

UNIT 1

THE DRAWERFUL OF HAPPINESS

The Article, A Drawer full of Happiness, was published by Aanchal Jagnani on March 2018 in The Hindu. The author, who was a marketing student, describes the happiness of seeing the old things in the drawer of an old dressing table after 25 years on an inane urge of her darling niece. On badgering of the daughters, the drawer is unlocked by the author's father. Wooden hair pins, metal bindi stamps, bindi powder, kumkum cases, an array of cosmetics including eye shadow kit, blush mascara, foundation and lipsticks were found in the drawer.

The author marveled at the uniqueness of the products which were in usable condition. With amusement and unbound joy she touched the products which were the souvenirs and prototypes dating back to 1995. The stash brought open articles belonging to the time that had once been. She stunned that 25 years had passed and revealed that she tried opening the drawer with various keys but in vain.

She recalled that how she sneakily used her mother's cosmetics as those were inaccessible to the kids but now the little girls' lips smeared in lip-gloss. She thought that in 1990s all the things thought of her childhood. She wondered that the demographic dividend which referred to the growth in an economy that is the result of a change in the age structure of a country's population from late 1980 to the beginning of the decade of 20th century.

The author highlighted how the people till the last decade enjoyed reading champals and tinkle and getting ready for school while listening to school Chale Hum on the radio each morning. Our door play of hide was rained by mommies, no more Ramayana with grandparents and small wonder with parents. But the current decade has an excess of many technological things like computers, cars and mobile phones. The author used rather derogatory tone than appreciative.

The author remembered a hobby such as philately or learnt the idea of cinema halls being a focal point of urban spaces. From this perspective, the 1990's should not be acclaimed for its fine balancing acts which means giving care and attention to two or more activities at the same time she believed that the 1990 was the decade cherry picked the finest to offer.

Opening the drawer was like a revelation to the author as women in a typical Indian household used metal stamps of designs and dipped in the chosen colored powder. She recollected that the dressing table was bought to home in Delhi in 1989 before they shifted to Ahmadabad. The dressing table served as pedestal for myriad things in the coming years but one mighty drawer was anchored in the wonderful decade it was made in. It could be the reason for the drawer remaining locked for close to 25 years.

UNIT -1

The Irony in the Short Story 'Deliverance'

The 'irony' is a literary device in which a view, event, action or situation is expressed or presented in such a way that seems deliberately contrary to what one expects. There are three main types of irony: verbal, situational and dramatic. Verbal Irony is expressed through words or sentences. It occurs when a speaker's intention is the opposite of what he says. For example, a person, while drinking a bitter pill says, 'How sweet the pill tastes!' Verbal irony is often funny. Situational Irony occurs when the actual result of a situation or action seems totally different or opposite from what is expected. Situational irony tends to be either funny or tragic. Dramatic irony is created when the audience knows a piece of information that the character of the story does not. Dramatic irony is often tragic. A speaker or writer uses irony as a literary device to create suspension, tension or to sustain the listeners' interest. In the story 'Deliverance', the author has employed irony very effectively. The first instance of irony (verbal) in the story is shown by Dukhi when he utters, being affected by the appearance of the Pandit: 'How godly a sight!' But later on, it proved to be contrary to what Dukhi said because the readers would see that Dukhi had to suffer a lot at the house of the Pandit.

The second instance of irony is employed in the story when Dukhi asked for a bit of fire to light his pipe to smoke. It seems that the Pandit is sympathetic to him and said, addressing to Panditayin, "The fire is lit, so give him his light." Then Dukhi went inside the house but the wife of the Brahman made an objection. Thereupon the Pandit said, 'He has come inside — so what? Nothing that belongs to you has been stolen. The floor is clean, it hasn't been desecrated. Why not just let him have his light — he's doing our work, isn't he?' Then the Panditayin had brought the coals in pair of tongs. From a few feet away, with her veil drawn over her face, she flung the coals towards Dukhi.

The third example of the discrepancy between our view of events and that of Dukhi appears when the Pandit asked his wife to give some bread to Duhki. But the Panditayin said, "Let's forget the whole thing. I'm not going to kill myself cooking in weather like this." Thereupon Dukhi had to remain without food all day long.

The fourth instance of irony used in the story is when the Pandit saw that Dukhi did not spill the wood then he said, "You have not even made a dent of it. So if you don't find an auspicious day for your daughter's marriage, don't blame me." Here it proves that finding of an auspicious day depends on how the Pandit is pleased by Dukhi.

The last instance of irony is portrayed in the ending section of the story. Dukhi was given the name by his parents to avert misfortune of life. But it results in the opposite as Duhki lived in extreme hardship and died pathetically. Even he could not have funeral rituals.

Thus the author Premchand had used lots of irony in the story through which he reveals the hypocrisy of the Brahmins.

UNIT 2

NEHRU'S LETTER TO DAUGHTER INDIRA ON HER BIRTHDAY

Short Answer

Birthday letters hold a special significance. Especially when written by a parent who articulates his heartfelt hopes for his young daughter.

A letter written by Jawaharlal Nehru to Indira Gandhi from Naini jail on the occasion of her thirteenth birthday. Being in prison, the only present he could send his daughter was “of the mind and spirit...things that even the high walls of prison cannot stop.”

Although Nehru's letters to a young Indira have been immortalised in the famous collection 'Letters from a Father to his Daughter', this one holds a special significance because it reflects Nehru's own ideals of honest, fearless living. As a closely watched public figure, this could not have been an easy ideal to live by. Despite that, he advises Indira to aspire to a life of courage and openness as she stands on the threshold of young adulthood.

In the letter he tells all the story of Mahatma Gandhiji, how he struggled for people against British raj. He tells to Indira to do always right. He tells how important is this. As a whole he wants to tell his daughter every time take a right decision, but take decision after all discussions and must be wise to take every decision. At last Pandit Nehru told her to be a brave soldier to fight.

In 1973, Indira Gandhi wrote, “These letters aroused a feeling of concern for people and interest in the world around. They taught one to treat nature as a book. I spent absorbing hours studying stones and plants, the lives of insects and at night, the stars.”

With the advent of technology, the postcards and in-land letter are not in popular communication modes for personal interaction. This is the age of cell phones, short messages, video calls, face book, whats app and so on.

This Lesson Nehru's letter to his daughter on her birthday is highlighted to make these technological students understand the significance of letters in those days.

In 1930, many of our leaders were imprisoned by the British. While in Naini Prison, Nehru wrote a letter to his daughter who was in Mussoorie on her 13th Birthday. Nehru illustrates how life began in the universe in his first letter “Book of Nature”. In the other letters he writes a wide range of topics including languages, trade, history, science, epics, evolution etc. with the intention to inspire his daughter Nehru continuously wrote for four years from prison.

Being very rich, Indira received material and solid presents and good wishes on her birthday. But her father sent the mind and spirit instead of material and solid presents from Naini Prison. He thought that the best way

To find out what was right and what was not right, what should be done and what should not be done through not by sermonizing but by talking and discussing. Though they discussed many a thing in the letters he made her understand that beyond the world lie other wonderful and mysterious worlds to imagine. He wrote her those letters to make a suggestion for her to think over as if they really had a talk.

Nehru made her remember Jeanne d' Arc known as Joan of Arc who inspired Indira with her ambitions. He said that the ordinary men and women were not heroic. When the time came they all became heroes for a great cause. Great leaders inspire them and made them to do great deeds. Nehru also said to his daughter, "In India a great leader, full of love for all suffer and eager to help them, has inspired our people to great actions and noble sacrifice. He has helped to make the starving, the poor and the oppressed free and happy."

Bapuji's magical message from prison, stole the hearts of millions of India. Everyone came out of their shells and became soldiers. Nehru said that the freedom movement is like a great drama people were all making history and fortunate to be the participants.

Nehru said that in our great freedom movement, under Bapuji's leadership, there was no room for secrecy. People were not afraid of what they did or what they said. They worked in the sun and the light. Nehru inspired Indira to do same then she would grow up a child of the light, unafraid and serene and unruffled whatever might happen. He wished her with all his love to grow up into a brave soldier in India's service.

UNIT -II

BOSOM FRIEND

Hira Bansode

Hira Bansode is a well-known Marathi Dalit poet. The speaker of the poem "Bosom Friend" is a Dalit girl who speaks about her sufferings and insults at the hands of her bosom friend who is a rich upper caste girl. The Dalit girl invites her bosom friend to dinner. Although she came to the dinner, she found fault with everything in the dinner. Finally the Dalit girl tells her friend that people of high caste cannot forget the tradition of inequality for it is deep-rooted in their minds.

Answer the following questions in two or three sentences.

1."But you came with a mind as large as the sky" What makes the poet think like this? What is the irony?

The speaker of the poem is a poor Dalit girl who invites her high caste, rich friend for dinner. The girl accepts the offer and has come to dinner. It gives a pleasant surprise to the speaker and this is why she says that her friend is broad minded and full of love for her. But the irony is that

the rich girl friend finds fault with every bit of the dinner. She blames her friend for not serving buttermilk or yoghurt for the last course of rice. She also blamed the Dalit community and said that they would never improve.

2. Did the visit of the ‘bosom friend’ really bridge the chasm that had divided them? If not, what was the effect of the visit?

The visit of the bosom friend did not really bridge the chasm that had divided them. On the other hand, it further widened the chasm because the upper caste rich girl simply found fault with every silly things in the arrangement of the dinner. She further blamed the Dalit community and said that they would never improve. In truth it is the upper caste that never changed their outlook and tradition. So the speaker of the poem who is the Dalit girl burst out her anger and pain at the bosom friend for her humiliation and contemptuous outlook of the Dalit community.

3. How differently did the ‘naïve devotion’ work in the lives of Shabari and the poet?

In the Ramayana, Shabari is a sincere devotee of Lord Rama and she is doing her best to please Rama. She has collected the best fruits available in Nature and tasted them to find out which are the sweetest fruits. She does not know that it is forbidden to taste them before they are offered to God. Yet Lord Rama is pleased with her innocent devotion, accepted her offerings and blessed her. Similarly the Dalit girl has arranged a party to her upper caste rich friend with great love and devotion. She has spent a lot of money, time and energy for making such a sumptuous dinner with yoghurt, buttermilk and other dishes. Yet the upper caste rich friend blames her and even humiliates her community saying that they will never improve.

4. ‘I was ashamed, really ashamed’. What made the poet feel really ashamed?

The poet felt ashamed because she had arranged a dinner for her upper caste rich friend with great devotion and love and she spent a lot of money, energy and time for it. But the friend found fault with everything in the arrangement of the dinner. She blamed her and her community because they did not know how to serve food in the proper manner.

5. When did the last bit of courage fall away like a falling star from the poet?

The last bit of courage fell away like a falling star from the poet when the upper caste rich friend accused her that she does not know how to serve food and asked her whether she did not serve buttermilk or yoghurt with the last course of rice. The upper caste girl has a preconceived notion that the Dalit community people don’t know anything about the table manners and etiquette. This accusation of the rich friend drained away all the energy, enthusiasm and friendliness of the Dalit girl. It is disappeared like a ‘falling star’.

6. What was the food that the poet did not have in her childhood?

The poet lived in utter poverty that she never had even milk in her childhood days.

7. Why did the poet not know the proper arrangement of food on plates?

The poet did not know the proper arrangement of food on plates, because she was a Dalit girl and born and brought up in utter poverty. She could not enjoy nourished food including milk in her childhood days.

II. Answer in a paragraph of not more than 100 words.

1. Describe the contrasting emotions of elation, frustration and shock as portrayed by Hira Bansode at the start of the poem “Bosom Friend”

The poem “Bosom Friend” is written by Hira Bansode, a well-known Marathi Dalit poet. The poem is a vehement critique of the hypocritical caste-ridden society. It speaks about the untold sufferings and insults of the Dalit at the hands of the upper castes for centuries. The narrator is a Dalit girl who has invited her upper caste rich friend to dinner. The speaker is so excited with joy unlimited because her bosom friend has come forgetting the age old untouchability and tradition of inequality. So the rich girl’s mind is as large as the sky because she is coming to the pocket size house of the narrator. The narrator is so elated with great expectation that her friend’s visit will certainly bridge the chasm of the caste system that divided them. So she has arranged the food with the great devotion of Shabari, the elderly woman ascetic in the Ramayana. The narrator thought that as the Lord Rama accepted the fruits of Shabari and blessed her, her upper caste friend would appreciate her devotion and love in arranging the food for her. But alas, the moment the friend looked at the plate, her face changed and began to blame the narrator. She accuses that the narrator does not know table manners and the proper arrangement of food on the plates. The friend blamed even her Dalit community and said that they would never improve. Rama was pleased although Shabari tasted every fruit before it was offered to Lord Rama because Rama was wise and full of love and mercy for Shabari. On the other hand the upper caste girl is foolish, arrogant and wicked. So the dinner party became an utter failure. The upper caste girl is so foolish that she judges human being by their artificial table manners and money power. She is also ruled by her preconceived ideas about the caste system. So the poor Dalit girl is frustrated at the behaviour of her friend.

2. How did the poet justify her ignorance of elite table etiquette? Who was responsible for that? Do you think the situation can be changed? How?

- Hira Bansode’s poem “Bosom Friend” is a sad story of a Dalit woman’s sense of shame because poverty has never allowed her to know the variety of food such as buttermilk, yoghurt, halva, basundi etc., This sad situation arose out of age old poverty, lack of education and exploitation at the hands of the upper caste people who are rich and politically powerful. They

always suppressed the lower caste people and enslaved them and made them work from dawn to dusk and the wages were not enough even for two decent meals a day. As a result the Dalit girl never enjoyed healthy, nourished food in her childhood days. The situation can be changed by giving free education for Dalit and financially backward classes and also make effective social awareness about equality and human dignity and brotherhood.

3. Write an appreciation of Hira Bansode's poem "Bosom Friend" bringing out its poetic qualities

Hira Bansode's poem "Bosom Friend" is remarkable for its poetic qualities. The title of the poem "Bosom Friend" itself is ironical because the upper caste rich girl is not at all bosom or intimate to the Dalit girl. She cruelly criticised her and her community for their ignorance of table manners or etiquette. In the first stanza of the poem we can see the effective use of irony. With the innocent devotion of Shabari, the Dalit girl carefully arranged the food on the plate for her friend. The whole poem is a vehement critique of the caste-ridden society. The mind of the upper caste girl is compared to the sky. The figure of speech is simile. There is also irony in it because her mind is actually narrow-minded and selfish. There is simile in the use of the phrase "pocket size house". "The last bit of my courage fell away."

UNIT –III

STEPHEN HAWKING-POSITIVITY "BENCHMARK"

Stephen William Hawking was born on 8th January 1942 in Oxford, England. His father was a well-known researcher in tropical medicine but Stephen was interested in studying mathematics and physics.

His early school years were unhappy with his peers and on the playing field.

At Oxford he became increasingly interested in physics. He graduated with first class honour in physics in 1962.

The onset of Hawking's graduate education at Cambridge marked a turning point in his life. Then he embarked in formal study of cosmology. It was then he was first stricken with Lou Gehrig's disease, a weakening disease of the nervous and muscular system that eventually led to his total confinement in a wheelchair.

His marriage in 1965 was an important step in his emotional life. Marriage gave him to recall the determination to live and make professional progress in the world of science.

He was awarded his doctorate degree in 1966.

He then began his lifelong research and teaching association with Cambridge University.

Hawking first made his contribution to science with his idea of singularity, a work that grew out of his collaboration with Roger Penrose. In 1974 he outlined his theory that black holes can give off heat, called “hawking Radiation” which opposed the claim that nothing could escape from a black hole. The second concerned the size of black holes.

In 1980s Hawking answered one of the Einstein’s unanswered theories, the famous unified theory which includes the four main interactions known to modern physics.

When humans develop the unified field theory, said Hawking, they will “know the mind of the god.”

As Hawking’s physical conditions grew worse, his intellectual achievements increased. He wrote down his ideas in *A Brief History of Time: from the big bang to the big holes*. Million copies were sold and it was listed as best-selling nonfiction book over a year.

In 1993, Hawking wrote *Black Holes and Baby Universe* and other essays, and also contains chapter’s about Hawking’s personal life. He co-authored a book in 1996 with Sir Roger Penrose titled *The Nature of Space and Time*.

In 2007, Hawking’s and his daughter Lucy published *George’s Secret Key to the Universe*, a children’s book designed to explain theoretical physics in an accessible fashion and featuring characters similar to those in the Hawking family. The book was followed by sequels in 2009, 2011, 2014 and 2016.

Hawking’s work in modern cosmology and in theoretical astronomy and physics is widely recognized. He became a member of Royal Society of London in 1974. He was one of the 100 great Britons by BBC.

He was awarded America’s highest civilian honour in 2009 and Russian special fundamental physics prize in 2013.

He led a challenging life till his 76th year. He died on 14 March 2018. Prof. Lord Martin Rees, the Astronomer Royal said, his friend had “amazing willpower and determination.”

Prime Minister Theresa called him a “brilliant and extraordinary mind” and “one of the great scientists of his generation.”

Here are 8 lessons from his extraordinary life and achievements that can inspire us.

1. He has used technology to overcome his disability.

2. He refused to let his disability halt his research.

- 3.He was always curious.
- 4.He never lost his sense of Humour.
- 5.He stood by his principles.
- 6.He never gave up.
- 7.He valued time as a precious resource.
- 8.He shared his knowledge.

UNIT –III

Summary and Analysis of Shakespeare's sister by Virginia Woolf

The narrator is disappointed at not having found an incontrovertible statement on why women are poorer than men. She decides to investigate women in Elizabethan England, puzzled why there were no women writers in that fertile literary period. She believes there is a deep connection between living conditions and creative works. She reads a history book and finds that women had few rights in the era, despite having strong personalities, especially in works of art. The narrator finds no material about middle-class women in the history book, and a host of her questions remain unanswered.

She is reminded of a bishop's comment that no woman could equal the genius of Shakespeare, and her thoughts turn to Shakespeare. She imagines what would have happened had Shakespeare had an equally gifted sister named Judith. She outlines the possible course of Shakespeare's life: grammar school, marriage, work at a theater in London, acting, meeting theater people, and so on. His sister, however, was not able to attend school, and her family discouraged her from studying on her own. She was married against her will as a teenager and ran away to London. The men at a theater denied her the chance to work and learn the craft. Impregnated by a theatrical man, she committed suicide.

This is how the narrator believes such a female genius would have fared in Shakespeare's time. However, she agrees with the bishop that no women of the time would have had such genius, "For genius like Shakespeare's is not born among labouring, uneducated, servile people," and women back then fit into this category. Nevertheless, some kind of genius must have existed among women then, as it exists among the working class, although it never translated to paper. Even if a woman surmounted various obstacles and wrote something, it would have been anonymous.

The narrator questions what state of mind is most amenable to creativity. She finds that creating a work of art is extraordinarily difficult; privacy and money are scarce, and the world is generally indifferent to whether or not someone writes. For women in the past, the conditions were even harsher. The privacy of a private room or vacations was a rarity. Moreover, the world was not only indifferent to female writers, but actively opposed their creativity. Over time, the effect on a budding female writer is very detrimental.

The narrator believes this male discouragement accords with the masculine desire to retain the status of superiority. Unfortunately, genius is often the most susceptible to the opinions of others. She believes the mind of the artist must be "incandescent" like Shakespeare's, without any obstacles. She argues that the reason we know so little about Shakespeare's mind is because his work filters out his personal "grudges and spites and antipathies." His absence of personal protest makes his work "free and unimpeded."

Analysis:

Lacking historical evidence, Woolf again uses her fictional powers in describing the plight of Shakespeare's sister. She first details all the factors that aided Shakespeare's natural genius: his early education; his freedom to leave his wife for London; his ready employment in the theatrical world; his ability to earn money for himself; his opportunities to explore other walks of life; his lack of familial responsibility. Judith, conversely, is victimized by a number of socioeconomic factors: lack of education; discouragement from reading and writing; absence of privacy; lack of employment opportunities in the artistic world; the burden of children.

The narrator again cites the looking-glass relationship between men and women: men rely on women's supposed inferiority to enlarge themselves. Beyond the socioeconomic factors described above, women writers have the additional obstacle of discouragement and disdain from their patriarchal society.

And obstacles, the narrator concludes, are poison to a writer's mind. She starts developing her theory that for a writer to attain genius like Shakespeare's, there must be no external obstacles, nor can there be personal grudges within the work. Only then can genius be "incandescent," yet another word choice that equates brilliance with light.

The modern reader may find Woolf's theories classist; indeed, the statement "For genius like Shakespeare's is not born among labouring, uneducated, servile people" would be met with furor if published nowadays. However, it is important to remember that Woolf believes that money and personal independence foster freedom of thought, and that poverty and its attendant ills inhibit such thought. Moreover, she admits that brilliance does emerge from the working class, albeit rarely.

Still, Woolf is clearly at odds with any kind of "protest" literature, feeling that it dilutes the "incandescent" brilliance of the writer. Many contemporary critics maintain that protest literature is the strongest kind of art, the only art that can truly effect social change. Indeed, much contemporary feminist and minority literature theory emphasizes protest as a means to reclaim voices historically drowned out by white males. Woolf will soon elaborate on her controversial theory.

Shakespeare's Sister

This is a short story written by Virginia Woolf in 1929. She was born in London, where she grew up in an environment of wealth and culture, meeting many of the most distinguished intellectuals of all time. Virginia was home-schooled for all of her education growing up, and later became the center of the intellectual and artistic Bloomsbury Group.

The setting of Shakespeare's Sister is during the time when William Shakespeare was growing up and writing plays. It has taken place in the Shakespeare's house and later in London.

In this story, Shakespeare's Sister, Virginia Woolf imagines up a sister of Shakespeare named Judith. In the story, Judith, Shakespeare's sister, was the apple of her father's eye. She wasn't able to go to school like her brother but instead was home-schooled. She was made to do house chores mostly and was taught very little education. She would mainly try to learn from her brother's books in secret and burn or throw away anything she wrote so her parents wouldn't find out. This was a time when women weren't educated at all besides the men. Later on she married a man who didn't treat her with any respect. She finally got fed up with him and left to pursue her dreams of becoming an actress in London. Once in London, she was laughed and ridiculed at for wanting to be an actress. She strived to become an actress and to fulfill her dreams but at the end it was impossible, she had ended her own life.

Woolf portrayed Judith's problems growing up just as hers. Similar problems that were alike seemed to be that both were not sent out to school but home-schooled instead. They both seemed to have troubled first marriages and had left their first loves and had set road to a finer place. I believe Woolf's problems growing up are portrayed in this short story.

UNIT – 4

WANGARI MAATHAI'S LIKE A TREE UNBOWED

Wangari Maathai was an activist, Environmental Activist, Women's Right Activist and a Government Official. She won the Nobel Peace Prize for her "Holistic approach to sustainable development that embraces democracy, human rights and women's rights in particular."

Maathai was born on April 1 1940 in Nyeri, Kenya. She grew up in a small village in a British colony. She came from a farming family. Her mother was given a very little power and her father, a tenant farmer, was considered the head of the family. She was sent to school by her older brother as she was bright. She studied in catholic missionary school and continued at the Loreto Girl's High School. She won the scholarship in 1960 to go to college in the USA. She earned a bachelor's degree in 1963 and after two year she completed her master's degree in the University of Pittsburgh. After she returned, she studied veterinary anatomy at the University of Nairobi, Kenya. She was the first woman in East Africa to earn a doctorate degree in 1971 and joined the first women chair in a university in 1976.

Maathai got married a politician, in 1970 and had three children and left her husband in mid 1980s. she was criticized by other women as she refused to be submissive. Being a woman with confidence, outspoken and uprightness, Maathai joined the National Council of Women of Kenya an NGO whose focus was to educate women while advocating for their rights. She was against to Kenyan President Daniel arap Moi's brutal regime. She got 98 percent votes in the National Assembly in the first free and democratic elections after 25 years. She was appointed Deputy Minister of the Environment, Natural Resources and Wildlife. The Chipko movement started in 1973 in India. Maathai launched the Green Belt movement to reforest in Africa while helping the nations' women in 1977. This movement is responsible for the planting of more than 30 million trees in Kenya and providing roughly 30,000 women with new skills and opportunities. This movement is a social movement in Kenya whereas the Chiplo is a social movement in India. In 1987 the Chipko movement was awarded the Right Livelihood Award. BY 1986 a Pan African Green Belt Movement was established in other countries. An international chapter was also established by Maathai to work outside the continent. She Challenged the government on its development plans and it s handling of the country's land. while she was fighting for the nation and the rights of women she was beaten and arrested by numerous times by the dictator Daniel arap Moi. she prevented the construction of a skyscraper which is called "Freedom Corner" in Nairobi's Uhuru Park in 1989. Her campaign drew international attention and the project was eventually dropped.

Maathai received numerous awards including the Goldman Environmental Prize, the Right Livelihood Award and the United Nation's Prize for Leadership for her lifelong dedication to environmental and human rights. She received the Edinburgh Medal in 1992 and in 1997, she was honoured with the prestigious Nobel Peace Prize. the award was given to individuals or organizations that work to promote Maathai expresses her feelings on her receipt of the Nobel Peace Prize means for Africa that it is a signal

of hope. She says that this prize will inspire them as a government and as a people to set a good example for Africa and the rest of the world. She gives a message for Africans that the solutions to their problems lie within them.

Maathai, a leader beyond the Green Belt Movement, at first encourages people to grow more trees later she plays a role in fighting corruption, fighting for the cancellation of African government's foreign debts and campaigned against land grabbing. In 1992 she was attacked by police during hunger strike. Seven years later she and her group were attacked by real estate developers. Incessant driving force of Maathai proved her dedicated personality.

Though there are dire warnings and escalating concern over the state of our planet, many people feel out of touch with the natural world. Maathai has spent decades working with the Green Belt Movement to help women in rural Kenya. Maathai wants to impart the feeling of empowerment to everyone and believes that the key lies in traditional spiritual values such as love for the environment, self betterment, gratitude and respect and a commitment to service.

Maathai shared her amazing life story with the world in the 2006 memoir "Unbowed" her book offers a message of hope and inspiration through one woman's achievement on behalf of women, the environment and democracy in Kenya. In her final years, she battled ovarian cancer. She died on September 25, 2011 at the age of 71. She is survived by her three children. Waweru, Wanjira and Muta.

Maathai's joy-filled, straight forward manner and practical approach set a wonderful example for many, helping them to acquire new confidence and inspiration. Being a captivating story teller, she had an awesome capacity for telling stories to capture a dilemma and showed how to move forward. Like a spreading Acacia, she and the Green Belt movement have nurtured thousands of new actors with a thirst for environmental and social justice.

UNIT –IV

TELEPHONE CONVERSATION BY WOLE SOYINKA

"Telephone Conversation" is a 1963 poem by the Nigerian writer Wole Soyinka that satires racism. The poem describes a phone call between a landlady and the speaker, who is black, about renting an apartment. The landlady is pleasant until she learns that the speaker is "African," at which point she demands to know how "light" or "dark" the speaker's skin is. In response, the speaker cleverly mocks the landlady's ignorance and prejudice, demonstrating that characterizing people by their skin color diminishes their humanity.

"Telephone Conversation" Summary

It seemed like a good price and the location was fine. The landlady promised that she didn't live in the building. The only thing left was to confess something important about myself. "Ma'am," I warned the landlady, "I don't want to waste a trip over there. Just so you know, I'm black."

There was silence on the phone. In that silence, I could hear the tension between the landlady's prejudice and her manners. When she finally spoke, she sounded like the kind of person who'd

be wearing a thick smear of lipstick and have a long, gold-coated cigarette holder in her mouth. Now I was stuck in a terrible position. “How dark are you?” she asked bluntly. It took me a second to realize that I hadn't misheard her. She repeated, “Are you light skinned or very dark skinned?” It was like she was asking me something as simple as choosing between Button A and Button B on the phone booth: to make a call or to return my coins. I could smell her rancid breath hiding beneath her polite speech.

I took stock of my surroundings: a red phone booth, a red mailbox, a red double-decker bus, its tires squelching through the hot asphalt. So this kind of thing actually happens! Feeling ashamed at my rude silence, I gave in and asked, utterly confused and shocked, for clarification. She was nice enough to swap around the order of the words in the question: “Are you dark-skinned,” she asked, “Or very light?” Finally it made sense. I replied: “Are you asking if my skin is the color of regular chocolate or milk chocolate?” Her confirmation was detached and formal, devastating in how thoughtless and impersonal she sounded. I quickly changed my tactic and chose an answer: “My skin color is West African sepia.” And then, as an afterthought, I added, “at least it is in my passport.” Then there was silence again, as she imagined all the possible colors I might be referring to. But then her true feelings took over and she spoke harshly into the phone.

“What is that?” she asked, admitting, “I don't know what that is.” “It's a brunette color,” I told her. “That's pretty dark, isn't it?” she asked. “Not entirely,” I replied. “My face is brunette, but you should see the rest of my body, ma'am. My palms and the soles of my feet are the color of bleached blond hair. Unfortunately, ma'am, all the friction from sitting down has made my butt as black as a raven. Wait, hang on for a moment ma'am!” I said, sensing that she was about to slam down the phone. “Ma'am,” I begged, “don't you want to see for yourself?”

Q1. “Telephone Conversation” Themes

Q2. Theme Racism and the Complexity of Identity

Q3. Racism and the Complexity of Identity

“Telephone Conversation” is a poem that satirizes racism. The speaker, who is black, makes fun of a white landlady who won't rent to the speaker until she knows whether the speaker's skin is “dark” or “light.” In contrast to the landlady's simple, reductive ideas about race, the speaker suggests that race and identity are complicated and multi-faceted. Judging a person based on their skin color, the poem argues, is thus ignorant, illogical, and dehumanizing.

At first the landlady seems ready to move forward with renting to the speaker, even “swearing” that “she lived / Off premises.” She can't detect the speaker's race through the phone, a fact that

emphasizes a) that the speaker's identity is comprised of more than his or her race and b) that skin color is irrelevant to the speaker's suitability as a tenant.

But when the speaker then makes a "self-confession" about being "African," the conversation abruptly shifts to a discussion of skin tone. Note that the speaker is being ironic in the use of "confession" here, a word typically associated with the revelation of something criminal, to undermine the racist notion that being "African" is a bad thing. Clearly, the speaker understands how black people's housing prospects are unfairly limited by a racist society.

Indeed, in response to this "confession" the landlady asks whether the speaker's skin is "light" or "dark"—a question so absurd that the speaker briefly wonders if he or she has "misheard." The landlady is playing into the ignorant idea that black people with lighter skin (and, as such, whose skin is closer in appearance to that of white people) are superior to those with darker skin. The key thing that matters to her, then, is how black the speaker looks. Instead of asking what the speaker does professionally, what the speaker's habits are—that is, instead of treating the speaker like an actual human being and potential tenant—the landlady reduces the speaker to a single attribute: skin color. Racism, the poem thus makes clear, is inherently reductive and dehumanizing.

As such, the speaker refuses to answer the landlady's question directly, instead offering a series of clever replies that reveal the landlady's question to be not just offensive but also utterly illogical. For instance, the speaker describes him or herself as "West African sepia" (a kind of reddish-brown hue seen in old monochromatic photos) in the speaker's passport, a joke that goes right over the slow-witted landlady's head; essentially this is like saying, "Well, in a black and white photograph my skin is gray."

The speaker also notes that the human body isn't just one color: the speaker's face is "brunette," but the speaker's palms and foot soles are "peroxide blonde." The speaker is being deliberately tongue-in-cheek in the comparisons here, but the point is that race and identity are far too complex to be reduced to a simple, binary choice between "dark" or "light," between "Button B" or "Button A."

The speaker doesn't just criticize the landlady's blatant racism, then, but also critiques the way she thinks about race itself. In doing so, the speaker refuses to let the complexity of human identity be reduced by the ignorant choice that the landlady offers. For all the speaker's ingenuity, however, the poem does not end on a triumphant note. As the poem closes, the

landlady is about to hang up on the speaker—suggesting that, as a white person, she still holds the power in society to effectively silence the black speaker.

UNIT -V

STAY HUNGRY STAY FOOLISH

Steve jobs was the co-founder, chairman and CEO of Apple Inc, and was well known as a very successful and charismatic entrepreneur. He was a pioneer of the personal computer revolution and co – founder and chief executive of Pizar Animated studios. In 2005, his commencement address at Stanford University, Jobs offered students insight into how to lead a successful life . He never graduated from college but he wanted to share three stories from his life.

Jobs first story was about connecting the dot. He dropped out of Reed College after the first six months, but then stayed around as a drop - in for another 18 months or so before he really quit. His biological mother gave him adoption to uneducated parents on the promise of sending him to college. He joined an expensive college and quit. His life was not all romantic after his quit. He slept on floor of his friend's room and ate good meal once in a week.

After he joined calligraphy class and found serif (typeface) fantastic. Ten years later, he designed the first Macintosh computer with beautiful typography. Jobs said that one could not connect the dots looking backwards. So, one had to trust that the dots would somehow connect in one's future. Jobs followed his philosophy in life that one had to trust in something of one's gut destiny, life karma, whatever Jobs' approach had never let him down and it had made all the difference in his life.

Jobs second story was about love and loss. He and his friend Woz started Apple in his parents' garage when he was 20. They worked hard and in 10 years Apple had grown from two \$2 billion Company with over 4000 employees. Job's got fired when he was in his 30s with hiring of someone as all the Board of Directors sided with him and with this his adult life was devastated. Though he failed and had been rejected publicly he decided to start a company named NeXT and another company name Pixar. He married an amazing woman.

Pixar, a famous studio, went on to create the world's first computer animated feature film, Toy Story. In a remarkable turn of events, Apple bought technology of NeXT which was the heart of Apple, Jobs returned to Apple. He advised students not to lose faith and not to settle. The great work of them was going to fill a large part of their life. He stated that the only way to do great work is to love what to do. He Exhorted students to work continuously like building great relationship with years roll on and to keep looking until they found it.

Jobs third story was about death. 'If you live each day as if it was your last someday you'll most certainly be right' was an inspired and impressed quote when he was 17. He changed his mind set by questioning himself and continued for the past 33years. He urged students to remember that they were going to die was the best way to avoid the trap of thinking they have something to lose. Suddenly he was diagnosed with incurable pancreas cancer and was expected to live no longer than three to six months.

Jobs understood doctor's code and were advised to go home and get affairs in order for his family. Jobs underwent various processes such as biopsy and endoscope all day. Later doctors identified that it was a very rear form of cancer which was curable with surgery. he was fine after a few days and said that death

was very likely the single best invention of life and death cleared out the old and to make way for the new like some cultures, life styles, gadgets, beliefs which had died in the past decades or century giving place to new approaches.

Jobs mentioned some don'ts for the students that time is limited, not to waste it, not to be trapped by dogma, not to let the noise of other's opinions. He motivated them to have the courage to follow the heart and intuition as it was primary. He recollected an amazing publication released in 1960s called Stewart's The Whole Earth Catalogue, which was made with typewriters, scissors and Polaroid cameras, was one of the bibles of his generation. He concluded his speech with the note on the final issue released in mid 1970s of Stewart's book back cover consisted with a message "Stay Hungry Stay Foolish" He believed in a quote "stay full stay smart' instead of Stay hungry stay foolish.'

UNIT –V

STILL I RISE BY MAYA ANGELON

Still I Rise by Maya Angelou: Summary and Analysis

Maya Angelou's 'Still I Rise' is like a bird's liberty song that loves a free life. Its flight makes you jealous but no one can stop it from flying. While the poem is emotional in tone and evokes defiant or rather rebellious feelings, it also has a larger appeal that is everlasting. The appeal of the work mainly lies in the use of simple words for creation of universal meaning. The poem rebukes and scorns those who have wanted to see blacks as slaves and strikes angrily but is still very romantic. This is what makes the piece attractive – the element of romantic fury and defiant emotions in it.

Apart from everything, the poem is full of energy and inspires to lift your head against every adversity. Hatred and greed cannot be eliminated but that must not stop you from rising and fighting. The beauty of the poem lies in its simplicity. The underlying pain and the tragedy give it a slightly painful tone. However, that acts to inject more beauty into the poem. It reminds of the pain against which these people have fought to retain their identity and build their destiny. Like the 'I have A Dream' speech by Martin Luther King Jr, the repetition of 'I rise' in the poem lays emphasis on the dream of sharing the same platform with whites and having a status of equality.

You may write me down in history

With your bitter, twisted lies,

You may trod me in the very dirt

But still, like dust, I'll rise.

The first stanza of the poem begins with the injustice history has done to the poor black people and how their popular image has been being manipulated. While the poet gives a powerful blow on the one hand to discrimination and slavery, on the other she evokes a picture of hope that the flame God lit could never be extinguished by men. The poor and the downtrodden will rise and fight for their liberty. You try to bring us down and we again fly like dust in the air. There is a light touch of rebellion and a hard doze of defiance in these lines.

Does my sassiness upset you?

Why are you beset with gloom?

'Cause I walk like I've got oil wells

Pumping in my living room.

The second stanza also speaks in a defiant tone. What is it in me that makes you hate me? Is it my appeal or is it my nature? Even in adversity, we have learnt to smile. "like oil wells.. in my living room". I am richer than the richest because I am brimming with this rebellious energy and you can feel depressed to see me happy unless you really love me. Your hatred gives me energy and does not stop me from rising. These lines speak against poverty and lack of equality of opportunity. People of color in America face the highest unemployment rates and the poem briefly alludes to the poverty of the black people. However, more than the poverty, it is their exploitation that pains the poet.

Just like moons and like suns,

With the certainty of tides,

Just like hopes springing high,

Still I'll rise.

The weather changes, tides change and the spring of hope keeps flowing. Like this spring, I rise. These lines are beautiful like a dream for they are full of imagery sourced from nature. "Hopes springing high" indicates the indomitable energy found inside those hearts that have born slavery for centuries and still never lost their battle against hatred, exploitation and oppression.

Did you want to see me broken?

Bowed head and lowered eyes?

Shoulders falling down like teardrops,

Weakened by my soulful cries?

For generations they had remained slaves, bowing their heads, tied to their master's will and obeying without question. White people would want them to remain so. They would like to see them again bowing their heads, with weakened souls and unable to stand against their oppressors. The lines speak of the determination in the hearts of the African Americans to fight against every form of exploitation and oppression.

Does my haughtiness offend you?

Don't you take it awful hard

'Cause I laugh like I've got gold mines

Diggin' in my own backyard.

The poet asks if the people who want her and her people to remain slaves will not be offended by her pride. Do not people really hate my free behaviour and the way I laugh over adversities. The African Americans laugh whole heartedly like no one is richer than them and they have got gold mines in their backyard. However, it does not indicate meanness but that they have learnt to cover the wounds inflicted by centuries of oppression and learnt to smile back.

You may shoot me with your words,

You may cut me with your eyes,

You may kill me with your hatefulness,

But still, like air, I'll rise.

What keeps a person from bowing before hatred and oppression. It is sheer determination. If you want to use your hateful words to destroy me you can. Your hateful look cannot kill me or stop me because they will give me more energy to rise. While slavery was abolished long ago, discrimination has not been yet fully eliminated from the US society. However, discrimination and abuse will never extinguish hope.

Does my sexiness upset you?

Does it come as a surprise

That I dance like I've got diamonds

At the meeting of my thighs?

Are you upset by the color of my skin and by dance moves? Does the energy in my dance make you feel weakened? These lines evoke a suggestive picture. When I dance it seems like I am hiding a precious treasure between my thighs. It is only the glory of my youth. Does not it surprise and upset you because I know it does. This pattern of asking questions and answering them makes the poem amusing as well as interesting but at the same time doubles the sarcasm in the poem. It acts to strengthen the scorn in the poem and highlights how hard these people have fought to win their freedom and how hard they will fight to retain it. The tone of the poem is however more universal. It is not just about the oppression of black people at the hands of the

whites, but about every form of oppression whether that of a woman by a man or a man trying to dominate another.

Out of the huts of history's shame

I rise

Up from a past that's rooted in pain

I rise

I'm a black ocean, leaping and wide,

Welling and swelling I bear in the tide.

The poem is also an inspiration for the modern generation of people of color. Their ancestors fought through darkness to make way for a beautiful tomorrow. Out of a history of pain, humiliation and sorrow, they have come out like a black current. With their sheer determination and will, they can turn the tide. However, vengeful methods you try, you cannot stop someone from rising.

Leaving behind nights of terror and fear

I rise

Into a daybreak that's wondrously clear

I rise

Bringing the gifts that my ancestors gave,

I am the dream and the hope of the slave.

I rise

I rise

I rise.

Those years of slavery were like a night of fear and darkness. They have made past it into a day of glory where freedom awaits them. This is a gift from the poet's ancestors, the fruit of their struggles. The new generation is the culmination of their dreams and will struggle harder than them to take their race to new heights. This rise is unstoppable.

Rhyming scheme: The rhyming scheme is abcb until the last two stanzas where it changes into abcc and aabb.

I. Choose appropriate article to fill in the blanks.

1. They usually spend their holidays in _____ mountains.
 - a. the
 - b. no article
 - c. a
 - d. an

2. Los Angeles has _____ ideal climate.
 - a. no article
 - b. an
 - c. the
 - d. a

3. This is _____ best Mexican restaurant in the country.
 - a. no article
 - b. a
 - c. the
 - d. an

4. I can't live on _____ 500 dollars a month.
 - a. the
 - b. no article
 - c. a
 - d. an

5. Someone call _____ policeman!
 - a. a
 - b. the
 - c. no article
 - d. an

6. Someone call _____ police!
 - a. no article
 - b. the
 - c. a
 - d. an

7. He is _____ real American hero.
 - a. no article
 - b. the
 - c. a
 - d. an

8. I don't like _____ dogs, but I like my brother's dog.
 - a. a
 - b. no article
 - c. the
 - d. an

9. I haven't seen him in _____ five years.
 - a. no article
 - b. the
 - c. a
 - d. an

10. Kobe Bryant is _____ basketball player.
- the
 - a
 - no article
 - an

II. Choose appropriate preposition to fill in the blanks.

11. You must be back ___ four o'clock.
- in
 - to
 - by
 - for
12. Workout is necessary _____ health.
- to
 - in
 - by
 - for
13. Women is looking _____ her diamond ring
- at
 - to
 - in
 - inside
14. Women is holding cup of tea _____ her hands
- by
 - in
 - on
 - in
15. What are doing _____ coming Sunday?
- from
 - on
 - to
 - of
16. We are going to watch movie _____ this coming Friday.
- on
 - in
 - to
 - from
17. Two persons are sitting _____ chair
- from
 - on
 - to
 - in
18. They went to Manali _____ train.
- by
 - into
 - from
 - on
19. There is another man sitting _____ to Sachin
- opposite

- b. on
- c. by
- d. in

20. The train went _____ the tunnel
- a. in
 - b. through
 - c. to
 - d. into

III. Choose appropriate synonym to the underline word.

21. When parents have hard time, their tensions can easily rub off on the kids
- a. intelligent
 - b. boring
 - c. be transferred to
 - d. stop

22. The church was almost in ruins, but its tower remained intact.
- a. Undamaged
 - b. Model
 - c. Criticized
 - d. Unbridle

IV. Choose appropriate antonym to the underline word.

23. The soldier is lauded for his courage.
- a. Semblance
 - b. inane
 - c. Criticized
 - d. Prototype
24. Who knows what troubles may ensue from air pollution.
- a. Likeliness
 - b. Sloppily
 - c. Inane
 - d. Stop

V. Rearrange the following words to make meaningful sentence.

25. The/committee/lavish/entertainment/provided/were/members.

- (1) (2) (3) (4) (5)(6) (7)
- a. 1653427
 - b. 1276534
 - c. 1234567
 - d. 7654231

26. go/lunch/like/out/to/would/you/for.

- (1) (2) (3) (4) (5) (6) (7) (8)
- a. 16534278
 - b. 67351482
 - c. 12348567
 - d. 76542381

VI. Verbal reasoning and sequencing of words.

27. 1.Yarn 2.plant 3.saree 4.cotton 5.cloth

- a. 24513
- b. 24351
- c. 24153
- d. 24531

28. 1.probation 2.interview 3.selection 4.appointment 5.advertisement 6.application
- a. 245136
 - b. 243516
 - c. 562341
 - d. 245316

VII. Find out count and uncount Nouns.

29. Arrangement _____

30. Society _____

31.who wrote the poem Bosom Friend?

- a.Maya Angelou
- b.Chinua Achebe
- c. Hira Bansode
- d. Pablo Neruda.

32. The poem Bosom Friend voices the grief of which section of society?

- a. poor
- b. The Dalits
- c. the blacks
- d. Indians

33. In the poem Bosom friend what is used to show the distinction between the castes?

- a. Clothes
- b. house
- c. food
- d. cutlery

34.“I was ashamed, really ashamed” what made the poet really ashamed?

- a. upper caste
- b. rich friend
- c.spent money
- d. great devotion

35.In the last line of the poem Bosom Friend the poet refers to mistakes. Whose mistakes is she actually referring to?

- a. her own
- b. Society's
- c. her friend's
- d. her parents

36.what is the real name of Premchand

- a. Munshi

- b. Premchand
- c. MunshiPremchand
- d. DhanpatRai

37. What is the irony of the title of DeliveranceMean?

- a. salvation
- b. good death
- c. death
- d. rescue

38. “ But you came with a mind as large as the sky” what is the irony?

- a. broad minded
- b. full of love
- c. accepts the offer of dinner
- d. none of the above

39. Did visit of the “bosom friend” really bridge the chasm that had divided them?

- a. widened
- b. bridged
- c. didn't bridge
- d. none of the above.

40. What is the meaning of “Dukhi”

- a. charmar
- b. evil eye
- c. sorrowful
- d. misfortune