

B.A.F.Y. English (Compulsory) Semester – I

Prose Section

1. I have Three Visions for India: Dr A P J Abdul Kalam

Q. Write a note on the three visions as proposed by Dr A P J Abdul Kalam.

The present text is one of the many inspirational speeches delivered by Dr A P J Abdul Kalam, the Bharat Ratna Awardee and the eleventh President of India. He is widely known by various titles such as the ‘Missile Man’ and the ‘People’s President’ of India. Moreover, he was equally renowned for the prophetic and visionary mission to build a strong and developed India. Through his writings and speeches, he has ardently put forth his vision for India which has been the mission statement of his life. Dr Kalam had a great love for and a deep trust in the students of India as the carriers and executors of his vision for India. He delivered this speech at Indian Institute of Technology, Hyderabad on May 25, 2011. In this speech Dr Kalam has outlined his vision for India and has also addressed the ways to attain it.

This scholarly speech by Dr Kalam tries to convince the citizens of India about an urgent need – ‘Let’s do what India needs from us’. He takes a famous quote by the American President J F Kennedy to suit the Indian context and urges us to ask ourselves what we have done or are going to do to make our country a strong nation that is respected and revered by the world. He makes us understand that we should not merely talk about the shortcomings of our nation and ask what it has done for us. Rather we should count on the strengths of our nation and strive hard to achieve excellence in every field which would ultimately result in making this nation great.

Dr Kalam opens this speech by recounting how during the last 3000 years various invaders have robbed India of its glory. However, India has not done any harm to any nation or people because Indians respect the freedom of others. Thus, Dr Kalam puts forward the three visions he holds for India to become a leading country in the world. The three visions of Dr Kalam are

1. **Freedom**
2. **Development**
3. **India must stand up to the world**

Freedom:

Dr Kalam makes it clear that these three visions are integrated to each other. Without freedom there would be no development and without strength shown to the world, it would not respect our freedom. So, according to Dr Kalam, we must be strong not only as military power but also as an economic power. Both must go hand-in-hand.

Development:

Dr Kalam rebukes the Indian media and Indian mentality for its negative attitude towards the strengths of our nation. He recounts how India is a great nation by showing that India has excelled in milk production, in remote sensing satellites, as a producer of wheat and rice. He urges the Indians to feel proud about being the citizens of great, developed nation. He cites the example of an Israeli newspaper which puts the achievement of its farmer as the lead news whereas the news of terrorist attack by Hamas on its country gets a place in the middle pages. But the Indian newspapers and the television give prominence to violence, bloodshed and all sorts of negative news. Dr Kalam urges us to be always active and positive in the service of our nation.

India must stand up to the World:

Dr Kalam gives a vital message to the citizens of India or building this developed India. His mantra for this is don't ask what this country has or can do for you; ask how you can contribute to the development of this nation. He cites the examples of the behaviour of Indians when they go to foreign countries. When Indians go abroad, they can't afford to break laws. They follow the law very carefully and then they talk about the good governance, cleanliness, health and hygiene of those countries. However, the same persons who praise the foreign countries do not respect the Indian laws and code of civilian ethics. They blame the government or systems for its failures. That's why Dr Kalam urges the citizens of India to stop waiting for Mr Clean to come and make this country an ideal place to live. He asks us to work sincerely and honestly to the bet of our capacity to build this great nation.

This is a very convincing and inspiring talk by Dr Kalam. The tone of the speaker is that of urgency. The narration is in first person and uses the second person 'you' multiple times to involve the audience / reader of this text.

2. Learning from the West: N R Narayan Murthy

Q. Write an appreciation of the values we need to learn from the West.

Or

Q. What should we learn from the West according to Murthy? Why?

The speech 'Learning from the West' was delivered by Narayan Murthy when he received the Lal Bahadur Shastri Award for Excellence in Public Administration and Management Sciences, 2001 from the Lal Bahadur Shastri Institute of Management. In his speech as the most successful businessman in India, he argues that Indians need to incorporate certain Western maxims into their values system.

Here, the author has spoken decisively about the role of Western values in contemporary Indian society. Some of the lessons he has learnt from the West regarding values are applicable to the Indian society also. Here, the writer dwells on some of them. These are - respect for the public good, accountability, intellectual independence, responsibility to the community, dignity of labour, acknowledging the accomplishments of others, professionalism and respect for contractual obligations.

The speech entitled 'Learning from the West' by N R Narayan Murthy was delivered by him to perceive the importance / relevance of Western values in the contemporary Indian society. Initially, he defines a community as unified multitude, and then goes on to say that the Vedas say that man can live individually, but can survive only collectively. So balance of interests is essential for communal harmony. It is important to develop a value system where people will sacrifice personal good for the common good.

According to Murthy, a value system is the protocol for behaviour which enhances trust, confidence and commitment. He firmly believes that loyalty to family and loyalty to community are the pillars of a social value system. In a joint family, the members of a family work for the welfare of the entire family. However, the writer regrets that this familial attitude is not reflected in the attitude towards community. But in the West, people are aware of their responsibility towards their community / society.

Further, the writer underlines the fundamental difference between the Westerners and Indians. According to him, people in the West have better

attitude and beliefs as compared to Indians and as a consequence they care for the welfare of their society. However, Indians do not have a caring attitude towards society and thus the quality of public life suffers. It is necessary for Indians to care for public good.

The society in the West is corruption free. Unfortunately, in India, bribery and apathy in solving the problems of the community has kept the society backward.

According to the writer the reason for the deplorable condition of India is that Indians believe that public issues belong to some foreign ruler and they will solve the problems. Thus, Indians have lost the will to solve their problems.

Another attribute of a progressive society is respect for others who have more, to learn from them. However, the Indian leaders misguide the society into believing that other societies have nothing to offer us. The Indian leaders must remember that the greatest fault is not to acknowledge the goodness and qualities of others. So if Indians want to progress they have to change their attitude and pay heed to people who are better than them. Further, the writer stresses on another attribute which the Indians can learn from the Western people that is their sense of accountability. There, one is held responsible for what one does irrespective of his position. However, in India, the 'important' people are not answerable to anyone.

Besides, dignity of labour is the central value of the Western system. In India, for instance, the writer has seen many engineers, fresh from college, who only do cutting-edge work and do not make any effort that is of relevance to the business and the country. Therefore, Indians need to change their mind-set and respect everyone who puts in honest work.

According to writer, Indians must learn professionalism. In the West, people do not let their personal relations come in conflict with their professional dealings. Western parents from the time their children are very young; teach them to think for themselves. Therefore, these children grow up as strong and confident adults. However, in India, Indians suffer from feudal thinking. Even the bright people prefer to carry out the orders of their Bosses / seniors. Indians need to overcome this attitude if they want to succeed globally.

The writer stresses that the Western value system teaches respect for contractual obligation. However the writer's experience in India, in this regard,

is very unfortunate. The writer had given recommendations to many students for US Universities, but most of them did not return to India even though they are contractually obliged to spend 5 years in India after obtaining their degrees.

In the end the writer underscores the importance of obligations and duties vis-à-vis rights.

Short Story

1. A Living God: Patrick Lafcadio Hearn (Koizumi Yakumo)

Q. Give a description of Hamaguchi's efforts to alert the village folk.

Or

Q. Why was Hamaguchi given the status of 'A Living God'?

Patrick Lafcadio Hearn (1850-1904), also known by his Japanese name Koizumi Yakumo, was an international writer, translator and journalist in English, Greek and Japanese languages.

Living God describes an important event from the life of a prominent Japanese personality Goryo Hamaguchi (1820-1885), the owner of current Yamasa Corporation, who held different important political and administrative positions in Japan. The story narrates how Hamaguchi saved hundreds of lives in Hirogawa and Wakayama in 1854 when a devastating tsunami struck the peninsula (द्वीपकल्प). After the tsunami, Hamaguchi spent his own money to construct a 600 meter protective wall having the width of 20 meters and the height of five meters which minimized the damages in the later tsunamis. He also worked in the field of education and established a private academy for learning Japanese fencing and Chinese classics. Goryo Hamaguchi became a living God due to his act of selflessness.

From the beginning of human history, people had to face natural disasters like floods, earthquakes, tsunamis, etc. the tsunami in recent past in India on Southern Coasts (2004) destroyed the lives of thousands of people. Japan is a nation where tsunamis and earthquakes have been occurring constantly. In this narrative about Hamaguchi, we learn how, sometimes, humans can face natural disasters with their alertness. The narrative refers to a custom in ancient Japan. According to the Shinto religious customs, certain persons, while still alive, were honoured by having temples built for their spirits, and were treated like Gods, because of their extraordinary actions of kindness, courage, etc.

The story records an incident in the life of Hamaguchi. At the time of its occurrence, he was an old man and the most important resident (muraosa) of the village to which he belonged. He performed the role of the head man and settled disputes among the villagers, and maintained the law and order in the village. He was greatly respected because of this. His house was located on a high land on the coast. The village was located on the shore. Hamaguchi could see the village from his house. One evening his family members had gone to the village for a celebration. Hamaguchi was not feeling well so he stayed at home with ten-year-old grandson. As he was looking out from his balcony, he experienced an earthquake shock, but the earthquakes were usual in his area and people did not care about minor shocks. However, Hamaguchi felt that it was a strange earthquake. He thought it was a long, slow, spongy motion which came from underwater action very far away in the sea. He felt that something unusual was happening. When he looked at the sea, it had become dark suddenly and the water was running away from the land. Suddenly, there was great ebb, the receding tide. The villagers also noticed this and they ran towards the sea to watch this unfamiliar scene.

Hamaguchi had never seen such ebb before. He sensed a tsunami to take place soon. But he had no time to send message to the villagers. The villagers were usually alarmed by the ringing of the big bell in the temple. Now, Hamaguchi did not have time to inform the village priest. He called his grandson and asked him to bring a burning torch. He then went to his fields where hundreds of rice-stacks were kept. This rice was the produce of his fields and he had invested most of its money in the crop production. It was soon to be transported to the market. Hamaguchi lit all the rice stacks with the torch and there was a huge fire which could be seen from the village below. His grandson could not understand why he had set his entire crop on fire. When the villagers saw the fire in the fields, they immediately hurried towards it where Hamaguchi waited for them. He told them to let it burn. The temple assistant saw it and rang the big bell to inform the villagers. Very soon most of the villagers reached the spot. His grandson, now crying, told them that grandfather had set fire; he said grandfather had become mad. Hamaguchi agreed that he had set the crop on fire and asked whether all the villagers had come. The villagers could not understand

the reason for his actions. Then, he pointed to the sea from where a huge tsunami was approaching.

The village was destroyed within moments. But all the villagers, as they were on the high ground, were saved. Hamaguchi had set fire so that the villagers would rush to his land. He did not care about his crop. He only wanted to save the lives of his fellow villagers. As a result of the fire, he had become a poor person. Still he invited all the people to stay in his house which was the only house remaining in the village. The temple on the hill was also safe. The villagers could take shelter in these two places. In those days, the help from outside could not come quickly and it took several days for the villagers to recover from the loss. They started revering Hamaguchi as a divine person because it was only due to his sacrifice that their lives were saved. They declared him a God and thereafter called him Hamaguchi Daimyojin, the living God. Even today, his temple stands in the village and the farmers pray to his spirit for strength and courage.

The story of Hamaguchi is an account of selfless action and presence of mind. Hamaguchi represents those people who do not care for personal wealth. It teaches us that we can save ourselves from calamities through our intelligent actions. The spirit of selflessness is a great quality. Hamaguchi was declared a living God because he earned the respect of the fellow human beings through his actions.

2. Search for a Stranger: Gordon S Livingston

Q. Throw light on the circumstances Gordon S Livingston goes through in his search for his real mother.

Or

Q. Discuss the author's mental condition as he began his search for his mother.

The story "Search for a Stranger" by Gordon S Livingston deals with the relationships that can exist between strangers. Many a time, people meet strangers and later they realize that they are very close to them. It is actually the story of the author's search for his own mother. He feels that his mother

is a stranger since he was adopted and did not know the truth of dual identity until he was 38 years old.

The author of the story "Search for a Stranger" was a child psychiatrist who worked in Columbia, USA. One day his cousin asked him about his work. The author told him about a conference on adopted children which he had attended. In the conference, the complicated circumstances faced by the adopted children were discussed and debated. It was concluded that the adopted children require professional assistance to overcome emotional problems they confront. One of the emotional problems identified was the feeling of the double identity. If a child feels to make out about his/her natural parents, the law does not lend a hand to him / her. The courts usually seal the adoption records. However, an adopted child usually feels horrific when he/she cannot find out about his/her birth. He/she feels that there is something disgraceful about his/her birth and so his /her birth has been kept a secret.

The cousin questioned why he adopted children required knowing about his / her adoption. The author reasoned that the child should know the truth from the adoptive parents because if he/she comes to know the truth about his/her adoption from other people, there can be severe psychological harm. The author's fourth child, Michael was adopted and he had been told the truth. The cousin then asked what he would do if he came to know that he was an adopted child. The author replied that he would start searching for his natural parents. The cousin just then asked him to start searching for his parents. First, the author thought that his cousin was joking but when he realized that he was speaking the truth, he (the author) felt very bad.

The author come to know the truth when he as 38 years old. He was very upset as till then he thought his adopted parents were his natural parents. He had been thinking that he was a Scotch-Irish. Many questions stirred his mind. He was suddenly experiencing the problems that an adopted child experiences when he / she finds the truth. He asked his adopted father why he had hidden the truth from him. He said he was afraid that he (the author) might have liked to see his natural parents. His adopted parents were afraid of losing him. The author assured his adopted father that he would always consider him and mother as his parents. His mother who adopted the author had died a year ago. The author then started for his natural parents.

The author was born on June 30, 1938. When he was adopted, his parents had been living in the city of Detroit. He was adopted from an agency in Memphis, Tennessee. Therefore, the author telephoned the Martins and instituted that he had been adopted from the Tennessee Children's Home Society. The author required permission from the Tennessee Department of Public Welfare to check the records of the children's home society. But, since all adoption records were sealed by law, permission was not granted.

Gordon left his adoptive father on his permission and flew to Memphis to find the record in the Memphis city hall (every American town has a library and reading hall). He then rushed to a local newspaper office and asked for its old issues. The front-page story of a newspaper revealed that the director had been selling children for high fees and making money. She told the babies of unwed mother, prostitutes and mental patients. So the Home had been closed. The author wondered to which category he belonged to. He engaged to a local lawyer to help him in his search. The next day the lawyer found out that the author's birth name was Donald Alfred Cardell. His sealed records were in the Memphis courthouse. The next morning, the author and his lawyer went to the courthouse and requested to see the records. The records were given to him.

His adoption decree was signed on August 17, 1940. His mother's name was Ann Simmons Cardell. The records stated that the father had abandoned the child. The author asked for a copy. The clerk realized the author was holding his adoption decree. She took the adoption decree from him and said that he had to get the permission of the judge for a copy. The author's lawyer brought forth that his mother had been a school teacher from Mississippi.

The author flew to Jackson, the capital of Mississippi and found his mother's name in the academic records of the Department of Education. She had completed her master's degree in education in the year 1952. The author made a phone call to the college's alumni office. They informed him that they had received a letter from Miss Cardell ten years ago from a place called Natchez. He found the name of Alfred Cardell Jr in the phone book. He made a phone call to Alfred and found that Ann Cardell was his aunt. He told the author that Ann Cardell was living in Savannah.

The author flew to Savannah and called up Ann Cardell. He told her that he was her son and that he would like to meet her. She invited him to her home. Ann Cardell, his mother, was an elderly dignified lady above sixty years of age. She served him coffee. She then began to narrate the author about his birth. She was born in a farming family in Mississippi. She had fallen in love with a handsome man, who was a marvelous dancer of twenty-eight years old. When she was pregnant, she had begged him to marry her. But he was never seen again. Ann unmarried pregnant lady was not respected. So, she went to Memphis to have the baby. In this manner, she told, the author was born and no one knew about it.

The author felt, he was listening to his life history. He sympathized with his mother. His father had died of cancer three years ago. His mother also told him how she kept in touch with him. She had a unique way of keeping track of him through her students. She would assume her students to be her son. When she comforted a child, she felt as if she were comforting her own child, the author. When she knew that the author would be in the third grade she applied for a transfer to that grade. By doing this, she felt that she was close to her son. But then, she felt that she was becoming selfish. She wanted to see him as a man. She was proud that he was now sitting in front of her. She asked for forgiveness. She held out her arms. The author touched his mother for the first time in the last thirty-eight years.

Thus, the author of the story unfolded the secret of an adopted child's life. This is a breath-taking and traumatic record of real-life experience of an orphan.

Poetry Section

1. My Mistress' Eyes are Nothing Like the Sun: William Shakespeare

Q. How did William Shakespeare ridicule the traditional concepts of beauty in this sonnet? Explain.

Or

Q. Write down the critical appreciation of this sonnet.

William Shakespeare is regarded by the world as the greatest English dramatist and poet. He was an actor and stockholder of the drama company in London. There are 37 plays and 154 sonnets and a few different poems to his credit. Of all the English writers, Shakespeare has the highest recognition because his writings have a universal appeal. He dealt with variety of themes and subjects in his plays as well as poems. He is entitled as the national poet of England and his literature has been translated in almost all the languages of the world.

A Shakespearean sonnet is a 14 lines lyric poem which has three quatrains (a quatrain consists of four lines) and a rhyming couplet (consist if two lines). This sonnet is also presented in three quatrains and a couple. This sonnet is known for its simplicity and frankness of expressions and it gives a message in simple way that the beauty of his beloved cannot be compared to the beautiful objects and phenomena of nature. The tone of the sonnet is satirical as well as philosophical, which is written in iambic pentameter following the rhyme scheme abab, cdcd, efef, and gg. The ideas are developed in three quatrains and the conclusion is embedded in a couplet. The sonnet is skillfully composed by Shakespeare using the understatement of irony. Shakespeare is saying in Sonnet 130 that the Dark Lady is not exactly conventionally beautiful in any sense, but he still thinks she is just as fine as any other woman – only the Dark Lady, unlike these other women, isn't having her beauty 'talked up' by excessive and ridiculous comparisons ('you are rosy-cheeked', 'your eyes shine like suns', 'your voice is as sweet-sounding as music', and the like).

In the very first line the lover says that his beloved's eyes are not at all like the sun. From here onwards, the speaker presents a description of the beloved in exactly opposite manner to the tradition. The reader becomes familiar to the humour in the next line. He says that the precious red gem stone (coral) is far redder than her lips; her beloved's lips are pale and not red. The breasts and skin of the beloved were usually described by the poets to be whiter than snow. Here the speaker presents a contrast by saying that her breasts are of dull brownish colour (dun). Here the speaker has cleared out the fact that his mistress is dark coloured. The hair was usually compared to golden wires (used in jewellery or embroidery); to present the opposite of this, the speaker says that his mistress' hair is like black wires. This is a further shock to the reader. Here the first quatrain ends.

The second quatrain continues in the description and comparison. Normally, the rose flower comes in three main varieties: white, red and pale red / pink; the lover cannot see such roses in the cheeks of his beloved. A traditional sonnet would describe the breath of the mistress to be a smell sweeter than all the perfumes; therefore the speaker has to make an opposite statement: some perfumes are more delightful than her breath or smell. The speech of the mistress should be the sweetest sound / music for the lover but in this sonnet the lover says that though he loves to hear her voice but he knows that the sound of music is sweeter than her voice.

In this quatrain, the speaker refers to the tradition in which a lady was often compared to a goddess. He says that he has never seen a goddess walking by. His beloved is a human being and she walks on earth (not in the sky like goddess). Now to make the final statement, the speaker says that though his beloved cannot be compared with the beauty of nature. The speaker's love for his beloved is very precious, valuable (rare).

Here in the final couplet the sonneteer declares that the comparison of his beloved with heavenly objects is not important, because his beloved is beautiful though she may not look extraordinarily beautiful. Hence, she needs not to be falsely compared with other beautiful objects. The poem's final two lines cement the interpretation that the comparisons are not meant to be degrading to the speaker's mistress or to the love that they share. When the speaker claims that he finds "his love" as beautiful as any other woman "belied with false compare," he's making the point that *no one's* eyes are as beautiful as the sun and *everyone's* breath smells kind of bad, and that, therefore, such comparisons are not actually a useful way to think about beauty or love.

Shakespeare's view about love is very non-conventional. Usually, a lady was loved for her physical appearance and most of the time her beauty was praised in such a decorative manner that very often it appeared to be artificial. The lover in this poem is sincere enough to admit that his beloved does not possess exquisite beauty or heavenly qualities. The implicit question is whether a person should be loved for his / her physical appearance. What should be really valued? Should true love give importance to the physically attractive aspect? Such a non-traditional view is presented by the poet in a very skilful manner in this sonnet. In presenting his view poetically, he mocks the traditional sonneteers.

The humorous tone of the poem dominates the narration. The careful arrangements of the words, the use of poetic devices shows Shakespeare's command on the poetic art. Its message is simple: the dark lady's beauty cannot be compared to the beauty of a goddess or to that found in nature, for she is but a mortal human being. The rhyming scheme of the poem is similar to that of other sonnets of Shakespeare, abab, cdcd, efef and gg. It is 130th sonnet in the sequence of Shakespeare's collection of sonnets.

The speaker describes the eyes of the woman he loves, noting that they are not like the sun. He then compares the color of her lips to that of coral, a reddish-pink, concluding that her lips are much less red. Next he compares her breasts to the whiteness of snow. His lover's skin, in contrast, is a dull gray. He suggests that his lover's hair is like black wires. Then he notes that he has seen roses that blend together pink and white hues like a lush embroidered fabric, but that his lover's cheeks lack such colors: they are not rosy pink. He then notes that some perfumes smell better than the breath his wife exhales. He loves to listen to her talk, but he understands that music sounds better. Though the speaker admits that he has never seen a goddess move, he is still sure that his lover moves like an ordinary person, simply walking on the ground. But, the speaker swears, the woman he loves is as unique, as special, and as beautiful, as any woman whose beauty has been inflated through false comparisons by other poets.

Poetic Devices

"Sonnet 130" opens with a simile—or, at least, something like a simile. The speaker uses the word "like" to compare two unlike things: his mistress' eyes and the sun. But he says that her eyes are *nothing* like the sun, blocking the connection between the two things at the same moment he suggests it.

Form, Meter, & Rhyme Scheme

A Shakespearean sonnet has fourteen lines. Its meter is iambic pentameter and it follows a regular rhyme scheme. For the first twelve lines, the poem rhymes in four line units, organized in a criss-cross pattern such that the first and third lines rhyme, as do the second and fourth lines. The poem then ends with a two-line, rhyming couplet.

Meter

Like most traditional sonnets in English, "Sonnet 130" is written in iambic pentameter.

Coral is far more red than her lips red;

Rhyme Scheme

"Sonnet 130" precisely follows the standard rhyme scheme for a Shakespearean sonnet: ABABCDCDEFEFGG

The first twelve lines of the poem can be broken into smaller subunits of four lines, and each of those subunits has a kind of "criss-cross" rhyme structure in which the first line rhymes with the third line, and the second with the fourth. Then, in the final two lines of the poem, the rhyme scheme changes (though the meter stays the same). The last two lines are rhyming couplet: they rhyme with each other, rather than following the criss-cross pattern of the rest of the poem.

2. Bright Star, Would I were Steadfast as Thou Art: John Keats

Q. Examine the concept of eternal life and its contrast with human life as depicted in this poem.

Or

Q. Write down a detailed critical analysis of this sonnet.

This sonnet is written by one of the most celebrated English Romantic poets, John Keats. The Romantic poets wrote in a brief time period around the beginning of the 19th century. Among the most prominent of the Romantics were three poets in particular: John Keats, Lord Byron and P. B. Shelley. These three were friends and associates who died at a very young age but they also left a very powerful on English poetry. Romantic poetry is the product of emotion and expresses poet's love towards any inspiring object in nature. It is commonly believed that the poet here is talking to Polaris, or the North Star which is famous for appearing to hold still in the sky, because of its brightness and unmoving nature. This star is used as guiding star by the travelers. In this sonnet, the poet wishes to attain the unchanging and fixed status of the bright star through his love. This sonnet was written in 1919 and was revised in 1920. It is supposed to be Keats' last sonnet.

Love, isolation and natural beauty are the major themes of this poem. The speaker observes certain qualities of the bright star and wants to adopt them. He discusses two things in the poem – the steadfastness of the star and its isolation. Thus, he wishes to be eternal with his beloved like the star but refuses to live a lonely life. He wants to stay close with his beloved.

It is believed that Keats wrote this poem for his beloved. The poem begins with the speaker stating that he wants to be “steadfast” like a star. He immediately goes back on this statement and gives the reader a number of reasons why he actually does not want this. The most important of these is that stars are alone. They do not have anything to occupy their minds besides the troubles of humans down below nor do they have true companions. They are alone and cold in the dark. The first two words of this piece inform the readers that the speaker is not addressing a person, but a particularly bright star. This star is special because it is “steadfast.” It doesn’t move. He is envious of its patience and its eternal station. One can assume he is referring to the North Star, as it is the only one that does not move in the sky. In the beginning of this love sonnet, the speaker presents the image of the star that is referred to the title. He is addressing the star that is fixed in the sky, probably the Pole Star / North Star. This star is said to be eternal, unchanging and also beyond the speaker’s reach because it is up in the sky. The speaker wishes that he could be as steadfast as the bright star. But this star is isolated from the rest of the world. Even though the speaker admires the star and wishes to be like it, he does not want to be isolated like the star. He also does not want to have other qualities of the star, such as the star is always awake and shining. The poem speaks of sleepless hermit who lives away from the humanity. This image of hermit is compared to other images of nature: the moving waters used for ablution, the priestly task of religious washing or cleansing. By comparing the star with moving waters and priestly task of purification, the speaker wishes to express that these things of nature are immortal and he can never be like them. The use of the word ‘ablution’ represents religion. So far the speaker has expressed admiration for nature; this is continued in the next part of the poem.

The next stanza describes the speaker’s appreciation for mountain and moors and the beautiful snow that gathers on top of its peak. Here the speaker has presented the image of a winter and lonely place. Winter has an association with solitude and sadness. Again the speaker repeats that he wants the unchangeable quality of the star but not the loneliness or solitude and sadness. Now the speaker describes himself lying on his lover’s breast and looking for relief. It becomes clear that Keats’ speaker does not have a desire to live over the world. He just wants to stay at his lover’s side for as long as he can, perhaps forever. At the end

of the poem, the speaker thinks that living in comfort and happiness of love and then dying will be similar to an eternal life because when one loves, one lives eternally.

As this poem is about the beautiful star, the speaker directly addresses the star and wishes to remain steadfast like it. He adores its unchangeable quality and desires to attain that quality. However, he soon realizes that the star is isolated from the rest of the world and can only observe life and the beauty of nature but cannot experience it. Also, it will never taste the fruits of love. Therefore, he decides to remain steadfast and immutable in his love like that star but not in isolation. He wants to live forever with his love. He believes that death is better than having to live without his love. What stays in the minds of the readers is the metaphorical comparison he draws to show his pure love for his beloved.

Keats presents various themes in this poem. One of the themes is the human wish to have an eternal life. The poem gives expression to this longing; at the same time it also states that human life is essentially temporary. It cannot be eternal. The quality of eternity brings with it the aspects of loneliness, detachment and solitude. These are not the human qualities. The most valuable human quality is love. It is the essence of humanity. Keats being a Romantic poet regards love as the highest virtue. Therefore, the speaker in this poem, though attracted by the eternity of Bright Star, prefers to the rest on his lover's side. The poet also shows admiration to nature. He admires the serenity (peacefulness) of natural beauty: the sea and the snow covered peaks. The central conflict in the speaker's mind is that he wants eternity but that would mean stopping all the change. Change is the natural aspect of life. Opposing change would mean opposing human life. Hence, the speaker comes to the understanding that one can experience eternity in this life through true love. The speaker's desire is to remain in the company of his lover forever. In the sonnet, the 'Star' symbolizes desire.

Poetic Devices

Poetic and literary devices are the same, but a few are used only in poetry. Here is the analysis of some of the poetic devices used in this poem.

Sonnet: A sonnet is a fourteen-line poem with a single idea float throughout the poem.

Quatrain: A quatrain is a four-lined stanza borrowed from Persian poetry. There are three quatrains in this poem.

Couplet: There are two constructive lines in a couplet, usually in the same meter and are joined by rhyme. This sonnet ends with a couplet, which generally reveals the central idea of the poem.

Rhyme Scheme: The poem follows the ABAB CDCD EFEF GG rhyme scheme.

End Rhyme: End rhyme is used to make the stanza melodious. For example, “art/apart”, “night/Eremit” and “task/mask.”

Literary Devices

Literary devices are tools that the writers use to shape their ideas and emotions. Their usage makes the text captivating and opens it up to multiple interpretations. Keats has also used some literary devices in this poem to explain his ideas of pure love. The analysis of some of the literary devices used in this poem has been stated below.

Assonance (स्वरसाम्यता): Assonance is the repetition of vowel sounds in the same line such as the sound of /a/ in “Like nature’s patient, sleepless Eremit” and the sound of /e/ in “No—yet still steadfast, still unchangeable.”

Symbolism: Symbolism is the use of symbols to signify ideas and qualities by giving them symbolic meanings different from their literal meanings. In the sonnet ‘Star’ symbolizes desire.

Consonance: Consonance is the repetition of consonant sounds in the same line such as the sound of /l/ in “To feel for ever its soft fall and swell” and the sound of /n/ in “Of snow upon the mountains and the moors.”

Simile (उपमा): It is a figure of speech in which an object or a person is compared with something else to make the meanings clear to the readers. For example, “Bright star, would I were steadfast as thou art.” Here the poem is attempting to compare himself with the star.

Personification (मानवीकरण): Personification is to give human qualities to inanimate objects. For example, ‘And watching, with eternal lids apart’ as if the star is human that can perform certain actions.

Imagery (कल्पना): Imagery is used to make readers perceive things involving their five senses. For example, “And watching, with eternal lids apart “;” The moving

waters at their priest like task ” and ” Pillow’d upon my fair love’s ripening breast”.

Enjambment: It is defined as a thought or clause that does not come to an end at a line break; instead, it moves over the next line. For example,

Q. 3. (A) Rewrite the underlined words and identify their word class **Marks: 5**

Word Classes (शब्दांच्या जाती)

1. Noun

- a. Proper Noun: Rahul, Kumar, Mona, Lata, etc.
- b. Common Noun: Pen, Eraser, Table, Dog, Tiger, Country, Boy, Author, etc.
- c. Collective Noun: army, police, government, family, generation, etc.
- d. Material Noun: gold, silver, paper, wood, iron, water, oil, milk, petrol, ink, oxygen, hydrogen, etc.
- e. Abstract Noun: laughter, hatred, judgment, childhood, slavery, poverty, sleep, death, goodness, kindness, honesty, wisdom, bravery, etc.

2. Pronoun: I, me, my, mine, we, us, our, ours, you, your, yours, he, him, his, she, her, it, its, they, them, their, theirs

- a. **Possessive Pronoun:** mine ours, yours, his, hers, its, theirs
- b. **Reflective Pronoun:** myself, ourselves, yourself, yourselves, himself, herself, itself, themselves
- c. **Demonstrative Pronoun:** this, that, these, those
- d. **Relative Pronoun:** that which, who, whom, whose
- e. **Interrogative Pronoun:** what, which, who, whom, whose
- f. **Indefinite Pronoun:** another, anyone, each, everyone, everybody, everything, much, nobody, nothing, other, someone, anything, either, one, somebody, something, both, few, many, others, several, all, any, more, most, none, some

3. Adjective

1. **Adjective of quality:** honest, large, tall, beautiful, ugly, good, bad, brave, timid, high, low, nice
2. **Adjective of quantity:** some, little, enough, much, whole
3. **Adjective of possession:** my, our, his, her, their, your, its
4. **Adjective of number:** a) **Cardinal:** one, two, three, four, five, etc. b) **Ordinal:** first, second, third, fourth, fifth, etc.

5. **Adjective of interrogation:** what, whose, which, etc.

6. **Demonstrative adjective:** this, that, these, those

7. **Distributive adjective:** each, every, either, neither, any, both

4. Verb

a) **Auxiliary Verb:** am, is, are, was, were, shall, will, do, does, did, have, has, had

b) **Modal Auxiliary:** shall, should, will, would, can, could, may, might, must

c) **Main Verb:** work, see, eat, act, write, go

5. Adverb

a. **Adverb of manner:** beautifully, badly, happily, easily, nicely, interestingly

b. **Adverb of Place:** here, there, above, below, up, somewhere, nowhere, everywhere, near, out, in, etc.

c. **Adverb of time:** late, before, after, today, tomorrow, now, then, soon

d. **Adverb of frequency:** always, often, generally, seldom, rarely, occasionally, sometimes, never, continually, frequently, ever, once, twice

e. **Adverb of degree:** rarely, fully, very, pretty, rather, quite, almost, extremely

f. **Adverb of reason:** because, hence, therefore, so, since

g. **Adverb of Certainty:** surely, certainly, definitely, obviously, perhaps, apparently

6. **Preposition:** to, for, in, at, up, down, on, from, with, before, after, during, about, around, until, under, over, above all, to, through, across, off, down, into

7. **Conjunction:** and, but, if, than, though, when, what, that, either..or, neither..nor, both, as...as

8. **Interjection:** alas!, wow!, ah!, oh!, ouch!, yeah!, bravo!

Q. 3. (B) Job Application - Marks: 5

1. Write a job application to the Head Master, Malika High School, Chennai-41, in response to the advertisement for the post of a teacher.

Ayesha Sharma,
‘Jasmin’, 1969, Hansika Nagar,
Latur – 07

To,
The Head Master,
Malika High School,
Chennai – 41
August 22, 2019

Subject: Application for the post of High School a Teacher

Ref.: Your advertisement for the High School Teacher in Dainik Sakal dated August 21, 2019

Dear Sir / Madam,

With reference to your advertisement in Dainik Sakal dated August 21, 2019, I would like to apply for the post of High School Teacher in your reputed institution. I have been hearing about the glorious reputation of your school since I was a college student. The glorious tradition of this school tempts me to seek a job here.

I am the first class graduate and post graduate student of Swami Ramanand Teerth Marathwada University, Nanded in English. History and Economics are other subjects of my interest. I have studied them in my graduation. I have completed B.Ed. with distinction from Shivaji University, Kolhapur. I have the experience of teaching at Global English School, Pune for Two years. I intend to work in your reputed institution so that my professional skills will be enhanced. All the essential details are included in my C.V.

I hope that you will provide me an opportunity to serve in your reputed institution.

Thank You,

Yours faithfully,

Ayesha Sharma

Mob.: 8888888888

e-mail: ayasha1975@gmail.com

2. Write a job application to the Manager, Office Automation Ltd., Guwahati - 8, in response to the advertisement for the post of Computer Operator.

Ajay Mehta,

'Sawali', 1969, Disha Road,

Mumbai-01

To,

The Manager,

Office Automation Ltd.,

Guwahati – 8

April 22, 2019

Sub.: Application for the post of Computer Operator.

Ref.: Your advertisement for Computer Operator in Dainik Sakal dated August 21, 2019

Dear Sir / Madam,

With reference to your advertisement in Dainik Sakal dated August 21, 2019, I would like to apply for the post of Computer Operator in your reputed Company. I wish to apply for the post of Computer Operator.

I would like to mention that I am a graduate with Computer Science as a major subject of Swami Ramanand Teerth Marathwada University, Nanded. I have completed MS-CIT. I can speak Marathi, Hindi and English fluently. I have completed Certificate Course in Communicative Skills and Diploma Course in Computer Operating. I have also completed the Software Application Programme (SAP) from Savitribai Phule Pune University, Pune. I have the experience of Computer Operator at Balaji Automobiles Pvt. Ltd., Pune for Two years. I intend to work in your reputed company so that my professional skills will be enhanced. All the essential details are included in my C.V.

I shall be obliged if I were given a chance to serve in your Company.

Thank you,

Yours faithfully,

Ajay Mehta

Mob.: 8888888888

e-mail: ajay1975@gmail.com

3. Write a job application to the Manager, Office Automation Ltd., Guwahati - 8, in response to the advertisement for the post of a Clerk.

Ajay Mehta,

'Sawali', 1969, Disha Road,

Mumbai-01

To,

The Manager,

Office Automation Ltd.,

Guwahati - 8

April 22, 2019

Sub.: Application for the post of Clerk.

Ref.: Your advertisement for the post of Clerk in Dainik Sakal dated August 21, 2019

Dear Sir / Madam,

With reference to your advertisement in Dainik Sakal dated August 21, 2019, I would like to apply for the post of Clerk in your reputed Company. I wish to apply for the post of Clerk.

I would like to mention that I am a graduate in Commerce of Swami Ramanand Teerth Marathwada University, Nanded. I have completed MS-CIT. I can speak Marathi, Hindi and English fluently. I have completed Certificate Course in Communicative Skills and Diploma Course in Accounting and Auditing. I have completed Certificate Course in Communicative Skills and Diploma Course in D.T.P. I have the experience of the same at Balaji Automobiles Pvt. Ltd., Pune for Two years. I intend to work in your reputed company so that my professional skills will be enhanced. All the essential details are included in my C.V.

I shall be obliged if I were given a chance to serve in your Company.

Thank you,

Yours faithfully,

Ajay Mehta

Mob.: 8888888888

e-mail: ajay1975@gmail.com

4. Write a job application to the Manager, Office Automation Ltd., Guwahati – 8, in response to the advertisement for the post of a Receptionist.

Ajay Mehta,

'Sawali', 1969, Disha Road,

Mumbai-01

To,

The Manager,

Office Automation Ltd.,

Guwahati – 8

April 22, 2019

Sub.: Application for the post of Receptionist.

Ref.: Your advertisement for the post of Receptionist in Dainik Sakal dated August 21, 2019

Dear Sir / Madam,

With reference to your advertisement in Dainik Sakal dated August 21, 2019, for the post of Receptionist in your reputed Company. I wish to apply for the post of Receptionist.

I would like to mention that I am a graduate in Commerce of Swami Ramanand Teerth Marathwada University, Nanded. I have completed MS-CIT. I can speak Marathi, Hindi and English fluently. I have completed Certificate Course and Diploma Course in Communicative Skills. I have also completed the Certificate Course and Diploma Course in Public Relation Officer. I have the experience of Receptionist at Balaji Automobiles Pvt. Ltd., Pune for Two years. I intend to work in your reputed company so that my professional skills will be enhanced. All the essential details are included in my C.V.

I shall be obliged if I were given a chance to serve in your Company.

Thank you,

Yours faithfully,

Ajay Mehta

Mob.: 8888888888

e-mail: ajay1975@gmail.com

Curriculum Vitae (C.V.) – Marks: 5

1. Prepare your C.V. in order to apply for the job of a teacher

B. Curriculum Vitae (C.V.)

A. Basic Information

1. Name : xxxxxxxxxxxxxxxxx
2. Address : xxxxxxxxxxxxxxxxx
3. Date of Birth : xxxxxxxxxxxxxxxxx
4. Marital Status : Unmarried
5. Nationality : Indian
6. Mobile : 8888888888
7. E-Mail : xyz123@gmail.com

B. Educational Qualifications

1. SSC from Shivaji High School, Latur in 2008
2. HSC from Dayanand College, Latur in 2010
3. B.A. from Dayanand College, Latur in 2013
4. B.Ed. from Abhinav College of Education

C. Work Experience

1. Worked as an assistant teacher at Shivaji Hogh School, Latur for Two Years.

D. Language known

1. Marathi: Mother tongue
2. Hindi: National language

3. English: High proficiency level

E. Computer Skills

1. Mastery in MS Word
2. Mastery in Excel Fox Pro
3. Mastery in Power Point
4. Completed MS-CIT

F. Hobbies and interest

1. Reading
2. Driving
3. Meeting people
4. Kho-Kho

G. Any other certificate or Diploma Course

1. Completed Certificate and Diploma Course in Communicative Skills

2. Prepare your C.V. in order to apply for the job of a Computer Operator

B. Curriculum Vitae (C.V.)

Marks: 5

A. Basic Information

1. Name : xxxxxxxxxxxxxxxxx
2. Address : xxxxxxxxxxxxxxxxx
3. Date of Birth : xxxxxxxxxxxxxxxxx
4. Marital Status : Unmarried
5. Nationality : Indian
6. Mobile : 8888888888
7. E-Mail : xyz123@gmail.com

B. Educational Qualifications

1. SSC from Shivaji High School, Latur in 2008
2. HSC from Dayanand College, Latur in 2010
3. B.Sc. Computer Science from Dayanand College, Latur in 2013

C. Work Experience

1. Worked as Computer Operator at Asin Sift Tech. Pvt. Ltd., Pune for Two Years

D. Language known

1. Marathi: Mother tongue
2. Hindi: National language
3. English: High proficiency level

E. Computer Skills

1. Mastery in MS Word
2. Mastery in Excel Fox Pro

3. Mastery in Power Point

4. Completed MS-CIT

F. Hobbies and interest

1. Reading

2. Driving

3. Meeting people

4. Kho-Kho

G. Any other certificate or Diploma Course

1. Completed Certificate and Diploma Course in Software Application Programme

3. Prepare your C.V. in order to apply for the job of a Clerk

B. Curriculum Vitae (C.V.)

Marks: 5

A. Basic Information

1. Name : xxxxxxxxxxxxxxxxx

2. Address : xxxxxxxxxxxxxxxxx

3. Date of Birth : xxxxxxxxxxxxxxxxx

4. Marital Status : Unmarried

5. Nationality : Indian

6. Mobile : 8888888888

7. E-Mail : xyz123@gmail.com

B. Educational Qualifications

1. SSC from Shivaji High School, Latur in 2008

2. HSC from Dayanand College, Latur in 2010

3. B.Com. from Dayanand College, Latur in 2013

C. Work Experience

1. Worked as Clerk at German Textiles Pvt. Ltd., Pune for Two Years

D. Language known

1. Marathi: Mother tongue

2. Hindi: National language

3. English: High proficiency level

E. Computer Skills

1. Mastery in MS Word

2. Mastery in Excel Fox Pro

3. Mastery in Tally

4. Completed MS-CIT

F. Hobbies and interest

1. Reading

2. Driving

3. Meeting people

4. Kho-Kho

G. Any other certificate or Diploma Course

1. Completed Certificate and Diploma Course in Accounting and Auditing

4. Prepare your C.V. in order to apply for the job of a Receptionist

B. Curriculum Vitae (C.V.)

Marks: 5

A. Basic Information

1. Name : xxxxxxxxxxxxxxxxx
2. Address : xxxxxxxxxxxxxxxxx
3. Date of Birth : xxxxxxxxxxxxxxxxx
4. Marital Status : Unmarried
5. Nationality : Indian
6. Mobile : 8888888888
7. E-Mail : xyz123@gmail.com

B. Educational Qualifications

1. SSC from Shivaji High School, Latur in 2008
2. HSC from Dayanand College, Latur in 2010
3. B.Com. from Dayanand College, Latur in 2013
4. M.Com. from Swami Ramanand Teerth Marathwada University, Nanded

C. Work Experience

1. Worked as a Receptionist at Taj International Restaurant, Mumbai for Two Years

D. Language known

1. Marathi: Mother tongue
2. Hindi: National language
3. English: High proficiency level

E. Computer Skills

1. Mastery in MS Word
2. Mastery in Excel Fox Pro
3. Mastery in Tally
4. Completed MS-CIT

F. Hobbies and interest

1. Reading
2. Driving
3. Meeting people
4. Kho-Kho

G. Any other certificate or Diploma Course

1. Completed Certificate and Diploma Course in Public Relation Officer

Continuous Internal Evaluation: 35 Marks

Two class tests of 10 marks each + Home Assignment / Presentation / Seminar / Project of 15 marks = 35 marks

End Semester Examination: 40 marks

Question Paper Pattern (Semester I)

Question No.	Content	Marks
1.	Descriptive answer type questions with internal choice (Based on Units I,II,III)	15
2.	Descriptive answer type questions with internal choice (Based on Units I,II, III)	15
3.	Questions with internal choice (Based on Unit IV- (A) 05 marks & (B) 05 marks)	10

Continuous Internal Evaluation: 35 Marks

1. Unit Test: I (Marks: 10)

Q. 1. Write a detailed note on Word Classes Marks: 5

Q. 2. Write a job application to the Head Master, Malika High School,
Chennai-41, in response to the advertisement for the post of a teacher.

Marks: 5

2. Unit Test: II (Marks: 10)

Q. 1. Prepare your C.V. in order to apply for the job of a Receptionist. Marks: 5

Q. 2. Give a description of Hamaguchi's efforts to alert the village folk. Marks: 5

3. Home Assignment (Marks: 15)

Q. 1. Throw light on the circumstances Gordon S Livingston goes through in his search for his real mother. Marks: 5

Q. 2. How did William Shakespeare ridicule the traditional concepts of beauty in 'My Mistresses' Eyes are Nothing Like the Sun'? Marks: 5

Q. 3. Examine the concept of eternal life and its contrast with human life as depicted in 'Bright Star, Would I were Steadfast as Thou Art'. Marks: 5

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