



# **NEW HORIZON COLLEGE**

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**I SEMESTER BBM, BCOM, BCA STUDY MATERIAL**

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## IS LOVE AN ART?

*Erich Fromm*

'Is Love an Art?' is an interesting essay in which Erich Fromm persuades the readers to believe that 'love' is an art and people fail to find true love in life nowadays because they fail to master the art of loving. A follower of Sigmund Freud, Fromm, tries to present psychology and philosophy in simple words. The present essay is an extract from the first part of his famous book titled The Art of Loving.

Erich Fromm starts the argument by describing the two prevalent views about love. The first and the more popular one is that love is a pleasant sensation. One can experience it only if one is lucky enough to fall in love by chance. In other words, love is God's gift to mankind and only a few fortunate ones can experience it. According to the second view love is an art, and like any other art, much knowledge and effort is required to master this art. Though most people think that love is a matter of chance, Fromm believes that love is an art.

Fromm says that today more people are love-starved but they fail to understand the reason for this dearth of love in the world. They do not know that they should learn to love and, that is why, they make mistakes. The main reason for this kind of attitude is that people want 'to be loved' but they do not want 'to love'. They wish to become lovable. They do various things become more desirable according to the standards set by the society. For example, men try to be successful, powerful and rich, and women try to look beautiful and cultured. People in general try to be pleasant, conversant, helpful, modest and inoffensive. In short, they think that being lovable means to be the right mixture of being popular and having sex appeal.

The second reason for people to think that love is not something to be learnt is the assumption that they fail to experience true love because they do not find the right person i.e. object to love. Thus they find fault with the object but not with the capability of the doer/subject. In the present age people have become even more object-centric. Earlier in Victorian age there was not much freedom and choice available in the matter of searching the object. Marriages were arranged either by the respective families or by a marriage broker. It was believed that love would happen itself after the marriage. However, in modern times, the concept of romantic love has gained popularity. People first think of finding the right object, then they try to fall in love with that person. Idea of marriage occurs to them much later. This freedom and the concept of romantic love have enhanced the importance of 'the object' as against 'the process of loving'. In other words, people always find faults with the beloved but they forget to improve themselves by learning how to love.

Fromm links the modern concept of love with shopping. He is right in saying that in today's age of consumerism people try to get the best affordable and attractive 'packages' available in the market of love. They are clever enough to consider the hidden potentialities of the package also. Moreover, people do not want to go overboard and, that is why, they prefer to buy according to their own worth. However, the value and qualities of the desirable 'packages' keep on changing according to the fad and fashions of the time. For example, in

1920s a tough and bold girl who drinks and smokes was attractive but today the fashion demands a more domestic and humble girl. At the end of the nineteenth and the beginning of the twentieth century, a man had to be aggressive and ambitious to be lovable but now a social and tolerant one is more in demand.

Fromm explains that ‘falling in love’ is different and much inferior from ‘being’ in love as the former is just a temporary experience while the latter one is a permanent state of mind. He gives the example of two lonely strangers who meet each other suddenly. Bored of their loneliness they feel the thrill and excitement of togetherness and physical closeness. But this phase passes away very soon. It is like: Easy come, easy Go. They get bored of each other because what they have experienced is not called love. It is rather described as infatuation. Their initial craziness for each other is just a proof of their preceding loneliness. In short, the author suggests that people fail to find love because they think that nothing is easier than to love. They do not try to know the reasons for the failure and avoid to learn how they can perform better.

Erich Fromm proposes that to get over this problem of love the first step is to become aware that love is an art. It should be learnt and practiced patiently. The most important is that people should try to master the art of loving. In spite of giving importance to materialistic success, prestige, money and power etc. they should give preference to love. They should focus on learning the art of loving.

### **IMPORTANT QUESTIONS**

#### **FOR 2 MARKS:**

1. How do men and women prepare themselves to be loved by someone?
2. What is the difference between “falling in love” and “being in love”?
3. What are the two prevalent views about love? Which one is the more popular?

#### **FOR 6 MARKS:**

1. How does the author compare the art of love with any other form of art?
2. How has the process of finding the right kind of person to love changed over the years?

#### **FOR 10 MARKS:**

1. Erich Fromm talks about three premises based on which people believe that love need not be learnt. Discuss these three premises.

## LOVE VS ARRANGED: PYAR KIYA TO DARNA KYA

*Shobha De*

In the essay 'Love vs. Arranged: Pyar Kiya to Darna Kya,' Shobha De discusses the ever existing conflict between the concepts of love-marriage and arranged-marriage. Shobha De, a freelance columnist and novelist, suggests that the success or failure of a marriage depends entirely on the two persons involved. 'Arranged' or 'love': either of the types of marriage can go wrong.

Nowadays, according to De, arranged marriages are more popular among youngsters in India as well as in West. It is because young people know that even a love-marriage can collapse. They are not enchanted anymore by the mere concept of breaking the rules by opting for love-marriage. They trust their parents because they think that their moms and dads know them better and they are more experienced. Moreover, the new procedure of an arranged marriage is more open-ended and better-structured. Youngsters have their own chunk of freedom of choice. Meetings are arranged in a more acceptable manner. They are no ghastly 'dekho' sessions to go through or strict rules to follow. The 'new' type of arranged marriage can actually be called 'semi-arranged'.

De explains the system of arranged marriage that was prevalent in her parent's time. She tells amusingly that her father was advised by his elder brother to see the future bride in broad daylight so that he could know the exact skin-colour of hers. He also advised to make sure that the girl was not hiding any deformity under the flowing nine-yard saree. Apart from all the advice, her father's brother himself paid a sudden visit to the girl's family and demanded to bring the girl in 'as is' condition. After clearing the first test of physical appearance, the horoscopes were matched. Though there were some serious problems but the family-priest was 'persuaded to settle the astral positions accordingly. And the outcome was a perfect marriage. De talks next about the fad of love-marriage that was very popular in her generation. However, she describes it as a stupid rebellion against a system that has done perfectly well for centuries. She further says that many of her generation opted for love-marriage and they paid the price also for listening so religiously to their impulsive hearts. Her generation took cues from Bollywood and followed the West blindly to prove to their parents how liberated and modern they were.

De discusses another negative factor of a love-marriage. If a love-marriage fails than the boy or the girl is considered responsible for his or her misfortune. Parents also become judgemental and huffy in such cases. However, parents should not behave in such a manner. They should rather support their child in such a situation. They should empathise with the child who has just got the shock of his/her life.

Love-marriage, De argues, is not bad in itself. There are many examples of the couples who have faced many odds and their marriages have survived all the hardships. De blames Hindi cinema for the vulgarization of the entire love-marriage phenomenon. In movies the concept is presented in a very unrealistic way. Movies represent only the extremes, and innocent and impressionable minds of young people try to follow these

examples. Sometimes results of these mindless pursuits are really horrible. So Shobha De suggests loving wisely and being realistic because love is not the only factor responsible for making a marriage a success.

Shobha De gives some suggestions that can be followed to make any marriage, arranged or love does not matter, a success. She says that every relationship needs a lot of sharing, caring and understanding to bloom. Both the persons should be patient enough to give space to each other. She further says that people should not think that arranged-marriage is a bad and out-dated option. Moreover, 'arranged' can progress to 'love' but it does not work the other way round. If opting for love-marriage then one should accept the full responsibility. They should remember that things come in full packages. Parents should also be supportive. Young people should not forget that 'Arranged' has worked for centuries and 'Love' is only fifty years old. However, the most important fact is that either type can be a flop show if enough effort is not put to make it a success.

### **IMPORTANT QUESTIONS**

#### **FOR 2 MARKS:**

1. Shobha De observes that arranged marriages are becoming popular in the West. Why so?
2. How is the "new" arranged marriage different from the old one?
3. What factors have led to the vulgarisation of love marriages?

#### **FOR 6 MARKS:**

1. Why does Shobha De say that marriage is a matter of chance? Discuss.
2. What does De tell about her own generation regarding the choices of marriage they made? What were the consequences?
3. "Marry for love by all means. But be realistic at the same time." Why does De say so?

#### **FOR 10 MARKS:**

1. De talks of three generations of marriages in India. Discuss elaborately De's critical points of view.

## “FALLING” IN LOVE, FAILING IN LOVE

### Poor Girl

*Maya Angelou*

‘Poor Girl’ is a beautiful short poem written by Maya Angelou. In the poem the African American poetess talks about a heart broken woman whose lover has dejected her for another girl. However, the jilted beloved is not angry or bitter; she is rather thinking about the upcoming plight of the new girl in her previous lover’s life. Her own rejection has taught her wisdom and compassion, and the ability to look beyond her own sorrows. She is a kind-hearted woman who knows that the new girl loves the man passionately and truly. The new girl, just like her, also believes on him and his words are precious for her too. The new girl also thinks that she is the man’s soul mate and she knows him very well.

The deserted speaker in the poem is feeling sorry for the new girl because she knows that her fickle-minded lover will break the new girl’s heart also. But her problem is that she cannot go to the new girl to tell her about the reality. He is mature enough to understand that if she tries to explain the truth to the new girl, the latter will take it otherwise. She will be misunderstood. So because of this fear she does not speak to the new girl.

The abandoned woman understands that the heartless lover will desert his new love very soon and the poor girl will cry and lament. She will wonder what has gone wrong between them. She will be helpless and she also will sing the same song of loneliness. The new girl will also repent for falling in love with such a cruel and insensitive man. The speaker conclude the poem with refrain ‘Poor Girl/ just like me’. The refrain further intensifies the element of pathos in the poem. It expresses the grief that the speaker herself has felt because of the lover’s rejection. The repetition also suggests the goodness of the speaker who is considerate enough to see the new girl in kind light.

### IMPORTANT QUESTIONS

#### **FOR 2 MARKS:**

1. Who is the “poor girl” in the poem? Why does the poetess refer to her as a “poor girl”?
2. What does the poem tell about the man in the lives of the two girls?
3. Why is the poetess afraid that the other girl will misunderstand her?

#### **FOR 6 MARKS:**

1. What does the poem tell about the speaker? She faced rejection yet she is concerned about the other girl but feels helpless.

#### **FOR 10 MARKS:**

1. Why has the line “Poor Girl/Just like me” emphasised so much in the poem? Discuss the reasons behind its repetition?

## THE WINNER TAKES IT ALL

*Benny Anderson and Bjorn Ulvaeus*

‘The Winner Takes It All’ is a well-known song of the popular band ABBA. In this song the lyricists Benny Anderson and Bjorn Ulvaeus use the metaphor of a game to explain the ups and downs of love. The persona in the poem is a loser as far as the game of love is concerned. She is sad and reflective rather than being angry and bitter.

The speaker in the very beginning of the poem shows that she is reluctant to talk about the game of love. However, she is so disturbed that despite of declaring that she does not want to talk about the affair and the time spent together, she is talking about the same in the entire poem. The memories hurt her badly as she knows that now everything, their love and sharing, is over. It is history now. She has tried her level best to save the relationship and so has he. Nothing is left between them to say. They have already played their aces.

Being a loser the speaker knows that just like a game of cards in the game of love also the winner wins everything even the self-confidence and happiness of the loser also. And the loser stands there feeling inferior and ruined. The loser starts thinking that losing will be his/her destiny now onwards. Thus the speaker is full of negative thoughts.

Then the speaker remembers the good times they have spent together. She recollects that she felt so happy and secure in his arms that she started thinking of settling down with him. She knows that sometimes marriage is like a fence or a cage for a woman’s identity, but she was ready to sacrifice her freedom by marrying him. She thought that she would become stronger and safer by doing so because true love does not curtail anybody’s freedom. However, the speaker now repents that she has played by rules because the other person has not followed the rules of the game of love.

Sad and unhappy, the speaker even blames the gods for being so heartless that they play carelessly with the emotions of human-beings. They do not think that because of their one wrong move a human-being on the earth can lose a dear one. However, obsessed by the painful defeat the speaker once again declares that it is true that the winner wins and the loser experiences a fall in everything. In the game of love it always happens so there is no reason that she should grumble.

The speaker, in her utter frustration, tries to compare her lover’s present love-interest with herself. She asks whether the new girl also loves him with the same passion and intensity with which she used to do. She thinks that he knows that she still loves him. But she herself cannot say anything because rules of love, rather separation, must be followed.

She again becomes thoughtful and says that she knows that the gods take decisions and losers have to accept the decision. Now she has become one of the spectators and she feels bad about it. The game of love or friendship has started again but the same rules will be applied. In the end the winner will be the absolute winner.



As the speaker still has feelings for the man, she says that she may not talk about all these things if it makes him sad. However, she has a false hope that the man still loves her and cares for her. She tries to take clues from some simple gestures like shaking hands etc. She apologizes if she has made him feel bad by showing a total loss of self-confidence and self-esteem. But she knows the truth of life that all the happiness is there for the winner only. On the other hand, the loser gets all the sadness, loneliness and an ever-gnawing feeling of being inferior:

“The winner takes it all  
The loser standing small”

### **IMPORTANT QUESTIONS**

#### **FOR 2 MARKS:**

1. Why does the speaker say “I’ve played all my cards”?
2. What do you mean by “ace”?
3. What does the speaker tell you about the gods?

#### **FOR 6 MARKS:**

1. What does the winner take?
2. “The loser standing small”. Why does the writer say so? Discuss briefly.

#### **FOR 10 MARKS:**

1. The speaker obeys rules like a fool. What is the consequence of this kind of obedience? Is the writer critical about rules? Discuss elaborately.

## THE LOVER

*Harriet Jacobs*

‘The Lover’ is an extract from the autobiography titled Incidents in the Life of a Slave Girl of Harriet Jacobs. Harriet Jacobs was an American abolitionist who used to write under the pseudonym Linda Brent. In the present extract she recounts the trials she faced when she fell in love with a free-born black man. Though it was possible for her lover to buy her freedom for her but Jacobs’ owner Dr. Flint was too cruel to grant her freedom. The owner had an ulterior motive also as he wanted the girl for himself. Finally Jacobs had to say goodbye to her first love because she wanted to save him from the wrath of Dr. Flint. However, Jacobs was unable to forget and forgive what Dr. Flint did with her.

Jacobs explains in the beginning of the chapter that it is easy to bear separation if it is caused by death because in such a case we can console ourselves by thinking that it is the wish of the almighty God. But if the cause of separation is a human being then it becomes difficult to submit passively. She tells that something like this happened to her also. When she was young she fell passionately in love with a coloured free-born carpenter. She was so much in love with that person that even after knowing the nature of her master she started dreaming of getting married to the man of her choice. She used to believe that every dark cloud has a silver lining. She was very apprehensive about the reaction of Dr. Flint when he would come to know about her dream. Though she wanted him to agree to her decision yet she knew that it is very difficult to happen. Jacobs was not having hope from Mrs. Flint’s side also. She knew that Mrs. Flint’s wanted to get rid of her but not in this way. She would never help Jacobs to get married to a man of her choice as Mrs. Flint’s believed that slaves had no right to take decisions. She talked to her grandmother and the old woman suggested her to talk to a particular friend of a Dr. Flint’s.

Jacobs talked to the woman-friend of Dr. Flint and the woman assured Jacobs of help. But when Dr. Flint came to know about Jacob’s desire he became very angry. He did not said anything to her that day but the next day she was asked to meet the master in his study. Dr. Flint asked her about her dream and after that he scolded her and insulted her lover by calling him a ‘nigger’ and ‘puppy’. Jacobs also became angry and she started arguing with the master. She told him that she loves the black man because he is one of her people only and, moreover, he loves and respects her. Dr. Flint became furious and he slapped her. Jacobs continued arguing with him. Dr. Flint threatened her to send to jail but he told her that she did not want her to do so. She gave him another chance to ameliorate herself. He warned her not to be seen anywhere with that black man, otherwise he would cowhide them both. If he had ever seen her lover anywhere nearby his house, he would have shot him on the spot like a dog. Jacobs got scared listening this because she knew that Dr. Flint could do it and nobody could stop him, not even the law.

After that he did not speak to Jacobs for almost fifteen days. One morning he thrust one note in her hand expressing his regret for being so rude with her. He informed her that he was planning to go to Louisiana and he wanted to take her with him. She should tell her about

her decision very soon and she should not worry for Mrs. Flint. As Jacobs was not interested in giving any answer she returned the letter to Dr. Flint when he asked her to bring a pair of scissors in his room. However, Dr. Flint asked straightforward for her answer and she told him that she is a slave and she would do whatever she would be asked to do. Dr. Flint took it as her consent and felt happy. Later, as if God had intervened, the programme of shifting to Louisiana was cancelled because Dr. Flint's son did not give any positive report about the place. Jacobs elaborates that she had three protectors in the form of Dr. Flint, Dr. Flint's son and the overseer in Dr. Flint's Plantation; but she did not feel safe with anyone of them. She knew them all the three because of being whites wanted to exploit her. She also knew that anyhow she had to deal only with Dr. Flint because he was too possessive of her to send her anywhere with anyone of the rest of the two.

Unfortunately, one day Jacobs met her lover at the corner of a street and Dr. Flint saw her talking with him. Immediately she was called for and the moment she entered his room he punched her hard. He scoffed at her and she begged for forgiveness. After this episode Jacobs took the decision to end her affair with her lover. She knew that it would be very difficult and insulting for the man to tolerate the insults heaped upon her as a slave. Moreover, if they got married also even then her status will be of a slave only. Her children after this marriage also would be the property of Dr. Flint only according to law of the state. So she pleads her lover to go the Free States and never come back for her to spare him from a life of disgrace and misery.

She felt lonely and desolate after ending her affair but she found solace in the fact that she still had her brother and her grandmother with her to share her pain and love. She remembers that she used to get very nervous even by the thought of being separated from her brother and grandmother. She had planned several times with her brother to run away from the place but their grandmother discouraged them. The grandmother knew what would be result if they fail to escape. However, the young Jacobs, like many other slave-sisters, used to wish that at least her brother should be free from the life of bondage and degradation.

In short, the chapter explains the hardships and insults experienced by blacks during slavery. Jacobs refers to hatred as "the atmosphere of hell"; though she uses this phrase to describe her hatred for Dr. Flint but in a much wider context she also explains the hell of slavery where an entire race became the victim of this negative feeling.

## **IMPORTANT QUESTIONS**

### **FOR 2 MARKS:**

1. How is separation caused by death easier than that made by man?
2. What hopes did Jacobs harbour when she was a young girl?
3. What was Mrs. Flint's opinion about slaves?

### **FOR 6 MARKS:**

1. How does Jacobs retaliate Mr. Flint? What was his reaction?
2. Jacobs knew that her marriage with the colored man would not give him any right of protection? Why does Jacobs say so?

### **FOR 10 MARKS:**

1. How does Jacobs bring out the exploitation of women slaves in the lesson "The Lover"?

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## SONNET CXXX

*William Shakespeare*

The Sonnet CXXX by William Shakespeare is a parody of the conventional and traditional love Sonnet popularized by Petrarch. The poem mocks the conventions of the showy and flowery courtly sonnets in its realistic portrayal of his mistress. In this Sonnet, there is no use of grandiose metaphor or illusion. He doesn't compare his love to Venus. The beauty and humanity of his lover are important to Shakespeare. The Sonnet compares the poet's mistress to a number of natural beauties, each time making a point of his mistress' obvious inadequacy in such comparisons. The first five couplets compare the speaker's mistress to two aspects of nature such as snow or coral; each comparison ending unflatteringly for the mistress. In the final couplet, the speaker claims his love for his mistress by declaring that his beloved is beyond all these comparisons; and he loves her as much as any man would love a woman.

Shakespeare declares that the eyes of his mistress are nothing like the sun. He means that her eyes do not conform to the narrow description of beauty. The eyes do not shine and reflect light in its twinkle. Generally the lips of a beautiful woman must be ruby red in colour but his mistress's lips were pale red, paler than the precious corals stones. His love was a dark lady and her breasts were dull brown. She neither has beautiful and smooth golden hair. Her hair stood out like metal wires. The poet has seen beautiful red and white roses embroidered on silk but his beloved does not have the chubby rosy pink cheeks that blush because of love. Her breath is not sweet. The cheapest perfume delights one better than her breath. Her voice, though not hoarse and unpleasant, is not musical. He acknowledges that she never glides smoothly in graceful movements like a swan but walks making a sound by dragging her feet on the ground. In short, he goes to great length to stress the ordinariness of his beloved. But the ordinariness of her beauty doesn't make her any less beautiful to the poet. She is an ordinary woman full of love and compassion.

### **IMPORTANT QUESTIONS**

#### **FOR 2 MARKS:**

1. Why does the writer say that the hair of his lover is like "wires"?
2. Describe the way in which the poet's lover walks?

#### **FOR 6 MARKS:**

1. Why does the lover say that his lover is "rare"? How does he establish it in his poem?

#### **FOR 10 MARKS:**

1. What is a parody? How does Shakespeare use parody in his poem? Illustrate with examples.

## I ONLY CAME TO USE THE PHONE

*Gabriel Garcia Marquez*

Maria de la Luz Cervantes, a 27 year old pretty Mexican singer once went to Zaragoza to meet her relative. After that meeting, she was driving alone back to her place, Barcelona, when her rented car broke down in the Mongers desert. She was caught in a storm in that; lonely place. After desperately signalling to the cars and trucks that spread past her for a while, she was successful in getting a lift. A driver of an old bus took pity on her and agreed to take her.

She was so upset by the incident that she forgot to take the car keys. There were few ladies sitting next to the driver. She sat with them and smoked. She raised her voice above the clatter of the bus, when the woman interrupted her by telling her the others were asleep. After a while Maria also slept off.

When she woke up she was in a gloomy convent building in a forest. Several women in uniforms received the other women in the bus and sent them in. Maria walked with them to the dormitory. There, a Matron was comparing the names in her list with the tags the women wore and was surprised that Maria was not wearing her identification. When questioned Maria told them she had just come to use the telephone. The matron questioned Maria, and asked her to remain in the hospital. Just then Maria realized that she had come in to an asylum for female mental patients. Her words that she was not a maniac fell on deaf ears. There were very strong security guards like Herculean who could immobilize anyone who resisted. Hence, Maria became an inpatient there at night.

They injected a sedative to make her sleep. She wanted to smoke but she couldn't as she was tied wrist and ankles to the metal bars of her bed. She became unconscious. When she regained consciousness an old man with a calming smile was standing near her. He was the director of the sanatorium. Maria could not hold back her tears so he advised her to cry her heart's content with could cure her illness. She unburdened herself situation and he listened to her patiently. He smoothed her hair, arranged her pillow and affectionately comforted her. He tenderly told her that she would be allowed to use the telephone when the right time would come. That afternoon, she was assigned a serial number and the director had diagnosed her as agitated.

As she had foreseen her husband waited for her in vain. Before he went out he pinned a note about his whereabouts that night. His shows went flop and he kept calling at the house without a response. Maria and Saturno had lived man and wife for about two years. She only knew his professional name and not his real name. Yet by her tact and charm she could manage him. That night he telephoned Zaragoza and learnt that she had left that place by lunch time. So he thought she had left forever.

Maria her deserted 3 different men including him in the last five years, but she had returned to him. She had renounced her dream of becoming an actress and dedicated herself to him. After a week of her leaving the insurance company for the rented car called him and

asked him for Maria. Later, a police officer had come to report the finding of the lost car. To both of them he curtly replied that she had left her for good and didn't know her whereabouts.

Saturno had suspected that she might be assailing him again for he suspected she was interested in any other men. He telephoned that man and from his servant he learnt that there was no person of the named Maria at that place. Yet he suspected her fidelity.

Maria spent over two months in the asylum. One summer day the inmates started removing their clothes to escape the heat and behaved madly. The matrons were busy managing the chaos. In this confusion, Maria got into an empty office where a phone was ringing. She availed that opportunity and telephoned Saturno. Saturno talked very rudely, called her a whore and slammed down the receiver.

Since her first week at the sanatorium, the night matron had been proposing that Maria slept with her in the Guard room, Maria had refused. She now decided to yield in return for a message to be sent to Saturno. Following Saturday, Saturno came to the hospital. The director told him that she had to be there for the treatment. So he gave up the idea of taking her home. He spoke kindly and gave false hopes but left the hospital saying the visiting time was over. He tried to see Maria again but she was disillusioned. He gave a show to the inmates to the inmates which she refused to watch. He was however sending her cigarettes. Now, he married other women and left Spain for his own country. Through a friend he had arranged for her cigarettes. Later, the hospital was in ruins and that friend had returned their half-starved pet cat as all the money that Saturno had given that friend had been spent. This story is a fine example of different conflicting human emotions and how, because of her husband's assumptions Maria's hopes were let down. It also shows the need of love and family in one's life.

### **IMPORTANT QUESTIONS**

#### **FOR 2 MARKS:**

1. Describe the bus that finally stopped for Maria.
2. Why did Saturno tell the police that Maria had left him?
3. Did Saturno come to meet Maria after she had called him? What happened after that?

#### **FOR 6 MARKS:**

1. What role does the telephone play in the story?
2. Discuss the experience of Maria at the doctor's chamber.
3. What was the significance of Maria in Saturno's life?

#### **FOR 10 MARKS:**

1. Discuss the significance of the title of the story. (You can emphasise on the word "only" to express the appropriateness of the title.)

## ON MARRIAGE

*Ernest Barker*

Ernest Barker is critical about those writers or philosophers who consider family as a single society in it. But strikingly, he found philosophers who had tried to consider the various relationships in a household as distinctively separate units imparting the whole unit an image of a federal society. For example, the older writers categorised three kinds of units within the family, making it more federal and appear more political. These categories like *societa nuptialis* (between the husband and the wife), *societas paterna* (between parents and children) and *societas erilis* (between master and servant) were like three different societies existing in the same house. He appreciates Leibniz who does not hold to the strict categorisation of the family as a political structure of the state like the old philosophers did. Barker believes that every unit in the family is fused and intertwined and none can exist in an independent way.

The “nuptial society” or the husband and wife cannot exist independently for a longer time as the responsibilities and duties in the society will pull them towards it. After a brief period of being together, the married couple should stay with other societies. Marriage is that institution where a person learns about disagreement and reconciliation; differences and compromise. Men learn to find a common way out of all these differences. This is the first place where people learn to be democratic with settlement of differences.

There are many views on the nature of men and women. But both have to respect the differences of one another once they are brought together in marriage. Barker states that there is indeed no need to imitate or inculcate the other in marriage. Then what is the significance of marriage. Marriage should be a wedding of the differences. However, in most of the marriages it is found that they try to satisfy the other by imitating something which is not there in one and that “we” of marriage becomes so arresting that the individual or the “I” gets completely lost. Barker does not deny that marriages are perfect when the partners have alike tastes. But that does not mean having differences is hateful. The differences should be accepted with sympathy. And both should benefit through their differences. They can always find out a “golden mean” to accept and rejoice in their differences.

Marriage loses its golden hue if it ends up as rules to be followed under that particular institution and has no passion. Barker compares such a life governed by rules to life in a monastery. However, this comparison is something greater than it appears. The monk visualises something great and implements it in life and attains stability in life. That kind of an attitude is found in married people their lives will be happier than they are now. Just like a vision never departs from a monastery, romance should also not depart from marriage.

Barker says some of the older writers have classified the nuptial society as the *societas voluntaria* which is based on partnership or agreement. So marriages have now become contracts as well. Normally contracts are between servants and masters. But now this mode has come in the relationship of husband and wife or has entered the institution of



marriage. In such a scenario today it is better if one looks up to Burke. Burke had explained that the partnership in marriage is not like an animal relationship. Marriage has a divine scheme and is not a mere human contract. Agreement between husband and wife is so that can fit them into that scheme of marriage.

At the end Barker states that the break-up of marriages is actually a larger destruction. It is the destruction of the body which institutes the marriage and however much necessary it might appear it cannot be justified.

### **IMPORTANT QUESTIONS**

#### **FOR 2 MARKS:**

1. What according to the older writers are the groups that made up the family unit?
2. Why does a “nuptial society” end?
3. What does “peacock’s wing of romance” mean?

#### **FOR 6 MARKS:**

1. Briefly describe what the writer means by *corpus mysticism* ?
2. How does the writer compare the vision of the monk with romance in marriage?
3. What does the writer tell about the differences in marriage? How should the husband and wife deal with these differences?

#### **FOR 10 MARKS:**

1. “The first and primary democracy, in which debate and compromise are used to settle differences, is the institution of marriage.” What are Ernest Barker’s observations on this?

## IN SAHYADRI HILLS, A LESSON IN HUMILITY

*Sudha Murthy*

The writer Sudha Murthy narrates about her trip to a tribal school in the Sahyadri hills. The school was situated in the deep forest area and the time when she visited it was raining. She had always enjoyed travelling and even in that dense rain she enjoyed her trip to Sahyadri Hills. She loved the exotic smell of the trees, shrubs and flowers: the chirping of different kinds of bird; the gentle whistle of the unpolluted breeze.

The tribal village where she went was occupied by the Thandas and was headed by the head man of the tribe who is generally addressed as Thandappa. He is the senior most member of the tribe and the respect he gets within the tribe is next to that of God. Everyone follows the custom which he teaches.

The writer beautifully depicts the village set up right from the moment she enters the village. On entering the village, she first saw a village woman carrying pots of water and when she asked the woman for the direction of the school, she just walked away. Next she met the old man who was wearing a cane basket and humming a folk song. He directed her but that was in the form of his local language (dialect).

These depictions of the village people indicate the inner fear of unfriendly nature of the villagers towards the city people.

Next she describes the village school and what she saw there. It was an "old thatched building" which seem to have been built by the tribal themselves. It was a primary school and when she saw it, she could understand that some kind of activity was going on inside. Some children were playing and some were busy doing something with leaves and straws. When the writer enters a small room she could get the view of the rooms there. That room had two chairs, two tables, and a blackboard with a pot of water beside it. There was no fan and no light. When she looked for someone, she could find an old man walking up to her. This man lived in the campus. He was the watchman cum peon but surprisingly, he was neither by the school nor by the govt. He served at the school for his grandson was getting free education there. He informed the writer that the school has two teachers and 80 students which is actually a good number. She was surprised and loved to hear that those unschooled parents encouraged their children to study. Then finally, she got a chance to meet the Thandappa who seemed to be more than 90 years old.

She asked the Thandappa what difficulties they had to face while running the school. He mentioned about the commutation problem of the children and the clothes being wet in the rainy season. These two were common complaints that the writer normally heard on such trips. Then the writer went back and on her next visit she got some umbrella and clothes for the children. But then the rainy season was over and winter had fallen in. The entire scene changed. It looked like a paradise. She went and met the Thandappa who recognized her and welcomed her. She extended her gifts to the Thandappa but he hesitated to take them. But when the writer insisted he took them and he went inside without saying a word.

Meanwhile, the writer started to talk with some children standing nearby. She asked them what they wanted to learn. Nobody replied to her instantly but after persuading for some time, one of them expressed that they actually wanted to learn about computers. The writer was surprised to see their modern desire in spite of them being from that backward region. She promised them to bring them books from Bangalore and if she didn't find any she would write for them. They were very happy and it pleased the writer. By then, the Thandappa has come out with a bottle of red liquid which he offered to her. She got a shock again to see that kind of hospitality from a person who did not have sufficient to fill his stomach. She became thoughtful about the acceptance of the gift and finally declined it since she went with the mission to give and not to take.

The Thandappa politely declined the help she had extended and now she was stunned. She didn't know what to do. She could find people grumbling and complaining for the help they have extended throughout their organization but this was unusual. She understood this was "culture at its best". They didn't have anything yet they believed on principles and followed the philosophy of giving when one is taking and not accepting without giving.

### **IMPORTANT QUESTIONS**

#### **FOR 2 MARKS:**

1. What does Sudha Murthy mean when she says that forests are difficult to negotiate with during rains?
2. Who are the Thandas?
3. Describe the school that Sudha Murthy visited.

#### **FOR 6 MARKS:**

1. What were the problems faced by the students in that village school?
2. What were the responses of the villagers to Sudha Murthy?
3. How did the Thandappas regard their ancestors? What does it tell you about them?

#### **FOR 10 MARKS:**

1. What did Sudha Murthy learn from the Thandappas and how does she appreciate the Thandappas in the story?

## MY YOUNG SON ASKS ME...

*Bertolt Brecht*

This poem expresses the dilemma of a father who knows that education and the world outside is just artificial, made-up and manipulated. Yet he has no other alternative but to tell his son to carry on with his study.

As the poem begins we find that the poet is trapped in a dilemma whether to ask his son to carry on with the learning of mathematics. Inside, he feels there is no use learning numbers. At the end all one needs to know is only “two breads” are enough to sustain oneself in the world. Next when his son asks whether he should learn French because French is a different language for him and acquiring it will be helpful for him, the poet is critical about the use of learning language when people can do well even with sign language. For example, if one is hungry, he can rub his belly with his hand and people will understand that he needs something to eat. Finally, when the son asks the poet if he can learn history, he feels like telling his son that it is more essential to learn how to survive in the present day world than learning history.

The father is actually disillusioned by the education system of the world and the conditions of living in this world. Under such a scenario is there any use of education or acquired knowledge.

### **IMPORTANT QUESTIONS**

#### **FOR 2 MARKS:**

1. What is the connection between the boy learning to speak French and the state collapsing?
2. Why does the father not want his son to learn history?

#### **FOR 6 MARKS:**

1. Brecht feels acquired knowledge is useless unless the world changes its ways. Discuss.
2. Why is a subject like history made so insignificant in the poem?

#### **FOR 10 MARKS:**

1. In what way does the poem make a mockery of acquired knowledge? Discuss elaborately.

## THE STORY OF MY SANSKRIT

*Kumud Pawde*

The writer cannot take or accept praises she responds in unexpected ways rather expressing her irritation on being praised. Praises are like the stings of gadflies for her and she is always doubtful of people who praise her. But the why is she praised? It is because of her knowledge of Sanskrit- her ability to learn Sanskrit as well as her ability to teach Sanskrit. But what is so remarkable about it unusual?

The twist in the tale comes when one knows the society wherefrom she comes and relates the language she has learnt and she teaches. Her position as a learner and teacher of Sanskrit is threatening to the traditional Indian minds because Kumud Pande belonged to the lowest of the low castes. The fact makes her an object of attraction – she becomes someone who is accepted as well as rejected simultaneously. People who accept her are those who belong to her caste and they feel proud that she has achieved something which was impossible. “Sanskrit” was something sacred which remained in the access of the high caste people and who never allowed anybody from the lower caste to learn it. But when Kumud did it, the entire community took pride in it. The other attraction is happening is because of rejection. This is devastating. But this kind of a rejection comes from the false praises by people belonging to the higher castes. They would praise her in ways which are humiliating rather than encouraging. She would feel being disrespected and looked down upon as if by learning Sanskrit and mastering it, she has polluted the sacredness of the language as well as the upper caste.

She feels the caste factor can never be forgotten by her in any case. For people who have a genuine concern for her, they would compare her living standards to the Brahmanical standards of living. They will be interested to know how she lives, what she cooks as if she is an object of attraction.

Because of all these constant and continuous “praises” which express acceptance as well as rejection; Kumud cannot even take the praises from innocent students. She would even snub their prejudices. She is afraid not to make those praises habitual. All these show how deeply Kumud is actually hurt (injured).

She gives the examples of the Vijaya Dashami day of 1971, when she was asked by Honourable ex-minister of Education, Shri Madhukarrao Chaudhary to introduce the Sanskrit scholars in a felicitation meeting to honour the scholars of the Vedas. This program was organized by the Maharashtra state government at Nagpur. Kumud did not know what she was asked to do. In fact, she could not accept the fact that being a Shudra she was given that opportunity to introduce the scholars of the vedas.

And then she would feel guilty of humiliating those sets of scholars. All these add to her injury. In fact all these experiences just compel her to go back to her past. But whatever it is, she feels she shouldn't be ungrateful to these injuries which had been familiar with since her childhood. And it is because of such humiliation and insult she actually succeeded in

learning Sanskrit and being a master in it. Therefore, she feels she should be grateful to her situation.

Kumud goes back to her school days and remembers how her community people would refer to the neighbouring high cast community Hindus as the “Splendid People”. But that splendid was in fact ridiculously associated with these set of people. Kumud still remembered clearly how the mothers of her schoolmates would warn them not to touch her when they would go out for school together in the morning and how those harsh words would actually linger in her mind. In this story she actually mocks at these women who were taken as “educated and civilised” for their high caste. Compared to her neatness and the cleanliness at her house the girls from the area of the “splendid people” were much dirty. But the irony is that they would still find her disgusting. All this actually snatched away the childhood innocence of Kumud and she became harsh.

Another incidence that she quotes is when she had the restlessness to go and watch the thread-ceremony of the brother of one of her class mates. She was charged for just watching it from afar and was held a *laddoo* and chased from that place but that time she replied back. But then this incident was a great twist in her life. She realised that there is some intimacy between her and Sanskrit and back home her father also encouraged her to learn the language. There were many who mocked at her when she began to study it but gradually she became a master of it. Even at ninth standard when she elected Sanskrit as her optional subject, she was discouraged by teachers and effort was made that she opt for maths and science rather than opting for Sanskrit.

Kumud pays her tribute to Gokhale Guruji who had taught her English without any prejudices in spite of the fact that he knew she belonged to the lower caste. Not even at his home she was ever made to feel like an inferior by the Gurujis wife or his two sons. She is greatly indebted to him for his guidance.

When she finished her matriculation she decided that she would do an M. A in Sanskrit but then there were who mocked at her decision and discouraged her. She joined Morris College for her graduation and completed her graduation from there. She passed out with praiseworthy marks. However, at college also she was taunted by the upper caste students and when she started getting her scholarship everyone right from the peon to the senior officials were sceptical towards her. They looked down upon her as if she was given the scholarship for free. During the second year of her M.A they were taught by one of renowned scholars of Sanskrit but then that man was completely opposite to Gokhale Guruji. Gokhale Guruji would never taunt and pass injuries to hurt her in spite of being orthodox but this man being so modern taunted her and undermined her because of her caste. However, all these could not hamper her studies and she passed her M. A. with distinction. After she passed her M.A in Sanskrit, she received appreciation in the form of a bouquet from the Vice-Chancellor of Nagpur University.

She started dreaming about her future that she would be soon absorbed in a government job. She went for interviews but she could not get through anywhere. People

would deny her by praising her marks and simply mentioning that with those good marks she does not seem to be staying with them for long. In certain instances the interview board will laugh at finding a scheduled caste candidate appear for the interview which will be further humiliating for Kumud.

Finally, she wrote a letter to Shri Jagjivan Ram in the Cabinet and he forwarded the same to Jawaharlal Nehru. Following this she was asked to go and meet the Chief Minister of Maharashtra who was Yeshwantrao Chavan. She went and met him but then again she was promised that she would be given a job only when there is a vacancy. Till then she will have to wait. She was even asked to do research all the while when she was not working. She waited for more than a year and also completed her first year of M.A in English. That was the time when she got married. As soon as she got married and became Kumud Somkuwar she was appointed as Assistant Lecturer in a government college. People were shocked to know that she had remained unemployed for two years. They recognised her as a wife of some high caste Hindu and that was why gave her the job. But the real Kumud for which she became a teacher of Sanskrit is still remains hidden.

### **IMPORTANT QUESTIONS**

#### **FOR 2 MARKS:**

1. What had Pawde done to challenge the caste discrimination she faced since her childhood?
2. Who was the most significant person in her life to have helped her achieved a mastery over the language?
3. Why does Pawde hate praises?

#### **FOR 6 MARKS:**

1. How was Pawde convinced of getting a job when she wrote to the minister Jagjivan Ram?
2. What was the bitterest experience that Pawde had in her childhood?

#### **FOR 10 MARKS:**

1. Pawde rises in life by changing her weakness to strength. How far does it bring her success? Give your own opinion.

## THE EXERCISE BOOK

*Rabindranath Tagore*

The narrator writes a story about a little girl, named Uma who likes to write. He describes how the little girl starts scrawling on walls with unsteady lines and unformed letters.

The narrator also talks about Uma's brother Gobindlal who used to write rhetorical essays, breaking the misconception of European scientists. Though his relatives or neighbours did not have great confidence on his writings but most readers in Bengal coincided with his views.

Uma was also once punished for writing over the essay Gobindlal, her brother had written. Due to which her brother not only beat her but also confiscated her stubby pencil and blunt ink-stained pen. Later he regretted for his behaviour and he gifted her with an Exercise book which became the little girl's best companion and started writing her every little emotion and composition on it. Since that day Uma never left her exercise book and kept it under her pillow even when she slept.

The little girl started accompanying her exercise book everyday when she started going to a school. For first few years, Uma wrote few brief independent compositions which lacked any introduction or conclusion. She also expresses her love towards an elderly servant lady named Jashoda and her schoolmate Haridas.

At the age of nine, Uma got married to her brother Gobindlal's associate Pyarimohan who had studied a little but was closed to new ways of thoughts. Pyarimohan had his own theories on women who should not be allowed to study and become a part of the educated world, as this would destroy the power of conjugal bond between man and woman.

The narrator then talks about how Uma used to write behind the close doors in her in-laws house and expresses her feelings of loneliness and agony of staying away from her parents. She faces the challenge of getting criticized for her writings by her husband and sister-in-laws who never even dreamt that a woman should even read and write.

One fine day when Uma heard a beggar woman singing outside her house and started writing the song as it expressed the similar agony she lived in, in staying away from her parents. Her three sister-in-laws saw her and tried snatching the exercise book. They complained this to Uma's husband Pyarimohan when they weren't successful snatching the exercise book. Finally Uma had to give away her exercise book which her husband took it away from her and the little girl Uma could never write from that day.



## **IMPORTANT QUESTIONS**

### **FOR 2 MARKS:**

1. Why was Uma called a “nuisance”?
2. What was the “major disaster”? What was Uma given after this?
3. What kind of things did Uma write in her exercise book?

### **FOR 6 MARKS:**

1. How is child marriage presented in the story?
2. What were the differences between the exercise books of Pyarimohan and Uma?

### **FOR 10 MARKS:**

1. How does Tagore highlight about child marriage and girls’ education with respect to Uma in the story? Discuss elaborately.

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## ABRAHAM LINCOLN'S LETTER TO HIS SON'S TEACHER

In this poem Abraham Lincoln expresses his anxiety as well as ambition for his son who he knows is a "fine little fellow". But at the same time he is afraid that worldly things would destroy this fine little fellow. Therefore, he writes to his teacher to train his child of things which are there in the books and which are there in the real world. He urges the teacher to enlighten his son with both good and bad things that exist together in the world.

First Lincoln starts by telling the teacher that his son has to know that there are both unjust and untrue men in this world. But if you tell him only that then he would just like to be one of them. Therefore, the teacher should tell him that there are good people on earth from whose eyes scoundrels cannot escape. The world has selfish politicians as well as dedicated leaders; enemies as well as friends. Next he urges the teacher to teach his son honesty. He should learn to earn money than pick up or steal. He should be taught to accommodate victory as well as loss. He should be taught not to envy anyone and to know how quietly he can pursue on his own and achieve things.

Lincoln insists the teacher to teach his son even at that tender age the good and the bad in human nature. The son should be taught to know that people can take out work forcefully but then one needs to actually learn hard and know the good things written in the books. But that should not again limit his son to the world of books. He should also have the freedom to enjoy the nature around him. He should learn in school that it is honourable to fail than to pass by cheating (which is equivalent to stealing).

Then he asks the teacher to make his son a strong individual who is courageous enough to stand alone in the crowd and fight for a just cause. He should grow up in a way that he believes in his own self and has faith in himself. He should be humble enough to listen to what others say but he should have wisdom enough to learn what truth is and what is good. He should be taught to be happy in sadness and that there is no shame in tears.

He should learn not to be pessimistic and laugh at them meaning he should avoid becoming like them. He should learn to find out the place where his worth he can sell at the highest price but then also remembers not to sell his soul. He should be taught to close his ears to loud crowds but should fight even if alone for the right thing.

Finally, the father insists the teacher not to pamper his son but to make him work hard so that he learns through it as Lincoln believes through hard work comes refinement. He should be brave and courageous and should have faith in himself because only then he can have his deepest faith in humankind. Lincoln knows whatever he has instructed will be too difficult to implement and then his son is too small and innocent of all the worldly things but he insists that the teacher should follow his orders.

## **IMPORTANT QUESTIONS**

### **FOR 2 MARKS:**

1. “For every scoundrel there is a hero,”-what do you think this means?
2. What is the value of dollar earned than found?
3. Why does Lincoln order the teacher not to “cuddle” the child?

### **FOR 6 MARKS:**

1. Why does Lincoln let the boy develop on his own?
2. What kind of an anxiety of the father is revealed in the poem?
3. Why does the poet say that his son is “such a fine little fellow”?

### **FOR 10 MARKS:**

1. What are the various tests of fire that the boy will have to go through in his life? Will the instructions given to the teacher by the father qualify him for those tests?

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**A POEM, ON THE SUPPOSITION OF AN ADVERTISEMENT  
APPEARING IN A MORNING PAPER, OF THE PUBLICATION OF A  
VOLUME OF POEMS BY A SERVANT MAID.**

*Elizabeth Hands*

This poem presents a few snobbish white women who had gathered around a table of cards and started gossiping about a poem which is supposedly written by a servant maid. They mock at the situation and most humorously, the poetess mocks at them. They portray those high class women who think they are intelligent and self sufficient but often prove them as fools. Therefore, we find in the poem the poetess deliberately gives them such names as Mrs. Consequence, Miss Flounce, Miss Coquetilla, Lady Marr-joy Mrs. Noworthy, Miss Prudella etc. all of which are actually adjectives which highlight the hypocrite, frail and coquettish (flirtatious) nature of snobbish women.

All of them talk about their servants and complain about them. Some comments on what things would a servant probably write besides using images like a mop or a broom or praising her lover who is probably a cobbler. And one of them, Lady Marr-joy is so brutal that she would use the servant maid till it light the next day. She would really mar the joy of any human being for that matter and would not allow her to write anything because she believes that a servant maid does not have any brain to write anything at all. If servants are so intelligent then they should remain in their own homes and not come out seeking for jobs elsewhere says Miss Prudella. Mrs. Candour complains of her servant maid as a plague who would go around gossiping and people would come seeking for her at their place. She would just go out as soon as Mrs. Candour is out from her place. She would have been happy if that maid had sat down and written something instead of going around gossiping. Miss Prim believes that some whimsical lady has written a poem and had given the name as Betty (a most common name for servant maids). Miss Pines says she had a maid who once wrote a poem on wedding and it seems it was full of instructions on domestic work. And so on went on their gossip undermining the capacity or the writing skill of servant maids. And then they were done with tea and started to play cards as if they were really playing a win a real crown.

The poet ridicules the lifestyle of these women who enjoy at the stake of someone else's comfort but in turn are so ungrateful that they gossip and complain about the same women. Whereas these servant maids supersede their boundaries of work and write things closer to reality. The rich ladies live in an unreal world.

## **IMPORTANT QUESTIONS**

### **FOR 2 MARKS:**

1. What kind of subject matter do the maid servants choose to write on?
2. How do the white ladies react to the writings of the maid servants?

### **FOR 6 MARKS:**

1. What do the various opinions given by different ladies tell you about the kind of subject matter which the maid servants choose to write on?
2. Comment on the names of the women in the poem.

### **FOR 10 MARKS:**

1. How does the poet bring out the prejudices of the women belonging to the better class? Discuss elaborately based on your reading of the poem and depicting examples from the poem.

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## THE TOURISTS ARE COMING

*Art Buchwald*

The writer in this essay writes in a critical way about the ways in which America receives its tourists. America had of late become one of the most attractive places where people from various countries like Japan, Germany, France, Austria and South Africa come. They know they get the best things in America to see as well as to buy. Although they know that they get mugged up in places like New York, mowed down in Chicago, gouged in Miami or scalped by Indians in Phoenix yet they come there. And this is a good opportunity for America to balance the foreign accounts in terms of exchange. Therefore, the Americans should behave in a proper way and be welcoming in their treatments with the foreign tourists.

The writer emphasises on the fact that America is one of the cheapest countries of the Western world and foreign tourists know about it and therefore, they come in big numbers from big countries. However, the Americans might not like their country to be tagged as the “cheapest”. But the truth is that however much a giant America is it has to accept that it has to depend on “foreign money” to make it economically stronger and to maintain its super power. It has to depend on the Japanese yen, the German deutschemark, the French franc and the British pound.

Therefore, the writer actually gives tips to certain arrogant Americans to behave politely with the tourists. He picks up very simple examples which he must have witnessed himself. For example, he asks the Americans to willingly pose for a photo with the tourists if they want to click a photo with the Americans. And also they should not ask for money because they had posed for a photo. In case, they enter a store, the writer asks the shopkeeper to attend these tourists first because these tourists buy and spend extravagantly making a way for America to earn more money. He asks the Americans to have patience and show some respect if the tourists are complaining about not getting good exchange rate or higher rate for their traveller’s check. They should not undermine the value of their checks and should keep in mind the fact that the value of any currency always fluctuates.

Then the writer tells about the image of America that the tourists carry in their minds. These images they would get through movies and television. But these abhor images of America where America is almost imagined and believed that it is a land of robbery, theft and plunder. The writer tells very sarcastically that if the tourists do not experience these they will be unhappy meaning that the Americans are shamelessly showing such kind of misbehaviour to foreign tourists.

The Americans must not remind anything negative about the tourists’ own places if that has happened in the past. Although the Americans know or consider those as unimportant, they should show respect to even trivial things. The Americans should be humble in their dealings with the tourists because they spend in a large sum of money which made America economically stronger.

## **IMPORTANT QUESTIONS**

### **FOR 2 MARKS:**

1. What is the reason for foreigner's visit to America?
2. How does the writer instruct the Americans to behave with the foreigners?
3. Does the instruction have anything to do with the fact that America considers itself as the economic giant of the world?

### **FOR 6 MARKS:**

1. Why has Buchwald instructed Americans to behave in humble and modest ways with the foreigners?
2. In what way can the instruction of Buchwald be generalised as tourist friendly?
3. How does Buchwald use irony in the essay?

### **FOR 10 MARKS:**

1. How does the essay highlight the economy of America? How does it show the impact of economy in the attitude of people in America?

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## STORIES IN STONES

*Amitav Ghosh*

Amitav Ghosh talks about the most famous Cambodian temple which he addresses as the “largest single religious edifice of the world”. He starts by praising its “galactic dimensions”, by addressing it as the “pantheon of gods, deities, sages and prophets.” This twelfth century religious or historical monument is a powerful story in itself. Besides, the legends associated with it raise it to a higher pedestal. It is not only that the temple has to tell the stories of Suryavarman II who was responsible for constructing it and Jayavarman VII who finally ruined the temple by constructing a nearby complex Angkor Thom.

Amitav Ghosh writes about two legends which he heard while his visit to Cambodia—one which was told by the Buddhist monk Ven. Luong Chun and the other which was told by Kong Sarith.

Ghosh meets a Cambodian conservation worker called Kong Sarith who tells him the stories depicted in the bas-reliefs of the temple. The stories like the churning of the Sea Milk; the legend of Vishnu in the tortoise-avatar; the doomed Abhimanyu trapped in the battle formation who learnt to enter but couldn't come out; the death-god Yama etc., the stories which he had already heard from his grandmother in his childhood. But when Kong Sarith told him about these legends he narrated them in such ways that Ghosh felt they were still alive and real.

The writer gives the impression of how the Cambodians viewed their own land and most importantly how they thought of the Angkor Wat. Quite opposite to the views of the outsiders who consider Angkor Wat as a symbol of history or religion, the Cambodians take the Angkor Wat as a symbol of modernity. He is ironical about the way in which Angkor Wat is used as a commercial symbol and one not only finds them in civil and military uniforms, on the logos of large corporations and banks but even on the wings of Kampuchea Airlines.

However, the country's flag had always a consistent symbol of Angkor Wat. Although the country had been under the regime of so many invaders and political strives and though the flag was changed every time the symbol of the Angkor Wat remained there on the flag. He mocks at the ridiculous craze of every regime to put the Angkor Wat as a symbol on the flag.

Inside the temple, are two large pagodas and the writer went inside one. Entering the pagoda, he could see the holy image of the life-size Buddha and a Buddhist monk sitting and praying. Ghosh wanted to talk with him and he agreed without any qualms. But the monk wanted his own time to meet his flock who had gone there to meet him and would be in hurry. His name was Ven. Luong Chun. He had lived there since his adolescence. The monk told him about a pagoda which was once there and how it got displaced. The archaeologists who were restoring the Angkor Wat wanted to remove the pagoda but could not abandon the



complete site because the monastery was there. One senior most monk of the monastery appealed the then king of Cambodia- King Monivong and the monks were allowed to stay back but with a shift in the pagoda's position. The monk Ven. Luong Chun had worked under those French archaeologists for building the monument. It was thought to be extended to Siem Reap.

In April 1975, when the Khmer Rouge seized power the monk was taken to a work camp, his robes stripped off, cut into trousers and was forced to work in those rice fields. In 1979 Cambodia was invaded by the Vietnamese. It was then the monk was again brought back as a captive along with others to Angkor Wat. This was because they wanted men to clean the temple. The discovery of the Angkor Wat by the French explorer of the nineteenth century Henry Mouhot is also a fascinating story.

Ghosh then recollects what was told to him by Kong Sarith. Kong Sarith was born in Phnom Penh and later joined the Faculty of Law and Economics at the University of Phnom Penh. He had a modern story to be told. He told about the time when Cambodia was under the reign of Khmer Rouge regiment. There was forceful evacuation from Battambang to Sisophon-a village in the northwest and he was sent to labour camp. He talks about the way he hides his identity and later gets punished to get up early at two o'clock in the morning and wash the dishes in the kitchen. Sarith was forcibly married in 1978 with a woman from Phnom Penh whom he did not know. There were seven other couples who were forcibly married like them.

In 1979, they were released and while walking back to Siem Reap, he could discover a woman who also hid her identity and lived a disguised life like Kong Sarith. Finally, after long and tiresome travel on foot they reached the Angkor Wat and decided to live therein after hearing the legends from the woman who was actually an archaeologist. Kong Sarith once went out for searching his parents but unfortunately, he could not find them anywhere and came back in 1981 and since then he was staying there.

### **IMPORTANT QUESTIONS**

#### **FOR 2 MARKS:**

1. In what way does Ghosh feel that Angkor Wat tells its own story?
2. How do the stories of Angkor Wat impact Kong Sarith?
3. Why was the pagoda displaced from its original place?

#### **FOR 6 MARKS:**

1. How does Kong Sarith escape his death?
2. How is the symbol of Angkor Wat commercialised?
3. What is the story of Ven. Luong Chun?

#### **FOR 10 MARKS:**

1. Angkor Wat is a historical monument which hosts innumerable stories in itself. How does Ghosh narrate these stories?

# A JOURNEY THROUGH AFRICA AND AMERICA

*Maya Angelou*

## A. AFRICA

This poem talks about the history of Africa. The continent had always been referred to as the “Dark Continent” and hence this continent was exploited by the Whites. Due to its tropical climate the land was favourable for the plantation of sugar cane. And at one point of time in history, the Europeans used the natives as labours in sugar cane plantations. That was the irony. They were enslaved in their own lands by the Europeans. Not only this, she had never rebuked these Europeans who treated her own children as slaves. Therefore, Africa had long been in slumber and never awakened herself to voice against the exploitations. This is just one example of it.

The poet personifies the continent of Africa in this poem. She considers the Sahara, Libyan and the Nubian deserts as her hair-the long stretch of deserts all over her. The golden sands of the Kalahari Desert which covers most of Botswana, parts of South Africa and Namibia are considered as her feet and the Ahaggar and Tibesti mountains her breasts. The Blue and the White Nile are the tears in her eyes. And she had remained in that image of a helpless woman for years together now.

These images give a very feminine attribution to Africa. This is appropriate to the message she wants to give to the readers in the sense that Africa is treated as a mother of her enslaved children. And being the mother she never retaliated to the fact that her children were exploited. However, it is a different thing today. She has found a voice for herself.

The seas through which these Europeans “brigands” came were the “white seas” and they could never be gentled because they were not humane. They would come and take the women and girls from Africa and the men and boys and sell them off for work at the European households. They would bring the missionaries and convert them to Christianity. These Europeans would ruthlessly kill her children but then she never retaliated back.

Now she is waking up, finding a voice of her own. She remembers the pain that she had gone through and also loses. She could remember how she cried for all the pain and loses and now she remembers how rich she was and how self-sufficient she was. But then it was her fault that she allowed herself to be slain (killed) like that. Therefore, now she is waking up and voicing out.

## IMPORTANT QUESTIONS

### **FOR 2 MARKS:**

1. What losses did Africa suffer?
2. What happened to Africa's sons?
3. What happened to the history of Africa?

### **FOR 6 MARKS:**

1. Why is Africa rising now? What would she do now?
2. Who are referred to as "brigands" in the poem? What did they exploit Africa?
3. What kind of a passive image of Africa does the poet give in the poem?

### **FOR 10 MARKS:**

1. The poet gives the image of the new and bold Africa at the end of the poem. How does the poet do so? Discuss elaborately.

## B. AMERICA

The poet is sarcastic about the development that America itself boasts about and which is manifested by it in various ways. America had promised so many things to the entire world but did it really keep up all its promises. Although she is the giant figure of the world today yet she has so many lacunae that the poet finds. She is vague in her disposition of judiciary. There are no distinct lines of judgement and hence justice is arbitrary and biased. Although she boasts of being agriculturally wealthy, she has not yet succeeded in feeding all the poor and hungry in her land. She is not yet able to remove the "deep pain" that comes with hunger. Her proud claims and declarations that she is a super power are like the "leaves on wind" meaning fleeting words and promises. Towards the south of the place if one goes, one would find that she was attacked by plague and black death and that time it could not do anything to save the large number of people who died because of it.

History broods and pleads for the country to be rediscovered as if that was once a living country but now dead. The poet influences the Americans to erect "noble tablets", noble and just principles which nobody can belittle.

America is doomed. She has killed her future. The deal that she has made is very cheap. She destroys the future of her sons for a penny. Then finally, she weaves stories and tells the false stories about herself to the people of America.

The poet begs the Americans to discover America since it's a deceptive image that America has put up to the world.

## **IMPORTANT QUESTIONS**

### **FOR 2 MARKS:**

1. What does the “gold of her promise” mean?
2. Why are the past centuries defined to as dead in the poem?
3. Why does the poetess say that America’s “proud declarations /are leaves on the wind”?

### **FOR 6 MARKS:**

1. What is the necessity today that has arrived for America to be discovered?
2. How does America kill her bright future?
3. How does America trap her children?

### **FOR 10 MARKS:**

1. America is portrayed as a spiteful nation by Maya Angelo. What aspects of America has she touched to create this hateful image in her poem?

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## CHICAGO

*Carl Sandburg*

The poem begins in a pretty intense way. The speaker personifies the city by describing it as a "Hog Butcher." Chicago is a tough place where a lot of hogs are butchered, thus the poem begins with swine and blood. Just deal with it, Sandburg says. Then the speaker goes on to describe other attributes of Chicago in a similar way. It's a city known not just for butchering, but also for its harvesting of wheat, its industry, and its importance to the cross-country railroads. Chicago is a place for labouring.

Then the speaker describes the city to us with adjectives (instead of with occupations). It is "stormy, husking, brawling," a "City of the Big Shoulders." Chicago is presented as a tough muscle-man.

But the people who hate Chicago criticise it a lot. The speaker, lover of Chicago totally agrees with these Chicago-haters. He has seen the prostitutes, the murderers, and the starving families. There are bad things about Chicago, he admits, but there's also so much awesomeness about it. He taunts the haters, and asks them to name another city that's as energetic, strong, and cunning as Chicago is. Chicago is still proud, alive, coarse, strong, and cunning as if Chicago is like a big, burly, tough dude who is full of joy and pride in his accomplishments.

The speaker keeps personifying Chicago as "a tall bold slugger set vivid against the little soft cities." Compared to other smaller, less busy, less exciting "soft" cities, Chicago looms bright. Chicago is so vibrant and tough, that it's like a powerhouse baseball player ("slugger"), hitting homeruns out of the park.

Chicago is also compared to a "fierce dog." His tongue is "lapping for action;" he's ready to attack. He's "cunning as a savage" (hello, another simile!) and he's ready to fight his way through the wilderness.

All of this figurative language is designed to create a single impression: Chicago is an intense, aggressive, joyful, tough, cunning, fierce place. The haters can hate all they want, but the speaker rejoices in Chicago's vibrancy. He loves the good and the bad of Chicago—the city is what it is, and the speaker won't ignore any of it.

Building a city is a constant cycle of planning, tearing down, building up, breaking, and rebuilding. The life cycle of a city is just that—a cycle. It's like the speaker is condensing all of his thoughts about Chicago as tightly as he can in the last few lines. This is the essence of the city: building, breaking, and rebuilding—the work expands and contracts. This Chicago laughs as if he were a young man. He laughs in the face of destiny, as if he is an undefeated boxer in the ring. Chicago as a fighter is also "ignorant." It's as if he simply

doesn't think about things like destiny. He's not a worrier, he's a doer. The poem suggests that this is a man of action, not reflection.

Chicago brags and laughs and tells us that his body contains the pulse and the heart of his people. It's laughter that comes from a place of deep joy and life. It's almost insolent, too, in the face of those haters from the earlier lines. Sure, this may be a simple town, but it's one whose inhabitants aren't afraid to roll up their sleeves, get to work, and find the enjoyment in doing that.

At this point in the poem, Chicago seems way more like a person than a place. The city has actually turned into one of its inhabitants. Chicago is a strong, burly, vibrant, toiling man, made up of strong, burly, vibrant, toiling men.

In this last line of the poem, the speaker brings us back to the beginning of the poem. The laughing city of Chicago embraces its identity, and takes joy in the amazing, violent, fast-paced, powerful life (and life-cycle) of the city. The city isn't ashamed of its working-class identity. It acknowledges and loves it. The speaker says that Chicago is proud to be what it is, and reminds us of its youthful, joyful energy. Chicago rocks.

### **IMPORTANT QUESTIONS**

#### **FOR 2 MARKS:**

1. Sandburg creates a wicked image of Chicago. Do you agree?
2. Sandburg takes pride in the wickedness of Chicago. Why?
3. For what kind of jobs is Chicago famous as a notorious place in the world?

#### **FOR 6 MARKS:**

1. Although Chicago is an example of wickedness and brutality, the poet celebrates this it. Why does he do so?
2. Chicago has been personified with a number of coarse images. Why do you think the poet uses these personifications?

#### **FOR 10 MARKS:**

1. In what way does the poet extend the ruthless imagery of Chicago to other cities in the world? He states ample reasons for which he says Chicago is a "hog butcher". What is his intention of using the place Chicago?

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SO – 038

**I Semester B.A./B.Sc./B.Com./B.B.M./B.H.M./B.C.A./B.Sc. (FAD)**  
**Examination, October/November 2011**  
**(Freshers-2011-12 and Onwards Scheme)**  
**ADDITIONAL ENGLISH – I**

Time : 3 Hours

Max. Marks : 100

**Instruction : Answer all the Sections.**

A. A) Correct the errors in the following sentences :

- 1) i) An university is a centre for higher education. (2×1=2)  
ii) It took an year for me to complete the project.
- 2) i) I met her on March 1975. (2×1=2)  
ii) She is elder than me.
- 3) i) My parents takes care of educational expenses. (2×1=2)  
ii) One of my cousins have come from Chennai.
- 4) i) This dress is suiting you. (2×1=2)  
ii) I did not went to Mysore yesterday.
- 5) i) Her dance was appreciate by the audience. (2×1=2)  
ii) She was been watched by the police.

B) Read the following paragraph and answer the questions below :

On my way back to Denmark, I saw the DVD of a film on Hitler on sale at Copenhagen airport. The Danish blurb on it said, “The story of how the hate of one man killed millions.” But surely, I thought, one could put it differently : “The story of how the hate in millions created a monster.” It is easy to dismiss people like Hitler and Bin Laden as monsters. But their monstrosity is fed by the unexamined hates that all of us harbour. When an atrocity is committed in our name – whether that of nation, culture or religion – we should search for the germs of madness in our own hearts and not just in the mind of the perpetrator.

P.T.O.



- 1) Read the meanings given below. Now, find one word from the passage to replace the description. **(3×1=3)**
- a short description of a book, movie, or other product written for promotional purposes and appearing on the cover of a book or in an advertisement.
  - a person who carries out or commits a harmful, illegal, or immoral action.
  - an extremely wicked or cruel act, typically one involving physical violence or injury.
- 2) Use each of the following words/phrases from the passage in sentences of your own : **(2×1=2)**  
harbour, monstrosity

- C) Write two captions to create awareness about the harmful effects of consuming junk food. **(2×2.5=5)**

OR

You are celebrating World Tourism Week in your college. Prepare a slogan each to attract tourists to : **(2×2.5=5)**

- A heritage site of historical interest
- A wild life sanctuary.

- B. A) Answer **any 7** questions in **one** or **two** sentences **each** : **(7×2=14)**

- What does Kumud Pawde attribute the credit of being recognized as a professor in Sanskrit to ?
- What was the 'major disaster' that happened to Uma ?
- Why did more foreign tourists visit America than American tourists went abroad according to 'Tourists are Coming' ?
- Mention any two phrases that define Chicago in Carl Sandburg's poem 'Chicago'.
- Why does Ghosh state that Angkor Wat's place in the world rests upon a paradox ?
- Who was the narrator of 'The Lover' in love with ?
- Through whom did Saturno learn about his wife Maria's whereabouts ?
- What were the children keen on learning in 'In Sahyadri Hills...' ?
- Why does the maid servant hide herself behind the pseudonym 'Betty', according to the women in 'A Poem..., by a Servant Maid' ?





B) Answer **any 6** questions in **a paragraph each** : **(6×6=36)**

- 1) Is marriage a chance or a choice according to Shobha De ? Discuss.
- 2) How does the poem 'The Winner Takes It All' establish that the speaker is not bitter about the past ?
- 3) Shakespeare's mistress is not extraordinary, yet rare. How does the Sonnet CXXX bring this out ?
- 4) Why according to Sudha Murthy is visiting the forests in the rainy season a rewarding experience ?
- 5) What are the questions the young boy asks in the poem, 'My Young Son Asks Me...' ? What does the poet think of them ?
- 6) Why does Kumud Pawde remain unemployed even after an M.A in Sanskrit ?
- 7) What was the 'news' that much disturbed Pyarimohan ? And why ?
- 8) List at least six things that Abraham Lincoln wants the teacher to teach his son.
- 9) What made Sarith decide that he would never leave Ankor Wat ?

C) Answer **any 3** questions in **not more than two** pages : **(3×10=30)**

- 1) Slavery means that you belong body and soul to someone else with no right to make any decisions for yourself. How does Harriet Jacobs' 'The Lover' bring out this horror ?
  - 2) Education should prepare a student for life, not merely for livelihood. How does Abraham Lincoln's letter to his son's teacher substantiate this point ?
  - 3) How does Maya Angelou's 'Africa' and 'America' provide fresh insights into the two countries ?
  - 4) Erich Fromm argues that love is an art and once you have mastered it, finding love is easy. Discuss.
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OS – 535

I Semester B.A./B.Sc./B.Com./B.B.M./B.H.M./B.C.A./B.Sc. (FAD)  
Examination, October/November 2012  
(Freshers) (2011-12 Onwards Scheme)  
ADDITIONAL ENGLISH – I

Time : 3 Hours

Max. Marks : 100/90

- Instructions :** 1) Answer *all* the Sections.  
2) Students of **Freshers** Scheme (2011-12 Onwards) answering for **100** marks should answer **4** out of **6** questions in Part II C.  
3) Students of **Repeaters** Scheme (2008-2011) answering for **90** marks should answer **3** out of **6** questions in Part II C.

I. A) Correct the errors in the following sets of sentences.

- 1) i) She came dressed in a most shabby clothes. (2×1=2)  
ii) Bell fell into a open well.
- 2) i) Let us meet at 15th of August at 10 'O' clock. (2×1=2)  
ii) He reached home late on the evening.
- 3) i) Amar hadn't went to Delhi before. (2×1=2)  
ii) As they had left early, they manage to reach the station.
- 4) i) There is several groups in our college. (2×1=2)  
ii) Everyone are waiting for the bus.
- 5) i) Plants are influence by organic variations, heat and moisture. (2×1=2)  
ii) He was been watched by her.

B) Read the following passage and answer the questions below :

The term "episodic memory" was introduced by Tulving to refer to what he considers a uniquely human capacity – Like the ability to recollect specific past events, to travel back into the past in one's own mind – as distinct from the capacity simply to use information acquired through past experiences. Subsequently, Clayton et al. developed criteria to test for episodic memory in animals. According to these criteria, episodic memories are not of individual bits of information; they involve multiple components of a single event "bound" together. Clayton sought to examine evidence of scrub jays' accurate memory of "what," "where," and "when" information and their binding of this information. In the wild, these birds store food for retrieval later during periods of food scarcity. Clayton's experiment required jays to remember the type, location, and freshness of stored food based on a unique learning event.

- 1) Read the meanings given below. Now, find one word from the passage to replace the description. (3×1=3)
  - i) The process of getting something back from somewhere.
  - ii) A principle or standard by which something may be judged or decided.
  - iii) A small and inadequate amount.
- 2) Use **each** of the following **word/phrases** from the passage in sentences of your own : (2×1=2)  
Capacity, unique

P.T.O.



C) Write **two** captions to create awareness about child labour in your surroundings. **(2×2.5=5)**

OR

You are celebrating World Heritage Day. Prepare a slogan each to : **(2×2.5=5)**

- i) Attract tourists to a famous tourist place in Karnataka.
- ii) Create awareness about protecting monuments.

II. A) Answer **any 5** questions in **one** or **two** sentences **each** : **(5×2=10)**

- 1) Name any two groups that make up a family unit, according to Ernest Barker.
- 2) Why did Harriet Jacobs plead with her lover not to come back for her ?
- 3) Where did Maria's car break down in "I Only Came to Use the Phone" ?
- 4) Why was Sudha Murthy visiting the tribal school ? Where was the school located ?
- 5) Which incident in the childhood of Pawde outraged her self-respect ?
- 6) Why do foreign visitors come to the USA in more numbers ?
- 7) When was the Cambodian temple built ?
- 8) Why does the narrator feel that she is a fool at the end of the poem, "The Winner Takes it All" ?

B) Answer **any 5** questions in a paragraph **each** : **(5×6=30)**

- 1) Do you think Shakespeare's love is rare ? Discuss.
- 2) Bring out the nostalgic memories of the narrator in "The Winner Takes it All".
- 3) What were the hopes that Harriet Jacobs harboured when she was young and in love ?
- 4) Describe the asylum that Maria was confined to in the story, "I Only Came to Use the Phone".
- 5) What was the 'news' that much disturbed Pyarimohan ? Why ?
- 6) Write a note on Kong Sarith from "Stories in Stones".
- 7) What kind of person does Lincoln want his son to become ?
- 8) How does Maya Angelou describe Africa ?

C) Answer **any 4** questions in **not** more than **two** pages (**Freshers**). **(4×10=40)**  
(2011-12 onwards, answering for **100** marks)

Answer **any 3** questions in **not** more than **two** pages (**Repeaters**). **(3×10=30)**  
(2008-11, answering for **90** marks)

- 1) Discuss Shobhaa De's views on love and marriage.
- 2) How does Jacobs bring out the horrors of slavery in "The Lover" ?
- 3) Write a note on Carl Sandberg's "Chicago".
- 4) How is Sudha Murthy's visit to Sahyadri forest a lesson in humility ?
- 5) Elaborate all the things that Lincoln wants his son to learn in his life.
- 6) Discuss the significance of Angkor Wat with reference to Cambodia.



SO – 038

I Semester B.A./B.Sc./B.Com./B.B.M./B.H.M./B.C.A./B.Sc. (FAD)  
Examination, October/November 2011  
(Freshers-2011-12 and Onwards Scheme)  
ADDITIONAL ENGLISH – I

Time : 3 Hours

Max. Marks : 100

*Instruction : Answer all the Sections.*

A. A) Correct the errors in the following sentences :

- 1) i) An university is a centre for higher education. (2×1=2)  
ii) It took an year for me to complete the project.
- 2) i) I met her on March 1975. (2×1=2)  
ii) She is elder than me.
- 3) i) My parents takes care of educational expenses. (2×1=2)  
ii) One of my cousins have come from Chennai.
- 4) i) This dress is suiting you. (2×1=2)  
ii) I did not went to Mysore yesterday.
- 5) i) Her dance was appreciate by the audience. (2×1=2)  
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P.T.O.



- 1) Read the meanings given below. Now, find one word from the passage to replace the description. (3×1=3)
- a short description of a book, movie, or other product written for promotional purposes and appearing on the cover of a book or in an advertisement.
  - a person who carries out or commits a harmful, illegal, or immoral action.
  - an extremely wicked or cruel act, typically one involving physical violence or injury.
- 2) Use each of the following words/phrases from the passage in sentences of your own : (2×1=2)
- harbour, monstrosity

- C) Write two captions to create awareness about the harmful effects of consuming junk food. (2×2.5=5)

OR

You are celebrating World Tourism Week in your college. Prepare a slogan each to attract tourists to : (2×2.5=5)

- A heritage site of historical interest
- A wild life sanctuary.

- B. A) Answer **any 7** questions in **one** or **two** sentences **each** : (7×2=14)

- 1) What does Kumud Pawde attribute the credit of being recognized as a professor in Sanskrit to ?
- 2) What was the 'major disaster' that happened to Uma ?
- 3) Why did more foreign tourists visit America than American tourists went abroad according to 'Tourists are Coming' ?
- 4) Mention any two phrases that define Chicago in Carl Sandburg's poem 'Chicago'.
- 5) Why does Ghosh state that Angkor Wat's place in the world rests upon a paradox ?
- 6) Who was the narrator of 'The Lover' in love with ?
- 7) Through whom did Saturno learn about his wife Maria's whereabouts ?
- 8) What were the children keen on learning in 'In Sahyadri Hills...' ?
- 9) Why does the maid servant hide herself behind the pseudonym 'Betty', according to the women in 'A Poem..., by a Servant Maid' ?



DS – 1195

**I Semester B.A./ B.Sc./B.Com./B.B.M./B.H.M./B.C.A.**  
**Examination, November/December 2009**  
**(Freshers Scheme)**  
**ADDITIONAL ENGLISH (Paper – I)**

Time : 3 Hours

Max. Marks : 90

**Instruction : Answer all the Sections.**

I. A) Correct the errors in the following sets of sentences :

- 1) i) On Saturdays I usually go for shopping.  
ii) Have you finished to write the letter. (1×2=2)
- 2) i) It takes me about a hour to get to work.  
ii) I'll telephone you when I will reach London. (1×2=2)
- 3) i) You must work hardly to succeed.  
ii) I pulled the string tightly. (1×2=2)
- 4) i) Twenty kilometers are a long distance to walk.  
ii) The unruly crowds was howling and hooting. (1×2=2)
- 5) i) I look forward for your next visit.  
ii) Each students were given a new dictionary. (1×2=2)

B) Read the following paragraph and answer the questions below :

Every year, hundreds of girls across the country are beaten and burnt to death because their parents are unable to satisfy the dowry demands of their in-laws. Dowry as a custom originated in ancient India in order to give financial security to women. But today it has been distorted and has assumed the shape of a social evil. In today's materialistic world where everyone is looking to make a quick buck, boys and their parents demand huge amounts in the form of dowry

P.T.O.



from the girls' family. It is greed and avarice that has resulted in dowry degenerating into a social evil. Dowry has become a rising menace. It is necessary to remove the social stigma surrounding such practice so that women feel free to protect their rights. Dowry in its present form has no place in a civilized society and must be done away with.

1) Read the meanings given below. Now find **one** word from the passage to replace the description (1×3=3)

- i) a way of behaving which a particular group or society has had for a long time.
- ii) a danger or threat
- iii) bad and unfair feeling that people in general have about a particular way of behaving.

2) Use each of the following words from the passage in sentences of your own. (1×2=2)

- i) Civilized
- ii) Materialistic.

C) You are an active member of a Youth Forum. Prepare one slogan each for the following asking youngsters to :

- i) avoid reckless driving (2½×2=5)
- ii) fight against terrorism.

OR

You have been asked to create awareness-grabbing captions to educate the public on the health hazards of drinking. Write two captions to promote good health. (2½×2=5)



II. A) Answer **any 5** questions in **one** or **two** sentences **each** : (2×5=10)

- 1) What is the 'C' word that Shobhaa De refers to in a marriage ?
- 2) Why does the speaker in 'Poor Girl' say 'you're breaking another heart' ?
- 3) What did Thandappa give in return, to Sudha Murthy's gift ?
- 4) What are the three subjects mentioned in the poem 'My young son Asks me...' ?
- 5) How old was Uma when she was married ? Why was she considered a nuisance at home ?
- 6) Why did Harriet Jacobs feel lonely and desolate ?
- 7) Explain the term 'Societas Voluntaria'.
- 8) Who established the first Dalit Women Writer's Sahitya Sammelan in India ?

B) Answer **any 5** questions in **a paragraph each** : (6×5=30)

- 1) When do two people fall in love according to Erich Fromm ?
- 2) What does losing in a game of love mean to the speaker in 'The winner takes it all' ?
- 3) How did Dr. Flint react when he heard of Jacob's desire to get married ?
- 4) Does Bertolt Brecht express his negative views on education to his son ? Why ?
- 5) How does Sandburg describe the city 'Chicago' ?
- 6) Why is the maid mocked at by the narrow minded women ?
- 7) What, according to older writers, were the three groups that made up a family unit ?
- 8) Write a brief note on Uma's life after marriage.





C) Answer **any 3** questions in **not** more than **two** pages. (10×3=30)

- 1) Discuss the different aspects of education as projected in the section 'Education'.
- 2) Shakespeare's Sonnet C XXX is a fine example of unconditional love- Discuss.
- 3) How did Kumud Pawde fulfill her ambition of teaching Sanskrit ?
- 4) What are the different strands of stories narrated in Amitav Ghosh's essay ?

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