answer. He befriended silence in the hopes that his sin would burn and salve his mouth dissolved like sugar on tongue, but shame lingered as an aftertaste. To reintroduce him to sanctity, his mother told him that he was the miracle and told he could choose to be anything he wants when he grows up. So he decided to be a boy. It was cute and used skinned knees as was the custom and played hide and seek with his goal.

He won the game which other kids couldn't play, he was the mystery of an anatomy, because he was neither fully a boy nor a girl - a question asked but not answered. So he tried to balance between awkward boy and apologetic girl, and when he turned 12, the boy phase wasn't deemed cute anymore. So he wore skirts because his nostalgic aunts reminded that if he went on with boys kind of attitude he would never bring a husband home. He swallowed their insults along with their slurs. Naturally the narrator refused to reveal his secret, but the kids in his school found some truth and called him lesbian. He was more boy than girl, more Ken than Barbie.

He did not hate his body he just loved it enough to let it go, because the body is considered a house and did not want to evacuate. His mother fears he would fade away like Mya Hall, Leelah

Alcorn, Blake Brockington - who either committed suicide or were shot dead. And people will speak of him as “what a shame!” the mother claims that then he would turned into walking coffin and all news headlines would turn his identity into a spectacle. People like him are left out when the societies discuss about equality of gender, as he belongs to neither group.

No one ever thinks of them as human because they are more ghost than flesh, people fear that their gender expression is a trick, that it exists to be perverse, that it ensnares them without their consent. His body is a feast for their eyes and hands and once they have fed off his queer, they’ll regurgitate all the parts they did not like. Then they’ll put him back into the closet, hang him with all the other skeletons and he will be the best attraction.

He wonders how long it will be before the trans suicide notes start to feel redundant. They are transgender not because of their sin and so should love their body. He prayed long for the answer but did not receive and his blood is not the wine that washed over Jesus’ feet. His prayers are now getting stuck in his throat. Maybe he feels finally he had fixed, because he understands that that is how God wants him, so he don't care any-more. He accept whatever God has decided and don't have any complaint.

EXERCISES

I. Answer the following questions

1. Where did the speaker make a prayer for the first time?

The speaker uttered a prayer for the first time was in a glass-stained cathedral.

2. Identify the figure of speech: 'My tiny body drooping like a question mark all over the wooden pew.'

a. Simile b. Metaphor c. Metonymy d. Personification

ans: a. Simile

3. “I treat it like a house.” What?

The speaker's body

4. Who is the transwoman shot dead by the police in Baltimore, referred to in the poem?

Mya Hall was the transwoman shot dead by the police in Baltimore, referred to in the poem.

5. Who is the Olympic gold – winning decathlete mentioned in “What It’s like to Be Transgender”?

William Bruce Jenner was the Olympic gold – winning decathlete mentioned in “What It's like to Be Transgender”.

II. Answer the following questions in a sentence or two:

1. What did the speaker ask Jesus in the first prayer?

The speaker asked Jesus in the first prayer to fix him that is to assign him a specific gender role.

2. Explain: 'But shame lingered as an aftertaste.'

The shame of being neither a boy nor a girl continued to bother the speaker just like the taste of something remains on the tongue even after finishing eating something.

3. What did the mother do to reintroduce the speaker to sanctity?

The mother reintroduced the speaker to sanctity by telling the speaker that he was a miracle and could grow up to be anything he wanted.

4. How did the speaker describe the phase 'I decided to be a boy'?

His mother told him he is a miracle and could grow up to be anything he wanted, so he decided to be a boy. He felt it is cute with toothless broad smile and used skinned knees just like boys of his age and played with them.

5. Explain: 'I was the mystery of an anatomy.'

The line stands for the absence of fixed gender identity of a person.

6. How did the narrator observe the boyhood phase at the age of twelve?

At the age of twelve the narrator observed that the boyhood phase wasn't deemed cute anymore.

7. What did the nostalgic aunts remind the speaker at the age of twelve?

The nostalgic aunts reminded the speaker at the age of twelve that his kind of attitude would never bring a husband home and would thwart heterosexual marriage and child- bearing.

8. How was the speaker called a lesbian?

The kids in the school had found some truth about the speaker and they called him lesbian

9. What is meant by the expression 'I was more.....Ken than Barbie'?

Ken and Barbie are dolls, fictional American Characters, Ken is Barbie's boyfriend. Here the expression stands for the speakers gender identity, the speaker was both but more boy than girl.

10. 'She (My mother) fears that I'll die without a whisper.' Why?

The speaker's mother fears that the speaker will die without a whisper because she heard that many transgendered people died in the same way. Mya Hall, Leelah Alcorn , Blake Brockington all died without an identity.

11. Who was Mya Hall?

Mya Hall was a 27 year old transgender woman, who was shot dead by police in Baltimore,USA on 30th march 2015, for taking a wrong turn on the road.

12. Who was Leelah Alcorn?

Leelah Alcorn was an American transgender girl who committed suicide at the age of 17, to stop discrimination and abuse.

13. Who was Blake Brockington?

Blake Brockington was the first openly transgender high school homecoming king of the state. He committed suicide after being struck by several vehicles in Charlotte, USA on 23rd march 2015, before turning 19.

14. Why does no one ever think of transgender as human?

The speaker says that no one ever thinks of transgender as human because that they are more ghost than flesh and people fear that the expression is their trick.

15. Explain: '... now oncoming traffic is embracing more transgender children than parents.'

The line means that the transgender children get more acceptance among public, the public are more sympathetic and consideration are given to them than their parents.

16. 'My prayers are now getting stuck in my throat.' Why did the speaker fear so?

The speaker now knows that he cannot be fixed by his prayer and so doesn't care about his anatomy. Even though he wants a solution but there is no answer that is why his prayers are now getting stuck in his throat.

III. Answer the following questions in a paragraph:

1. Comment on the poetic style in "What It's like to Be Transgender".

"What it's like to be transgender" is a soul baring poem which addresses the gender identity issues in the context of trans-phobia. Autobiographical in touch, Mokobe describes how he came out as a transgender. The poem captures the identity crises imposed on the transgender people every now and then by the mainstream culture. Lee's poem is incredible; his phrases are meaningful and deep and convey the issues of transgender people effectively. He uses simile, alliteration and metaphors beautifully and definitely is more easily to connect to. The stanzas are irregular and run-on lines (enjambment). His statements are down to earth and hold a unique power. He does not answer all the questions for the audience/ reader, but lets them reflect and answer themselves. When he recites the poem in TED shows, his presentation style is strong. He speaks fluently and strongly. One can feel his emotions through his words.

2. The boyhood phase in "What It's like to be Transgender".

In the poem 'What It's Like to be Transgender' Lee Mokobe explains what it is like from his point of view. He discusses the fact that he was taught from a young age that what he felt was something that needed to be cured and how he prayed to be fixed. He talks about how at a certain age it no longer looks like a phase, but instead becomes something to live everyday with and present as his personality. He discusses the trouble of coming out of the closet and distinguishing between being just homosexual and being transgender. He balanced the awkwardness of boy and girl. He can't know really what is he and at the age of 12, the boy phase did not look nice anymore.

3. Comment on the ending of Lee Mokobe's poem.

Towards the end of the poem, 'What It's Like to be Transgender' Lee Mokobe turns into a pessimistic mood, having recognized one's non- acceptance in the world where religions preach universal love. The poem captures the identity crises imposed on the transgender people every now and then by the mainstream culture. Lee's poem is incredible; his phrases are meaningful and deep and convey the issues of transgender people effectively. The poem ends by saying that he wants a solution for everything but he now knows that he cannot be fixed by his prayer and so doesn't care about his anatomy. And maybe God finally listened to his prayers.

IV. Answer the following questions in about 300 words:

1. "What It's like to be Transgender" is a documentation of the identity crisis and the denial of the basic human rights of the transgender. Discuss.

"What it's Like to be Transgender" is a soul baring poem which addresses the gender identity issues in the context of trans-phobia. The poem is an autobiographical in touch, Mokobe describes how he came out as a transgender, the poem captures the identity crises imposed on the transgender people every now and then by the mainstream culture. He discusses the fact that he was taught from a young age that what he felt was something that needed to be cured and how he prayed to be fixed. He talks about how at a certain age it no longer looks like a phase, but instead becomes something to live everyday with and present as his personality.

He discusses the trouble of coming out of the closet and distinguishing between being just homosexual and being transgender. He balanced the awkwardness of boy and girl. His mother told him he is a miracle and could grow up to be anything he wanted. But he is a question mark to all others round him. Towards the end of the poem, Lee Mokobe turns into a pessimistic mood, having recognized one's non- acceptance in the world where religious preach universal love. He says that no one ever thinks of transgender as human because that they are more ghost than flesh and people fear that the expression is their trick. He gives some examples of what finally happened to transgendered people by mentioning some of them in the poem, they were Mya Hall, Leelah Alcorn and Blake Brockington all of whom died without a whisper.

Lee's poem is incredible; his phrases are meaningful and deep and convey the issues of transgender people effectively. The poem ends by saying he wants a solution for the everything but he now knows that he cannot be fixed by his prayer and so doesn't care about his anatomy. And maybe God finally listened to his prayers.

MODULE- IV
Human Rights
REFUGEE BLUES
W. H Auden

Introduction

Wystan Hugh Auden (1907-1973) was born in York as the son of George Augustus Auden, a doctor and Constance Rosalie Auden, a missionary nurse. During the course of his graduation in English at Oxford, he was influenced by the poetry of T. S. Eliot, one of the icons of Modernist poet then. In 1930, Auden's first collection of poetry entitled *Poems* was published and thus started the movement known as 'The Auden's Generation.' In 1937 he married Erika Mann, daughter of the famous German novelist Thomas Mann. Auden was involved in the Spanish civil war in 1937. He was a prolific writer and won the Pulitzer prize for "The Age of Anxiety" 1947 and in 1955 the National Book Award for "The Shield of Achilles". In 1958 he moved to Austria and settled in a village near Vienna. There he died of heart attack in 1973. He is buried in poet's corner of Westminster Abbey.

About the poem:

Refugee Blues is a poem by W. H. Auden written in 1939, one of a number of poems Auden wrote in the mid-to late-1930s in blues and other popular meters, for example the meter he used in his love poem "Calypso," written around the same time. The poem dramatizes the condition of Jewish refugees from Nazi Germany in the years before World War II, especially the indifference and antagonism they faced when seeking asylum in the democracies of the period. "Refugee blues" is one of the poems about a sad and terrible plight of being a Jew in the wrong place at the wrong time. Obviously, as a refugee, the couple has lost their home, their country and their identity. The melancholy feeling comes through strongly in the blues - a sad song. Though the poem is about two people at a particular time in the past the thoughts and feelings of the poem's narrator might be similar to situations in any part of the world today. This poem is set in Germany in 1930s when the Jewish people were being persecuted by the Nazi regime.

'Blues' is a slow, sad song, traditionally with 3-line stanzas with 4 beats to each line. The music features 'blue notes': mainly flattened thirds and sevenths. The Blues were first sung by African Americans working on slave plantations in the southern states of the USA; these melancholy ballads expressed the unhappiness of the slaves' lives. Later, Blues became part of the development of popular song and jazz.

Summary

The poem begins by introducing a city with 10 million people in it. Some have the luxury of living in a mansion; this is directly contrasted with the rest who are living in most disgusting conditions, 'holes'. There is not even a 'hole' for this couple - they are beneath the usual poverty line, the repetition of the sentiment, of having no room for 'us', makes it sadder. "Yet there's no place for us, my dear,

The poem shows how they are exiled from their own country and cannot return. They can see it in a map, can look at it in an atlas - but cannot return. They are resigned to this fate when

they say 'We cannot go there now'. The tree can go through nature's cycle and seem dead at certain times of the year but can be re-born, can grow again. It's natural for things to be given a new chance every year in nature, to bloom again. However, this is contrasted with man-made documents that, once lost, can never be recovered. They then go to three places where they need help. The consul, presumably at an Embassy, treats them badly and violently bangs the table and makes a ridiculous statement: 'If you have no passport you're officially dead!'. The speaker and his beloved have no place to go and they have no freedom. The poem ends by saying a dream of the speaker, he dreamed of a building with thousand floors, windows and doors but actually they are standing on the great plain in the falling snow, where ten thousands of soldiers marched to and fro looking for the couple.

Literary Technique

Foreshadowing

Each stanza has two rhyming lines that relate in some way to the plight of Jewish European refugees during the Second World War such as lack of housing, shelter, expired and nonrenewable paperwork, unhelpful bureaucrats etc. The refrain of each stanza is essentially the German refugee personalizing these woes. The tone of each stanza hints at the desperation of the refugees as all doors are closed to them and all their rights gradually removed. This tension is gradually built up foreshadowing the events of the final stanza where the refugees are pursued by 'ten thousand soldiers' reference to the Nazi death squads who pursued the Jews relentlessly to their deaths.

Imagery and symbolism

The images of a vast building with seemingly many rooms, doors and windows implies a place that could shelter many people yet has no space for the refugees. Much like Europe at the time, there was 'no room' for the Jews in Nazi controlled territory even though there was enough physical space. It is also a metaphor for the other countries of the world that had room to take in refugees yet restricted their entry citing lack of room and resources.

Through his use of the term 'thunder rumbling', storm clouds symbolise dark times and trouble which directly relates to the situation European Jews found themselves in during the Second World War. The term also symbolizes the Luftwaffe – Nazi Germany's air force. The noise generated by these warplanes and their bombs would have resembled a severe thunder storm.

Rhyme scheme of aab

The poet has used two lines that end with a rhyme followed by a refrain. This refrain personalizes each stanza to the plight of the refugee, almost a realization of their eventual fate.

EXERCISES

I. Answer the following questions

1. In which collection was "Refugee Blues" included?

- a. Ten songs b. The Double Man c. Poems d. None of these

ans: Ten songs

2. Which tree blossoms every spring anew in Auden's poem?

- a. Teak b. Oak c. Yew d. Pine

ans: Yew

3. "They had no politicians and sang at their ease". Who?

The birds

4. Who said to the narrator: "if you've got no passport you're officially dead"?

The consul

II. Answer the following questions in a sentence or two:

1. What is the context of the poem "Refugee Blues"?

Refugee Blues was written in March 1939, when anti-Semitism was at its height in Germany. It laments the sad plight, when the Jewish people were being persecuted by the Nazi regime.

2. What makes the poet to state that there was no place for him and his beloved?

The poet states that there was no place for him and his beloved because they were refugees and they had no place to go.

3. What is described as 'the thunder rumbling in the sky'?

The thunder rumbling in the sky was the voice of Hitler says that Jews must die.

4. How does Auden compare the old Yew tree and the old passports?

Auden compares the old yew tree and the old passports as the old yew tree blossoms every year anew but the old passports can't be renewed.

5. What makes the poet to state the following: 'O we were in his mind, my dear, O we were in his mind'?

In this lines the poet states that Hitler had ordered to kill all Jews including the speaker and his beloved that is why the poet says 'we were in his mind'.

6. Explain : 'If we let them in, they will steal our daily bread.;

The politicians or rulers of other countries think that if they accept the refugees means they will take up all the jobs and thus the local people will lose their jobs and thus their bread.

7. In what context is the question 'where shall we go today' asked?

When the speaker and his beloved went to a committee, they politely told them to come next year but the speaker asks them where shall they go today because they had no place to go.

8. How does the poet compare the human race and the birds?

The birds all are free to go anywhere because they have no boundaries or politics but human race are not free to go everywhere.

9. Comment on the use of hyperbole in the poem.

So many exaggerations of things (hyperbole) are used in the poem 'ten million souls', ten thousand soldiers', 'a thousand floors', 'a thousand windows', a thousand doors.

10. What was the feeling of the poet when he went down the harbour and stood upon the quay?

The poet feels that the fish enjoys life better than the refugees, because they were free to swim where ever they like.

III. Answer the following questions in a paragraph:

1. The animal imagery in "Refugee Blues".

In the poem “Refugee Blues” the poet uses animal imagery to convey the mental toll of being trapped and isolated from the rest of the world for the refugees. The poet used the animal imagery like birds and fishes to show how free there are to live in this world. Animals are less civilized, learned and sophisticated than human but they have no politicians to govern them, they sing and swim at their ease.

Auden presents the “fish” as a image to show its freedom to go wherever it likes, and the image of birds to show their ease to sing. The comparison of the animal world to the human race drives home the point that animals are free. They are more humane than the human race that are contrasted as being oppressive. This contrast is evident by showing the images of animals appear to have more rights in this world than the two refugee Jews.

2. Comment on Auden’s poetic style in “Refugee Blues”.

The poem “Refugee blues” has a rigid pattern concerning the use of repetitions, allusion, imagery, metaphor, hyperbole and a simple rhyme scheme. There is a total of twelve stanzas each having three lines in the poem. The poem is divided into tercets whose first two lines rhyme while the third present a repetition. This repetition is effective in emphasizing the content of the individual stanzas. Through the whole song there is a refrain as the author always repeats the words “My dear”. The structure of the text is carried on through the use of contrasting images- the mansions and the holes; expressing the gap between normal rich people and Jews. There is no direct sentence stating the extent of damage done to the Jews nor is there any verse saying the speaker is speaking to a female companion. These are understood by the speaker’s words and descriptions. The language used is common, colloquial, informal, while the tone is sad, resigned and melancholic. The poem “Refugee Blues” was a well thought-out poem which was brilliantly written in form of blues song.

3. What characterizes the alienation of the Jews in the poem?

This poem gives a pretty accurate description of the situation of Jews in Hitler’s rule. It is to show the people the plight of their fellow humans, and how just because they were Jews they were denied basic rights. It is an indirect appeal to show compassion by emphasizing that they (the Jews) were humans too, the same as the readers. The hypothetical speaker, a German Jew, is concerned about Jews' conditions, regarding in particular homeless people, bureaucracy and social differences. There's an analogy of the Jews with all suffering and persecuted races in history, though here there are no cotton fields or whips, but rather passports, committees and public meetings. Those make the song no less ominous. Death is present throughout and the poem ends with the image of the soldiers looking for the Jews.

4. Explain the dream with which “Refugee Blues” is concluded.

The poem concludes by saying about the speaker's dream of a huge building with thousands of floors, windows and doors and there wasn’t a single door opening for them. He stood on a great plain in the falling snow and had no shelter and hence had to roam in the open, constantly in fear of being hunted by the soldiers. Then finally he saw tens of thousands of soldiers marching towards them. The speaker ends the poem by saying that the ten thousand soldiers were looking to find these two Jews (looking for you and me). This contrast shows how much they are wanted

compared to how much they are unwanted. The dream of the speaker suggests the emotional impact of their rejection and isolation which they were facing in their our country.

IV. Answer the following questions in about 300 words:

1. “Refugee Blues” is a documentation of the denial of the human rights of the migrant population of the world. Discuss.

“Refugee Blues” by W. H. Auden is a documentation of the denial of the human rights of the migrant population of the world. The poem is all about the plight of a group of refugees, specifically about the alienation faced by the Jews in Nazi Germany. The poem was written in 1939, though the poem has taken in a timeless accurate description of the situation of refugees all over the world, it describes about refugees, who were seeking asylum in nearby countries and what they actually face is the main theme of the poem.

The refugee problem is a complex one. They face many problems, not simply the threat of refoulement (forcible return of refugees) but arbitrary detention, lack of due process, degrading treatment, xenophobia etc. In the last decade, refugees who have been forcibly returned to their countries have been killed, tortured, arbitrarily detained, or forced to live in conditions of extreme insecurity. The situation of many of them is excruciating, as they are often forced to remain within combat zones, are undernourished and have no access to clean water or medical supplies. The problems of refugees do not end when they finally cross borders and go through the first phase of seeking asylum, they may be confronted by numerous restrictions and obstacles.

The universal declaration of human rights allows people to stand up for what they believe in no matter the repercussion. “Human rights violations are a major factor in causing the flight of refugees as well as an obstacle to their safe and voluntary return home. Safeguarding human rights in countries of origin is therefore critical both for the prevention and for the solution of refugee problems. Respect for human rights is also essential for the protection of refugees in countries of asylum”-United Nations High Commissioner for Refugees. This concept of human rights is not new. Many states and communities have been established on the basis that individual members have certain inherent rights which must be respected by those governing. But the growing number of refugees in the world is apparent proof of the failure of the system of international human rights protection. Some people believe that the international “law“ of human rights is not really law at all but simply a set of noble aspirations describing an ideal world which has little relation to reality. Some examples such as attacks on Palestinian refugees in Lebanese camps, Rohingya crisis, attacks on the Thai-Cambodian border and so on.

Through this poem Auden emphasizes the plight of refugees by including juxtaposition of opposite ideas in almost every stanza. The poet juxtaposes symbols of society, nationality, identity and freedom by highlighting their displacement. People do not welcome refugees into their homes, or offer them what they want or need, but they look after the dogs and cats they can come and go as it pleases. Animals have no problem in welcoming other species but the human are different they look at their own species as aliens. Human beings are governed by pieces of paper know as passports as proof of existence. The sense of being denied basic human rights, being sought out and persecuted is apparent throughout the poem as one by one all the doors to a better future are shut.

AMNESTY

Nadine Gordimer

Introduction

Nadine Gordimer (20 November 1923 – 13 July 2014) was a South African writer, political activist and recipient of the 1991 Nobel Prize in Literature. She was recognized as a woman "who through her magnificent epic writing has – in the words of Alfred Nobel – been of very great benefit to humanity".

Gordimer's writing dealt with themes of love, politics, moral and racial issues, particularly apartheid in South Africa. Her works always question power relations and truth, she tells stories of ordinary people, revealing moral ambiguities and choices. Her characterization is nuanced, revealed more through the choices her characters make than through their claimed identities and beliefs. She also weaves in subtle details within the characters' names. Under that regime, works such as *Burger's Daughter* and *July's People* were banned. She was active in the anti-apartheid movement, joining the African National Congress during the days when the organization was banned, and gave Nelson Mandela advice on his famous 1964 defense speech at the trial which led to his conviction for life. She was also active in HIV/AIDS causes.

About the short story "Amnesty"

"Amnesty" describes the miserable conditions black people in her country had to cope with for several years. The story is at the same time both sad and encouraging, because it describes the enormous courage and will of the blacks to fight against apartheid, the inhuman practice of racial segregation practiced in South Africa since the beginning of the last century. The story takes place in South Africa during the time of apartheid.

Summary

A young woman narrates the story of her potential husband's freedom from imprisonment. The man, never named, had left their village on the grassy plains of South Africa nine years earlier to work as a construction worker among the unfinished tops of skyscrapers in an obscure but not too distant city. The woman had little contact with his urban life (for 2 years he sent home money and visited one weekend each month) but she learned he had joined a union. A bright man, he began making speeches and marching for the causes of workers and civil rights in general. In the third year she learned that he was in prison. During the trial that followed a baby daughter, which he named Inkululeko, was born. He was sentenced to 6 years on the "Island." She attempted to visit him once: she and his parents saved for 2 years and made the journey to Cape Town, but they got as far as the ferry because they had no permit. After 5 years, he has returned, changed. His young daughter doesn't recognize him from the old photo she has grown up with;

the narrator finds herself as distanced from this man maybe less sure of where his thoughts are as when he was away from her. Now, carrying a second child, she finishes the story, thinking figuratively that she's still waiting for him to come home.

EXERCISES

I. Answer the following questions:

1. In which magazine was the short story "Amnesty" first published?

The short story "Amnesty" first published in The New Yorker, 1991

2. Who is the narrator of the short story "Amnesty"?

The narrator of the short story "Amnesty" is a young South African woman, the fiancée of the nameless protagonist.

3. What is the meaning of the term "Amnesty"?

A general pardon especially for those who have committed political crimes.

4. For how many years was he sentenced to in the trial?

He was sentenced to in the trial for six years.

5. What name was given by the trade Unionist to his daughter?

Inkululeko was the name given by the trade Unionist to his daughter.

6. Why are the black people kept down, according to the protagonist?

According to the protagonist the black people were kept down because of ignorance.

II. Answer the following questions in a sentence or two:

1. What was the profession of the narrator's life partner?

He was a worker in a construction company.

2. Why was he one of the men who went to talk to the bosses?

He was a member of the union and he is the one who spoke well in English. Some workers were laid off after the strike so he and others went to talk to their bosses about it.

3. Why couldn't the narrator go often to the court to follow the trail of her potential husband?

By that time she had just passed her 8th standard and was then working in a farm school so she couldn't go often to the court to follow the trail of her potential husband.

4. Why, according to the narrator didn't her brothers who had gone away to work in town send home any money?

The narrator thought that her brothers were living there with their girl friends and had to buy things for them. So they did not have any money to send home.

5. How did the man respond in the court when his baby daughter was brought therefore the first time?

When she brought their baby to court the first time to show her fiancée, his comrades hugged him and then hugged her across the barriers of the prisoners dock and they had clubbed together to give her some money as a present for the baby. He chooses the name Inkululeko for the baby.

6. Why was the narrator, alongside with her potential husband's parents, not allowed to enter the boat meet the man?

They did not have a permit to go to the island to meet prisoners. To meet any prisoners on the island, a prior permit from the police was needed.

7. What was the content of the 'such a good letter' sent by the protagonist from the prison?

In the letter protagonist wrote that he was in the island so that his people could have money and all the other things they needed like land, food and the end of ignorance. He had also written "power" in it. But that was blacked out by the prison authorities.

8. What, according to the protagonist, is the difference between working in the Movement and the Union?

In the union he works every day and after the work they have meetings. In the movement they never know where they will have to go and what is going up to come up next. The same was the case with money. There is no regular payment in the movement.

9. Why was the narrator's father against the meeting of the comrades in their place?

If the Boer, in whose land they are squatting, comes to know some political meeting are being held in the home of the narrator's father, he would ask her father to leave the place taking his family with him. Thus he will lose even his livelihood and his house to stay. So the narrator's father was against the meeting of the comrades in their place

10. What was the protagonist's reply when he was informed of the second 'child coming'?

He said that this one, the coming child, belongs to the new country, and he would build the freedom they had fought for.

11. Explain: 'I'm waiting to come back home.'

The narrator has the habit of sitting down on a stone and thinking about the future by attending the meeting of the comrades. Being a South African black, she has no proper home and all the land belongs to the whites. So she is waiting for the day when South Africa will be a free country and where she can have her own home.

III. Answer the following questions in a paragraph:

1. The treatment of racism in "Amnesty"

Racism is the main theme of the short story "Amnesty" by Nadine Gordimer. She explains the struggle of black South Africans to challenge apartheid. The entire South African people were

divided according to races. This deep racial division made the life of common people horrible; mostly the women were emotionally and physically affected. The land was owned by whites and the blacks are working for them and only paid very poor wages. The natives have no proper home and all the land belonged to the whites. The condition of black people in their own country is very pathetic. The story is at the same time both sad and encouraging, because it describes the enormous courage and will of the blacks to fight against apartheid.

2. Describe the circumstances that led to the protagonist's imprisonment.

Nadine Gordimer's short story "Amnesty" examines the struggle of black South Africans to challenge apartheid. The story focuses mostly on the imprisonment and eventual release of an African worker who leaves a farm to earn money in the city. The protagonist was a member of the union and he is the one who talk for the rights for the workers. So one day with some workers, he went to talk to their bosses that some workers were the laid off after the strike. While there, the protagonist is arrested for supporting the union and placed in Prison for being a dissident.

3. Narrate the journey to the island by the narrator and the protagonist's family.

After the two years of imprisonment of protagonist, the narrator and the protagonist family had saved up enough money to visit the protagonist. They went by train, slept on the floor at the station, asked the way to the island to the people they find. And finally reached the sea, just like them there were many people are waiting for the ferry, which is only for the island. They had brought sweets, biscuits trousers, relaxer cream and warm coat for him. When the ferry was ready they all stood together like a cattle waiting to be let through a gate. At the very last moment when the policeman asked the permit, they showed their empty hand, they didn't know about such things. The policeman told they should bring a permit to visit a prisoner on the island. So they were sent away.

IV. Answer the following questions in about 300 words:

1. Nadine Gordimer's "Amnesty" examines the struggle of the black South Africans to challenge the apartheid. Discuss.

"Amnesty," a short story by Nadine Gordimer, takes place in South Africa during the time of apartheid. The story is about a woman whose fiancé is imprisoned on the Island because of his political beliefs. At the end of the story, the woman is waiting for her fiancé's return and for a better life in South Africa. But much has changed in South Africa since the time in which this story takes place. The short story's settings cut across the whole spectrum of South African life. She writes about black village life and black urban experiences. Racism is the main theme of the short story "Amnesty". The writer explains the struggle of black South Africans to challenge apartheid through a woman character.

The entire South African people were divided according to races. This deep racial division made the life of common people horrible, mostly women were the real victim of the events. They actually did not know the real situation and they were emotionally and physically affected. The land was owned by whites and the blacks are working for them, who were paid very poorly. The natives had no proper home and all the land belonged to the whites. The condition of the black people in their own country is very pathetic. The story is at the same time both sad and encouraging, because it describes the enormous courage and will of the blacks to fight against apartheid.

The men who raised their voice against the whites had been taken to prison and sentenced for long years without any reason. To visit a prisoners one should get special permission from police. The life of the prisoners is a horrible one, many prisoners died while they were in the island. The women, who were waiting for their beloved ones is a very common story in South Africa. They dream for a better future which is actually far away, however the struggle of the black south Africans to challenge the apartheid won't end till the last breath of their life.

2. Critically examine “Amnesty” as the story of a young woman whose ambitions are thwarted by social inequalities.

The story “Amnesty” by Nadine Gordimer is the story of a young woman whose ambitions are thwarted by social inequalities. The narrator is a woman, who had passed 8th standard and was working in a farm house to support her family. She has 3 brothers, two of them who worked in the town but they did not send money home and one brother who worked with her father for the Boer. The narrator's fiancée, the protagonist went nine years ago to a town to work in a construction company. For first two years he came home for vocations and the narrator's father fixed their marriage after 3 years. Then she heard he had joined union and conducted strikes. Because of union activities he was arrested and sent to jail. During the trial they met and she became pregnant and had a baby whom he named Inkululeko.

The narrator is a woman she had so many ambitions - she wanted to marry her beloved and live in her own house but her dreams were destroyed because of social inequalities. She tried to meet him in prison but because of lack of permission from police she missed that opportunity also. The protagonist always thought about the freedom of his society, but the young woman thought about the free life with her husband.

In the end we see the narrator sitting alone in the late afternoon and talking to herself about the Boer's farm, which actually belongs to nobody. Everything is nothing on the back of the earth. The sun's colors are changing in the sky and it going to be evening soon. She was waiting for his arrival and for a better life in South Africa.

THE OUTCASTE

Sharankumar Limbale

Introduction

Sharankumar Limbale was born in 1956, is a Marathi language author, poet and literary critic. He has penned more than 40 books, but is best known for his autobiographical novel Akkarmashi. Akkarmashi is translated in several other Indian languages and in English. The English translation is published by the Oxford University Press with the title The Outcaste. His critical work Towards an Aesthetics of Dalit Literature (2004) is considered amongst the most important works on Dalit literature.

Sharankumar Limbale is regarded as the most prolific writers of contemporary literature whose literature aimed to expose the brutality of the upper class in Maharashtra .Limbale is a socially committed novelist who has produced a good deal of literature. He has written articles and essays on a number of subjects. His novels fall into two categories namely social and autobiographical novels. He focused his attention on the sufferings and misery of the Dalits of the Indian society. Caste discrimination, hypocrisy, caste system, the place of Dalits in the society, poverty, hunger, exploitation and protest are his common themes.

About the story

Akkarmashi, a landmark in Marathi Dalit literature, is an autobiography written by Sharankumar Limbale in 1984. It is a Marathi version which is translated as The Outcaste in English by Santosh Bhoomkar in 2003. It is first Marathi Dalit autobiography, which is translated into Hindi, Kannada, Panjabi, Tamil, Malyalam, and Gujrathi. Sharankumar Limbale's The Outcaste is about an untouchable family in general and community struggles in particular.

Summary

Limbale portrays the pathetic situation of the life of a Dalit school boy. In fact the school boy represents the entire Dalit communities. The extract is all about the picnic and food. Once the teachers took the students for an outing, all children were happy. Mahar children were not informed about the picnic when they reach the school they are told to run home and bring some tiffin to be eaten during the picnic. They came back with jowar bhakari (which was made by grain collected from dung paste) and chutney. They joined the group of boys and girls standing in rows. Bhiwarabai came holding the stalk of a dry jowar plant. She pulled Parshya from the row and told him, that his father had gone to dig pits without eating anything. She instructed him to take food for his father or he will starve the whole day.

All boys and girls moved in a single row with all their teachers. They all were happy. As they passed the way they saw Harya, sitting on a buffalo, who had been taken away from school and put him to work in Girmallya's farm by his father. Harya looked restless when he saw the boys and girls in a row. When they reached the destination the tough boys went up the trees and

other boys and girls ran all over the place. But the narrator watched them from distance. Wani and Brahmin boys played Kabbadi since the Mahar boys could not join them. So they played touch and go.

After the play they settled down to eat. The high caste boys and girls and all teachers, nearly a 100, sat in a circle under a banyan tree. The Mahar boys and girls were asked to sit under another tree. They opened their bundles. The high caste children offered their food to their teachers. The narrator wondered what would happen if he offered his chutney to his teacher. Finally the high caste children gave the leftovers of their food to the Mahar children and they greedily ate it. He is rebuked sourly by his mother for not bringing some of the leftovers for the rest of the family to taste.

On the next day after the picnic, the narrator goes to school. The teacher tells him to write an essay about the picnic of the previous day. As he sat thinking what to write, the teacher was angry with him. He shouted, “You, son of a bitch, start writing. You like eating an ox, don’t you?” Then the narrator took his slate and pencil, spat on the slate, smeared it and wiped the slate with his shirt which was already dirty. He did not know how and what to write. He kept thinking how they had sat in a circle under a tree, eating. He remembers the hands of high caste boys and girls offering them, their leftovers, the withered tree under which they sat, the bundle of leftovers, the question his mother asked, and the teacher calling him a son of bitch and a beef eater. How could he start writing the essay his teacher had asked for? It was the real dilemma of the Dalits.

EXERCISES:

I. Answer the following questions:

1. In which language was Akkarmashi originally written?

- a. Tamil b. Malayalam c. Kannada d. Marathi

ans: Marathi

2. To which caste did Sharankumar Limbale belong to?

- a. Brahmin b. Mahar c. Wani d. Marwari

ans: Mahar

3. Which was the game played by the Wani and Brahmin boys during the picnic?

Ans: Kabbadi

4. Which game did the boys of the narrators caste play during the picnic?

Ans: Touch- and- Go

II. Answer the following questions in a sentence or two:

1. Why could Parshya not go to picnic?

Parshya could not go to the picnic because he has to take food for his father who had gone to dig pits without eating anything

2. How did Harya become an asset to the family?

Harya was employed in Girmallya's farm to graze cattle. For his work he got food and a hundred rupees a year.

3. Comment on the politics of separation in playing games.

Wani and Brahmin boys played Kabbadi. Mahar boys played the game of touch and go. The Mahar boys could not join kabbadi because in kabbadi one has to catch the opponent. This would involve touching the body.

4. What comments are given in the extract about the narrator's hunger?

His mother said his stomach was an Akkalkot. (it just a town in Solapur). There seemed to be a gizzard in his stomach. He was never satisfied as he was a glutton and he always felt half-fed.

5. What made Girmallya's farm quiver in the narrator's stomach?

The narrator had eaten the leftover food from the high- caste children sitting in Girmallya's farm. The food was very tasty and he never tasted anything like that before. When he told mother this story, she asked him why he hadn't brought some leftover food for her. Leftover food is nectar, she said. These words of his mother made Girmallya's farm quiver in the narrator's stomach.

6. 'We sat like owls watching them.' What were they watching?

They were watching the high- caste boys and girls from the village eating together. The girls sat with the teachers and they were chatting.

7. What did the teacher ask the students to do the day after the picnic?

The day after the picnic the teacher asked the students to write an essay on the picnic.

8. What did the teacher do when he saw the narrator apparently doing nothing in the class the next day of the picnic?

The teacher was annoyed at him. He called the narrator son of a bitch and a beef eater and asked him to start writing the essay.

III. Answer the following questions in a paragraph:

1. Comment on the politics of food in "The Outcaste".

Limbale portrays the pathetic and miserable life of a poor and oppressed community in the hands of an unthinking privileged class. The extract is about the picnic and food. Once the teacher took the students for an outing, all children were happy. Mahar children were not informed about the picnic. When they reached the school they were told to run home and bring some tiffin to be eaten during the picnic. They came back with jowar bhakari (which was made by grain collected from dung paste) and chutney. Most of the people have two meals daily, one is at morning and second one is at evening. Due to such environment, Dalits are totally depending on upper caste people. They have no work or land to farm because of poverty these people can't eat

even once in day, therefore, they ate green leafs or bhakari and also they collect leftover food. It was a tradition in Dalit society to beg and eat. In the picnic we see the whole high caste boys and girls sit near the teachers in a circle under a banyan tree, but the Mahar boys and girls were asked to sit under another tree. They opened their bundles. The high caste children offered their food to their teachers. The narrator wondered what would happen if he offered his chutney to his teacher. Finally the high caste children gave the leftovers of their food to the Mahar children and they greedily eat it.

2. The discrimination of the Dalits, according to Limbale.

There was discrimination of Dalits not only in sitting, playing, prayer, food but also in the games they played. Boys and girls from the high castes Wani, Brahmin, Marvari, Muslim, Maratha, Teli, fisherman and goldsmith and all the teachers nearly a hundred, sat in a circle under a banyan tree. But the Mahar boys and girls were asked to sit under another tree. The high caste children said a prayer before eating which did not make any sense to the Mahar boys and girls. The high caste children play kabbadi but the Mahar can't play kabbadi with them because that game involves touching. The Mahar boys play touch-and-go. Even when the high class girls gave food to the Mahar children, they make sure they did not touch them. No wonder Limbale called himself Akkarmashi, condemned and illegitimate.

3. Comment briefly on the ending of the extract given.

The extract ends by showing the pathetic situation of the life of a Dalit school boy. In fact the school boy represents the entire Dalit community. There we see the poverty, the insult they have to suffer and the disgrace they have to put up with. On the next day after the picnic, the narrator goes to school. The teacher tells him to write an essay about the picnic of the previous day. As he sat thinking what to write, the teacher was angry with him. He shouted, "You, son of a bitch, start writing. You like eating an ox, don't you?" Then the narrator took his slate and pencil, spat on the slate, smeared it and wiped the slate with his shirt which was already dirty. He did not know how and what to write. He kept thinking how they had sat in a circle under a tree, eating. He remembers the hands of high caste boys and girls offering them, their leftovers, the withered tree under which they sat, the bundle of leftovers, the question his mother asked, and the teacher calling him a son of bitch and a beef eater. How could he start writing the essay his teacher had asked for? It was the real dilemma of the Dalits.

4. Comment on Sharankumar Limbale's prose style.

Sharankumar Limbale used a straight forward personal descriptive style in his autobiography to show the life experiences of a Dalit, which includes inequality, discrimination and indifference towards them and their culture. The author describes a Dalit's pathetic situation of not having an identity, a home or place of belonging in a simple yet touching with an unique style. He has a simple story to say but it has a profound message. He raises some valid questions to be

answered by people who consider themselves civilized and modern- ‘How is a person born with his caste? How does he become an untouchable as soon as he is born? How can he be a criminal?’ etc. Limbale’s autobiography is a good quick read that would interest any student taking a course on modern India. The author includes an excellent introduction that describes the caste system to all with his first hand experiences.

IV. Answer the following questions in about 300 words:

1. How did Limbale portray the caste-ridden Indian society in the prescribed extract from “the Outcaste”?

Limbale portrays the caste-ridden Indian society in a very powerful manner in the extract from “The Outcaste”. In the very beginning we see that the Mahar children were not informed about the picnic only when they reach the school they are told to run home and bring some tiffin to be eaten during the picnic. But the other high caste children were informed previously about the picnic and they had come fully prepared for it.

There was discrimination of the Dalits not only in sitting, playing, prayer, food but also in the games they played. During the picnic, high-caste children play kabaddi. The Mahar children could not join them because the play involved catching the opponent. So, naturally the high caste children did not want to play that game with the low caste children. So Mallya, Umbrya, and Parshya, all from the Mahar caste played touch-and-go.

Even the food of the various castes was different. Most of the people have two meals daily, one is at morning and second one is at evening. The Dalits depend on the upper caste people for food. They have no work or land to farm; because of poverty these people can't eat once in day, therefore, they ate green leafs or bhakari and also they collect leftover food. In the picnic we see the whole high castes boys and girls sit near the teachers in a circle under a banyan tree, but the Mahar boys and girls were asked to sit under another tree. They opened their bundles and were embarrassed in front of their upper- caste classmates by their stale dry rotis, chutney and dried fish. But they can smell the delicacies from the other group. When they have eaten, the teacher asks the Dalit boys to collect the leftovers, which they attack soon. The pathetic situation is that when Sharankumar returns home he is rebuked sourly by his mother for not bringing some of the leftovers for the rest of the family to taste. This shows the poor condition of Dalit for their living.

The extract is taken from the autobiography “Akkarmashi, The Outcaste” in which the saga of sorrows, miseries, poverty and hunger has been very differently explained. Limbale gives a good picture of the caste-ridden society of India and how the lower caste suffered the tyrannies inflicted on them by the higher castes. Sharankumar Limbale is trying to rebuild society on the principles of human dignity, equality and respect through this “Akkarmashi, The Outcaste”.

2. Discuss how Limbale’s “The Outcaste” is filled with pathos and anger.

Limbale's "The Outcaste" is filled with pathos and anger. The extract shows how the caste of an individual determines everything, including the clothes they wear, the marriage, and the food they eat. The extract describes the life of Dalit, who suffered on account of being born in low-caste or out-caste. We see how Bhiwarabai comes to school holding the stalk of a dry jowar plant and pulling Parshya from where he was standing in the row, because she wants him to go home to take food for their father, who went to work without eating anything otherwise their father will starve the whole day. So Parshya can't go for a picnic with them, he cried while returning home.

Then we see Harya, who was gazing at the cattle along the banks of the stream. He looked restless when the children move in a single group. His father had taken him away from school and put him to work on Girmallya's farm. For his hard work he received food and hundred rupees a year. His mother did not have proper clothes. Most of the time everyone in his home was only half fed. Since Harya was working he became an asset to the family. At the end of the year he would get his wages. With that money clothes would be bought for everyone. As the students on picnic passed, Harya, sitting on a buffalo, was singing.

Then we see the games they played during the picnic different, high-caste children play kabbadi. The Mahar children could not join them because the play involved catching the opponent. So, naturally the high caste children did not want to play that game with the low caste children. So Mallya, Umbrya, and Parshya, all from the Mahar caste played touch-and-go.

The eating scene definitely disturbs us showing how the food differed between the high caste children and the Dalit children. In the end we see the high caste children giving the leftovers of their food to the Dalit children and how they greedily eat it. The climax comes when the narrator tells this to his mother she asks him why he did not bring some leftover food for her. To her, leftover food was like nectar!

By giving these pictures Limbale lashes against the system that discriminates people because of their birth. Limbale revealed a world of poverty and discrimination in which the Dalits had lived for thousands of years. He raises some valid questions to be answered by people who consider themselves civilized and modern- 'How is a person born with his caste? How does he become an untouchable as soon as he is born? How can he be a criminal?' and so on. Although it is banned by law, in the minds of many people it still reigns.

CHEMICAL HAPPINESS AND THE MEANING OF LIFE

Yuval Noah Harari

Introduction

Yuval Noah Harari (born 24 February 1976) is an Israeli historian and a tenured professor in the Department of History at the Hebrew University of Jerusalem. He is the author of the international best sellers, *Sapiens: A Brief History of Humankind* (2014) and *Homo Deus: A Brief History of Tomorrow* (2015). His writings examine concepts of free will, consciousness and definitions of intelligence.

The present extract “chemical happiness and meaning of life” is a discourse on the meaning of life, and his argument against the traditional spiritual perception, that happiness is the result of chemical processes taking place in the human brain.

Summary

Harari thinks that human happiness is the result of chemical processes taking place in the human brain. Most biologists maintain that happiness is determined mainly by biochemistry. But they agree that psychological and sociological factors also had a place. Our mental air conditioning system has some freedom of movement. So the conditioning system of happiness varies from person to person. He explains the level of happiness on a scale from one to ten. Some have the level between six and ten, stabilizing with scale of eight- they were born with a cheerful biochemistry system, this person is quite happy even if he/she lives in an alienating city with no money or with diseases. Some people have the level between three and seven, stabilizing with scale at five- they were cursed with gloomy biochemistry system, this person is quite unhappy even if she/he enjoys the support of a tight-knit community with lot of money or with all blessing.

Happiness is a state of mind. Money, social status, plastic surgery, beautiful houses, powerful position, etc, don't bring happiness but serotonin, dopamine and oxytocin do. It means we do not have to look outside for our happiness. It is right in us. Only the circumstances are needed to stimulate biochemicals in our bodies. To show this Harari compares a medieval French peasant to a Parisian banker. The peasant lived in an unheated hut near pigsty. He says that the banker was not one iota happier than his ancestor the peasant. So the biological assumption is that happiness equals pleasure.

Harari defines meaning of human life and basic human rights by giving some examples. The present age is far more powerful than our ancestors, but are we much happier? But for some reason, we don't know how to feel the happiness. So to feel the real happiness one should bring meaning to their lives. Basic human rights are a necessary condition to bring meaning to one's lives. Even though happiness is an elusive term, to be happy one needs conducive circumstances. Some get meanings to their lives by finding happiness in various ways. The scientist gets meaning to his life by increasing the store of knowledge. The soldier gets it while he fights for his home land, entrepreneurs by building a new company. All find happiness in what they do in different way. When they do what they think is right their chemical levels that bring happiness go up and they feel happy. All these people are as delusional as the medieval people who found meaning in

reading scriptures, going on a crusade or building a new cathedral. Happiness is synchronizing one's personal delusions with the prevailing collective delusions.

In the absence of basic human rights nobody can think of giving any meaning to his life. A meaningful life can be very satisfying even amidst hardships, while a meaningless life will be a punishment even if it is comfortable. People in all cultures and eras have felt the same type of pleasures and pains but the meaning they have given to them can be different. The life for medieval people was rough. But they believed in the promise of bliss in heaven and so they found meaning in their lives. A meaningful life can be extremely satisfying even in the midst of hardship, whereas a meaningless life is a terrible ordeal no matter how comfortable it is. Because all ages of people in all culture have felt the same type of pleasures and pains.

EXERCISES:

I. Answer the following questions:

1. From which work is the extract "Chemical Happiness and the Meaning of Life" taken
a. The Web of Life b. Homo Deus c. Homo Sapiens d. None of These

ans: Homo sapiens

2. Whose novel is "Brave New World"

a. Aldous Huxely b. George Orwell c. James Joyce d. None of these

ans: Aldous Huxley

3. Who was the author of Nineteen Eighty Four?

Ans: George Orwell

- 4 Robespierre and Napoleon came to power after which revolution?

Ans: French revolution

5. In which subject did Daniel Kahneman win the Nobel Prize?

Ans: Economic Studies

II. Answer the following questions in a sentence or two:

1. What is the methodology followed by Harari in the prescribed extract?

He has used the methodology of argument. He argues against the traditional spiritual perception regarding happiness.

2. What is Harari's observation of human happiness?

His observation is that human happiness is the result of chemical processes taking place in the human brain. So happiness is a state of mind.

4. Why does a person who has just won a lottery jump with joy?

A person who has just won a lottery jumps with joy because he is reacting to the various hormones coursing through his blood stream, and to the storm of electric signals flashing between different parts of the brain.

4. What is Harari's reaction to the statement that married people are happier on average than singles?

He thinks happiness produces marriage and not the other way round. The serotonin, dopamine and oxytocin bring about and maintain a marriage. People who are born with cheerful biochemistry are generally happy and content. Such people are more attractive spouses and they are less likely to divorce. It is far easier to live with a happy and content spouse than with a depressed and dissatisfied one.

5. How does Prozac lift people out of depression?

Prozac is fluoxetine, an anti-depressant prescribed for people who are suffering from anxiety, depression or panic. It raises their serotonin levels.

6. What all, according to Harari, does lasting happiness come from?

Lasting happiness comes from seeing one's life in its entirety as meaningful and worthwhile. It also comes from manipulating the biochemical system of people by increasing their serotonin, dopamine and oxytocin levels.

7. What, according to Harari, is Huxley's perception of happiness?

Huxley thought that happiness is the supreme value and psychiatric drugs replace police and the ballot as the foundation of politics. Each day, every person takes a dose of 'soma' a synthetic drug, which makes people happy without harming their productivity and efficiency.

8. What lesson does Harari prove by comparing a medieval French peasant to a modern Parisian banker?

The lesson Harari proves that happiness is not the result of where we live or how much money we earn; to explain this he took a simple example of life of a medieval French peasant to a modern Parisian banker. When the peasant completes his hut, he gets the same happiness as the banker when he pays his last installment on his penthouse. The banker is not one iota happier than the peasant.

9. What are Harari's observations about the French revolution?

The revolutionaries killed the king, gave the land to the peasants, declared the rights of man, abolished noble privileged and waged wars against the whole Europe. But nothing of these changed the French biochemistry. Those who were happy before the revolution were happy after that also.

10. What does Aldous Huxley speak of happiness in 'Brave New World'?

Huxley thought that happiness is the supreme value and psychiatric drugs replace police and the ballot as the foundation of politics. Each day, every person takes a dose of 'soma' a synthetic drug, which makes people happy without harming their productivity and efficiency. The World State that governs the entire globe is never threatened by wars, revolutions, strike or demonstrations and people are happy with their current conditions whatever they may be.

11. What is the paradox about happiness that Daniel Kahneman explains?

Kahneman found that when counting moments of joy and moments of drudgery, bringing up child turns out to be an unpleasant affair. It consists largely of changing nappies, washing dishes and dealing with temper tantrums. Yet most parents declare that their children are their chief source of happiness.

III. Answer the following questions in a paragraph:

1. Explain Chemical happiness with examples.

Chemical happiness means happiness is produced by the chemicals serotonin, dopamine and oxytocin present in our system. Our mental air conditioning system has some freedom of movement. So the conditioning system of happiness varies from person to person. He sets the level of happiness on a scale from one to ten. Some have the level between six and ten, stabilizing at eight- they were born with a cheerful biochemistry system. Some people have the level between three and seven, stabilizing at five- they were cursed with gloomy biochemistry system. To show this Harari compare a medieval French peasant to a Parisian banker. The peasant lived in an unheated hut and the banker with all latest technological gadgets. We would expect the banker to be happier than the peasant. Mud huts or splendid homes do not determine our mood. Serotonin does. When the peasant completed his mud hut his serotonin was at the level of X. Similarly when the banker paid the last installment for his penthouse his serotonin level was also X. Consequently the banker was not one iota happier than his ancestor the peasant. Then he took another example to show the great collective events, the French revolution. The revolutionaries killing the king, gave lands to the peasants, declared the rights of men, abolished noble privileges and waged wars against the whole Europe but nothing of these changed the French biochemistry. Those who were happy before the revolution were happy than also. Those with a gloomy biochemistry complained about Robespierre and Napoleon as they complained about Louis XVI and Marie Antoinette.

2. The medieval man and modern man is essentially the same in the scale of happiness. Argue.

It is quite right to assert that the medieval man and the modern man is essentially the same in the scale of happiness. Let us compare a medieval French peasant to a Parisian banker. The peasant lived in an unheated hut near the pigsty. The banker goes home to a pent house with all the latest technological gadgets. We would expect the banker to be happier than the peasant. Mud huts or splendid homes do not determine our mood. Serotonin does. When the peasant completed his mud hut his serotonin was at the level of X. similarly when the banker paid the last installment for his penthouse his serotonin level was also X. Consequently the banker was not one iota happier than his ancestor the peasant.

IV. Answer the following questions in about 300 words:

1. "The meaning of life" is a critique of the present perception about human happiness. Discuss.

Harari thinks that human happiness is the result of chemical processes taking place in the human brain. Most biologists maintain that happiness is determined mainly by biochemistry. But they agree that psychological and sociological factors also had a place. Our mental air conditioning system has some freedom of movement. Some set at 25 degrees Celsius and some at 20 degree Celsius. So the conditioning system of happiness varies from person to person. He explains the level of happiness on a scale from one to ten. Some have the level between six and ten, stabilizing with scale of eight- they were born with a cheerful biochemistry system ,this person is quite happy even if he/she lives in an alienating city with no money or with diseases. Some people have the level between three and seven, stabilizing with scale at five- they were

cursed with gloomy biochemistry system, this person is quite unhappy even if she/he enjoys the support of a tight-knit community with lot of money or with all blessing.

Happiness is a state of mind. Money, social status, plastic surgery, beautiful houses, powerful position, etc, don't bring happiness but serotonin, dopamine and oxytocin do. It means we do not have to look outside for our happiness. It is right in us. Only the circumstances are needed to stimulate biochemicals in our bodies. To show this Harari compares a medieval French peasant to a Parisian banker. The peasant lived in a unheated hut near pigsty. The banker goes home to a pent house with all the latest technological gadgets. We would expect the banker to be happier than the peasant. Mud huts or splendid homes do not determine our mood. Serotonin does. When the peasant completed his mud hut his serotonin was at the level of X. similarly when the banker paid the last installment for his penthouse his serotonin level was also X. Consequently the banker was not one iota happier than his ancestor the peasant.

The biological assumption is that happiness equals pleasure. The only way to make people experience a high level of happiness over an extended period of time is to manipulate their biochemical system. So happiness is synchronizing one's personal delusion of meaning with the prevailing collective delusions.

2. How does Yuval Harari define meaning of human life and basic human rights?

Harari defines meaning of human life and basic human rights by saying some examples. The present age is far more powerful than our ancestors, but are we much happier? But for some reason, we don't know how to feel the happiness. So to feel the real happiness one should bring meaning to their lives. Basic human rights are a necessary condition to bring meaning to one's lives. Even though happiness is an elusive term, to be happy one need conducive circumstances. Some get meanings to their lives by finding happiness in various ways. The scientist gets meaning to his life by increasing the store of knowledge. The soldier gets it while he fights for his home land, entrepreneurs by building a new company. All find happiness in what they do in different way. When they do what they think is right their chemical levels that bring happiness go up and they feel happy. All these people are as delusional as the medieval people who found meaning in reading scriptures, going on a crusade or building a new cathedral. Happiness is synchronizing one's personal delusions with the prevailing collective delusions.

In the absence of basic human rights nobody can think of giving any meaning to his life. A meaningful life can be very satisfying even amidst hardships, while a meaningless life will be a punishment even if it is comfortable. People in all cultures and eras have felt the same type of pleasures and pains but the meaning they have given to them can be different. The life for medieval people were rough. But they believed in the promise of bliss in heaven and so they found meaning in their lives. A meaningful life can be extremely satisfying even in the midst of hardship, whereas a meaningless life is a terrible ordeal no matter how comfortable it is. Because all ages of people in all culture have felt the same type of pleasures and pains.
