

FLUENCY IN

ENGLISH-1

18K3E3

UNIT -III

AN EXCHANGE

PAYAL KAPADIA

'An exchange' a short poem which consists of thirteen lines in this poem the speaker asks her father question "Who is that" as they flip through photo album. On being told that it is her parental grandmother the first thought that comes to her mind is how much change has come over here with passing time it is obvious that the poet must have pointed at a photograph of her parental grandmother taken when she was young since she is familiar only with her old grandmother she is shocked to see how much her appearance has changed over time .According to the poet the time can bring about unpleasant changes in people.

An exchange takes place when we get one thing in return for another. The first exchange has already happened at the physical appearance, the poet noted the difference between the young and the old grandmother is so clear as though one person has exchange for another. The young woman in the photograph is gone for ever and only the old one remains. It is time that has brought about this exchange. The physical change has been taken place can be noted as the grandmother's eyes are now Puffy with age. Her skin is no longer soft and shiny but has turned spotted and wrinkled and hangs loose on her.

The grandmother used to be a strong woman and always followed her heart. A person who follows the heart does not bow down to conventions and traditions. That she was a revolutionary again implies that her actions must have caused turbulence with in the family. Another exchange however, has happened ever time. In the concluding lines of the poem the exchange is between the bold, daring strong willed revolutionary who has been replaced by a timid and humble one.

The concluding line of the poem says that the old grandmother is now "Obsessed with religion ". The person who is is obsessed with religion would in all probability become dogmatic irrational and superstitious and would bow down to convention. The speaker's grandmother has now been reduced to depend so heavily on religion to be almost obsessed with it. Her bold independent thinking that caused revolutions within the family is gone and she now bows down humbly to convention. The 'exchange' in both cases is between the past and the present.

Choose the best answer:

1..... asked father about photo album.

- (a). Mrianl Pande (b)Tarun
(c). Payal Kapadia (d). Salman Rushdie (c)

2. Whose photo is this?

- (a). Father (b). Mother
(c). Daughter (d). Narrator's parental grandmother (d)

3. Who is Dadi?

- (a). Grandmother (b). Father
(c). Mother (d). Daughter (a)

4. Dadi is described as a

- (a). Weak woman (b). Honest woman
(c). Strong woman (d). Brave woman (c)

5. Her skin has turned from

- (a). Weak and sour (b). Dull and soft
(c). Soft and shiny (d). Dark and hard (c)

6. cause revolutions within the family

- (a). Dadi (b). Mother
(c). Father (d). Payal Kapadia (a)

7. Grandmother's face looks like.....

- (a). Pleasant (b). Beautiful
(c). Flaccid (d). Charm (c)

8. does not deserve the change.

- (a). Father (b). Mother
(c). Daughter (d). Grandmother (d)

9. has replaced the grandmother.

- (a). Time (b). Tarun
(c). Manner (d). Action (a)

10. is the narrator of An Exchange.

- (a). Mrianl Pande (b). Tarun
(c). Payal Kapadia (d). Salman Rushdie (c)

Fill in the blanks:

1.asked her father about photo album
2. is the person in the photo Album.
3. Dadi means.
4. Dadi is described as a
5. Her skin has turned from.....
6.caused revolutions within the family
7. Grandmother's face looks.....
8.does not deserve the change.
9.has replaced the grandmother.
10.is the narrator of An Exchange.

Answer:

1. Payal Kapadia
2. Narrator's grandmother
3. A Paternal Grandmother
4. Strong woman
5. Soft and shiny
6. The grandmother
7. Flaccid

8. Grandmother
9. Time
10. Payal Kapadia

Match the following:

I

- | | |
|------------------|--------------------|
| 1. Payal Kapadia | (a) Unpleasant |
| 2. Flaccid | (b) Grandmother |
| 3. Deserve | (c) Eyes |
| 4. Drooping | (d) Narrator |
| 5. Skin | (e) Soft and shiny |

Answer: 1-d 2-a 3-b 4-c 5-e

II

- | | |
|-----------------|------------------------------------|
| 1. An Exchange | (a) The main character Grandmother |
| 2. Strong woman | (b) Parental grandmother |
| 3. Photo album | (c) Payal kapadia |
| 4. Grandmother | (d) Time |
| 5. No Exchange | (e) Revolutions |

Answer: 1-c 2-a 3-b 4-e 5-d

III

- | | |
|----------------|-----------------------------|
| 1. Flipped | (a) Unpleasant |
| 2. Flaccid | (b) Turn over |
| 3. Drooping | (c) Revolt |
| 4. Revolutions | (d) Bend, fall down |
| 5. Observed | (e) Worried about something |

Answer: 1-b 2-a 3-d 4-c 5-e

AMALKANTI

NIRENDRANATH CHAKRABARTI

"Amalkanti" is a poem written originally in Bengali by Nirendranath Chakrabarti and translated by Sujit Mukherjee and Meenakshi Mukherjee. The poem deals with a very common situation in the lives of school-going children who often discuss what each one of them wants to be when grown up. Amalkanti is a friend of the speaker and the two are classmates. The speaker tells the reader that Amalkanti was not very bright and in fact quite dull at his studies. But he had a dream unlike any other student in the class. He wanted to become sunlight / while the rest of the students followed the conventional path and had common expectations in life which even got fulfilled. Amalkanti's dream was very different; he wanted to be sunlight. This desire is very strong in Amalkanti's heart. But the poem ends by telling that the reader, he could not become sunlight; the other's dream got success. Amalkanti, not becoming of sunlight, he worked in a dark and dingy room as a painter.

The poem begins in first person and the speaker addresses the readers directly. The speaker describes how Amalkanti was a weak student and he often came late to school and almost never knew his lessons. The speaker tells that they all felt sorry for him. The reason for this is obviously Amalkanti. He looks lost and so confused that he invokes a response of pity rather than ridicule from his classmates.

The speaker continues in a confident tone and tells about the dreams and desires of his classmates, some want to become teachers, some doctors and some lawyers. It is only Amalkanti who stands apart with his dream. He does not want to follow any of the conservative professions. Instead, he wants to become sunlight. He wants to become the kind of sunlight that we see in late afternoons when it has stopped raining and the crows start calling again. He wants to be the warm sunlight that one sees reflected on the leaves of the jamun and the jamrul trees. The speaker does not name any particular student who wants any particular profession except Amalkanti.

There is a difference in perspectives of the poet and the speaker of the poem and two are not the same. The speaker has a casual attitude towards Amalkanti, even full of pity at times, but the poet's attitude is full of wonder. In the third stanza, it tells that everybody else's dream gets fulfilled except Amalkanti.

Choose the best answer:

1. is the friend of narrator.

- (a). Dadi (b) Amalkanti
(c) Inzy (d) Payal (b)

2. Amalkanti came to school.

- (a). Late (b) Soon
(c) Earlier (d). Lawyer (a)

3. Amalkanti wanted to be

- (a). Sunlight (b). Teacher
(c). Doctor (d) Lawyer (a)

4. The Sunlight clings like the

- (a). Cry (b) Anger
(c) Loud (d) Smile (d)

5. Amalkanti could not become

- (a) Sunlight (b). Teacher
(c). Doctor (d). Lawyer (a)

6. Amalkanti works as a

- (a) Lawyer (b) Teacher
(c) printer (d) Doctor (c)

7. The sunlight clings to the leaves of

- (a) Jam (b) Jamrul
(c) Neem (d) Banana (a & b)

8. narrator of the poem “Amalkanti”

- (a) Payal Kogadiya (b) Shaw
(c) Kiran Desai (d) Nirendranath Chakrabarti (d)

9. The teacher asked Amalkanti to conjugate a

- (a) adverb (b) verb
(c) noun (d) pronoun (b)

10. Amalkanti wanted to be sunlight.

- (a) Morning (b) Evening
(c) Late afternoon (c) Mid afternoon (c)

Fill in the blanks:

1. is the friend of narrator.
2. Amalkanti came to school.
3. Amalkanti wanted to be
4. The sunlight clings like the
5. Amalkanti could not become
6. Amalkanti works as
7. The sunlight clings to the leaves of
8. narrator of the poem “Amalkanti”.
9. The teacher asked Amalkanti to conjugate a
10. Amalkanti wanted to be sunligt.

Answer

1. Amalkanti
2. Late
3. Sunlight
4. Smile
5. Sunlight
6. Printer
7. Jam And Jamrul

8. Nirendranath Chakrabati
9. Verb
10. Late afternoon

Match the followings

I

- | | |
|-------------------|-------------------------|
| 1. Nirendranath | (a) Late afternoon |
| 2. Amalkanti | (b) Nirendranath friend |
| 3. Sunlight | (c) Amalkanti |
| 4. Printer | (d) Amalkanti's friend |
| 5. Timid sunlight | (e) Amalkanti wish |

Answer : 1-d 2-b 3-e 4-c 5-a

II

- | | |
|--------------|---------------|
| 1. Conjugate | (a) Exclude |
| 2. Cling | (b) Combine |
| 3. Poor | (c) Receive |
| 4. God | (d) Grip |
| 5. Expect | (e) Deficient |

Answer: 1-b 2-d 3-e 4-c 5-a

III

- | | |
|---------------|----------------|
| 1. List | (a) Perplexity |
| 2. Easy | (b) fire |
| 3. Puzzlement | (c) simple |
| 4. Drop | (d) sympathy |
| 5. Pity | (e) fall |

Answer: 1-b 2-c 3-a 4-e 5-d

Unit – IV

GO KISS THE WORLD

BY SUBROTO BAGCHI

Introduction:

'Go, Kiss the World' gives us a very different and personal view about what success means. The extract is from the 'Welcome Address' by Subroto Bagchi, Chief Operating Officer, Mind Tree Consulting, to Management Students at the Indian Institute of Management, Bangalore. This 'Welcome Address' was delivered on 2 July 2004. He shares how the lessons that he learnt from his father and mother, helped him understand the essential truth about success, that success is not what you achieve in material terms but it is the legacy that you leave behind in terms of ideals and values upheld by you. This is surely a very different way of defining success.

Bagchi and his family :

Bagchi, was the youngest child in a family of five brothers and his father was a government servant in Koraput, Orissa. Koraput was a small, backward place with not electricity and no primary school nearby and no taps. Since there was no primary school, Bagchi says that he was home-schooled till the age of eight. The family lived frugally and his father was transferred every year. Bagchi discloses that his mother was an orphan and had been brought up by a widow who was a refugee from East Bengal. At the time of her marriage Bagchi's mother was a matriculate.

The Lessons learnt and Values imbibed from his father :

Bagchi admits with pride that his parents together set the foundation system of his life and gave him the value system which has made him what he is today and which has also defined success to him. The first of these values is 'Not to misuse power and privileges'.

The second lesson is learnt from the way his father makes sure that the driver of his office jeep is treated with respect and that children do not call him by his name but refer to him as 'dada'. The lesson learnt is spelled out at the end of the paragraph: 'It is more important to respect your subordinates than your superiors'.

The newspaper neatly taught him another lesson which was 'to show consideration to other'.

Bagchi's father did not store any material possessions. From this Bagchi learnt another valuable lesson. 'It is important not to measure personal success and sense of well being through material possessions'.

Lessons is success learnt from his mother:

Balgchi next describes briefly how his mother took great pains to plant flowers and make the surroundings beautiful. This, says Bagchi, was his first lesson in success: 'It is not about what you create for yourself, it is what you leave behind that defines success.

He remembers that he was a young child at that time and used to read the local newspaper for her. This in turn developed in him a sense of being connected with the larger universe. The two lessons learnt from those early years were (i) You have to measure success in terms of a sense of a larger connectedness and (ii) Imagination is everything. If we can imagine a future, we can create it, if we can create that future, others will live in it. This is the essence of success. We are told that from his mother Bagchi learnt other valuable lessons. Even though she went completely blind, she always told him that she sees only light even with her eyes closed. Her positive outlook taught him that 'Success is not about seeing the world but seeing the light.'

The next lesson he learns from observing his 80 year old blind mother, doing Yoga every morning and cleaning her room and washing her own clothes.

As time passes, Bagchi briefly narrates how from a clerk in a government office he went on to become a well-known name in the IT industry.

Bagchi describes the few days spent at Delhi's safdarjung Hospital when his father was admitted.

His father taught him that "Success is your ability to rise above your discomfort, whatever may be your current state". success is not about material comforts. Rather, success is about the legacy you leave behind in the form of a continuity of your ideals and values.

Bagchi tells us that he learnt another lesson. Success is also about the unfolding of thought processes, of dialogue and continuum.

Conclusion:

Bagchi's mother even in that paralytic state has only words of encouragement for her son. She tells him to go, kiss the world, welcome opportunities and stay connected to the larger world existence. Her last words are, 'One has to have the ability to rise above one's circumstances and at times to rise above the immediate pain.'

Comprehension Passages

Passage 1:

I was the last child of a small-time government servant, in a family of five brothers. My earliest memory of my father is as that of a District Employment Officer in Koraput, Orissa. It was, and remains as back of beyond as you can imagine. There was no electricity; no primary school nearby and water did not flow out of a tap. As a result, I did not go to school until the age of eight; I was home-schooled. My father used to get transferred every year. The family belongings fit into the back of a jeep – so the family moved from place to place and without any trouble, my Mother would set up an establishment and get us going. Raised by a widow who had come as a refugee from the then East Bengal, she was a matriculate when she married my Father.

My parents set the foundation of my life and the value system, which makes me what I am today and largely, defines what success means to me today.

Questions:

1. Who is the speaker of this passage?
2. What is Subroto's father?
3. At what age Subroto go to school?
4. What is the reason for the delay, in subroto's schooling?
5. Who paved the foundation of Subroto's life?

Answers:

1. Subroto Bagchi is the speaker of this passage.
2. He is a District Employment Officer in Koraput, Orissa.
3. At the age of eight, he went to school.
4. Because, there was no electricity; no primary school nearby the village, koraput in Orissa.
5. His parents set the foundation of his life and the value system, which makes him what he is today and largely, defines what success means to him today.

Passage 2:

The driver of the jeep was treated with respect due to any other member of my Father's office. As small children, we were taught not to call him by his name. We had to use the suffix 'dada' whenever we were to refer to him in public or private. When I grew up to own a car and a driver by the name of Raju was appointed – I repeated the lesson to my two small daughters. They have, as a result, grown up to call Raju,

‘Raju Uncle’ – very different from many of their friends who refer to their family driver, as ‘my driver’. When I hear that term from a school- or college-going person, I cringe.

To me, the lesson was significant – you treat small people with more respect than how you treat big people. It is more important to respect your subordinates than your superiors.

Questions:

1. Who is the speaker of the passage?
2. How did Subroto treat the jeep’s driver of his father?
3. What did Subroto learnt from his father as a child?
4. How did Subroto’s daughters approach their elders?
5. What did you learnt from this passage?

Answers:

1. Subroto is the speaker of the passage.
2. Subroto treated his father’s driver with respect.
3. Subroto learnt to respect his elders and not to call by their names.
4. They too learnt from their father to respect their elders.
5. I learnt that it is more important to respect our subordinates than our superiors.

Passage :3

Our day used to start with the family huddling around my Mother’s chulha – an earthen fire place she would build at each place of posting where she would cook for the family. There was neither gas, nor electrical stoves. The morning routine started with tea. As the brew was served, Father would ask us to read aloud the editorial page of The Statesman’s ‘muffosil’ edition – delivered one day late. We did not understand much of what we were reading. But the ritual was meant for us to know that the world was larger than Koraput district and the English I speak today, despite having studied in an Oriya medium school, has to do with that routine. After reading the newspaper aloud, we were told to fold it neatly. Father taught us a simple lesson.

He used to say, “You should leave your newspaper and your toilet, the way you expect to find it”. That lesson was about showing consideration to others. Business begins and ends with that simple precept.

Questions:

1. Who is the speaker of the passage?
2. How did Subroto’s family started their day?
3. What is the instruction of his father to start the day?

4. What did Subroto do after reading the newspaper?
5. What is the message of this passage?

Answers

1. Subroto is the speaker of the passage
2. They all started their day with tea.
3. Subroto and his brothers were asked to read loud the newspaper.
4. After reading the newspaper, subroto and his brothers were taught to fold it neatly.
5. The message is, 'we should leave our newspaper and our toilet, the way we expect to find it'.

Passage :4

Government houses seldom came with fences. Mother and I collected twigs and built a small fence. After lunch, my Mother would never sleep. She would take her kitchen utensils and with those she and I would dig the rocky, white ant infested surrounding. We planted flowering bushes. The white ants destroyed them. My mother brought ash from her chulha and mixed it in the earth and we planted the seedlings all over again. This time, they bloomed. At that time, my father's transfer order came. A few neighbors told my mother why she was taking so much pain to beautify a government house, why she was planting seeds that would only benefit the next occupant. My mother replied that it did not matter to her that she would not see the flowers in full bloom. She said, "I have to create a bloom in a desert and whenever I am given a new place, I must leave it more beautiful than what I had inherited".

That was my first lesson in success. It is not about what you create for yourself, it is what you leave behind that defines success.

Questions:

1. Who is the speaker of the passage?
2. What did he and his mother used to do in the government houses?
3. What is the comment by the neighbours?
4. .What is the reply of subroto's mother to her neighbours?
5. What is the first lesson of success?

Answers:

1. Subroto is the speaker of the passage.
2. They both used to collect twigs and built fences in the government houses.
3. They used to wonder that why subroto's mother was taking so much pain to beautify a government house.
4. She said, "I have to create a bloom in a desert and whenever I am given a new place, I must leave it more beautiful than what I had inherited".

5. The first lesson of success is ‘It is not about what we create for ourself, it is what we leave behind that defines success.

Passage : 5

She was neither getting better nor moving on. Eventually I had to return to work. While leaving her behind, I kissed her face. In that paralytic state and a garbled voice, she said, “Why are you kissing me, go kiss the world.” Her river was nearing its journey, at the confluence of life and death, this woman who came to India as a refugee, raised by a widowed Mother, no more educated than high school, married to an anonymous government servant whose last salary was Rupees Three Hundred, robbed of her eyesight by fate and crowned by adversity was telling me to go and kiss the world! Success to me is about Vision. It is the ability to rise above the immediacy of pain. It is about imagination. It is about sensitivity to small people. It is about building inclusion. It is about connectedness to a larger world existence. It is about personal tenacity. It is about giving back more to life than you take out of it. It is about creating extra-ordinary success with ordinary lives. Thank you very much; I wish you good luck and God’s speed. Go! kiss the world.

Questions:

1. Who is the speaker of this passage?
2. Who is in paralytic state?
3. To Subroto, What is ‘success’?
4. What did his mother says finally at her dead bed?
5. What does the term ‘Vision’ defines in this passage?

Answers:

1. Subroto is the speaker of this passage.
2. Subroto’s mother was in paralytic state.
3. Success to him is about ‘Vision’.
4. When Subroto kissed her mother, she said, “Why are you kissing me, go kiss the world.”
5. It is the ability to rise above the immediacy of pain. It is about imagination. It is about sensitivity to small people. It is about building inclusion. It is about connectedness to a larger world existence. It is about personal tenacity. It is about giving back more to life than you take out of it. It is about creating extra-ordinary success with ordinary lives.

Choose the Best:

- 1.The Father got transferred.....
(a) every year (b) every month (c) every week (a)
2. The belongings fit into the back of a
(a) bus (b) lorry (c) jeep (c)
3. The author's mother was a from the then East Bengal.
(a) refugee (b) tenant (c) nomad (a)
4. Was a matriculate.
(a) father (b) mother (c) sister (b)
- 5.Thefor his valuable life was laid by his parents.
(a) foundation (b) document (c) lesson (a)
6.is an earthen fireplace.
(a) chulha (b) burka (c) hava (a)
- 7.....is useful for cooking.
(a) Hall (b) chulha (c) charcoal (b)
8. The morning routine started with
(a) milk (b) coffee (c) tea (c)
- 9.He would ask the children to read aloud the.....
(a) editorial page (b) miscellaneous (c) business (a)
- 10.The statesman's mufasil is a
(a) edition (b) article (c) Weekly (a)
- 11..... was a man of success.
(a) Father (b) brother (c) grand father (a)
12.is defined by his principles ,his frugality, his universalism and his sense of inclusion.
(a) success (b) Failure (c) Promotion (a)
- 13.Whatever may the one may achieve success through his ability.
(a) Current status (b) Time period (c) Environment (a)
14. Transistor and house are the twocomforts mentioned here.
(a) Physical (b) Material (c) Mental (b)
- 15..... are his lifetime success because he was an ill-paid unrecognized govt.....
(a) His service ,agitator (b) his experience ,repoter (c)his ideals,servant (c)

Fill in the blanks:

1. The author of Go kiss the world is
2. There are five in the family.
3. The author did not go to school until the age of.....
4. The father used to get every year.
5. The father's occupation is
6. Chulha is an earthen.....
7. After reading the newspaper aloud , the author was trained to it neatly.
8. Bagchi and his mother used to collect.....
9. Bagchi's brother got a teaching job at a university in
10. Lal Bahadur shastri coined the term.....
11. Everyday Bagchi would land up near the university's.....
12. If we can imagine a future , we can.....
13. The mother was dead in the year.....
14. To Bagchi, success is about the sense of.....
15. Bagchi had challenging.....
16. Bagchi's father was a fervent believer in the
17. Bagchi's mother garlanded when he came to Dacca.
18. The author has learnt the power ofof dialogue and the essence of living with diversity in thinking.
19. Mother had a paralytic stroke when she was at the age of.....
20. As for as the author is concerned, success means.....

Answer:

1. Subroto Bagchi
2. Brothers
3. Eight
4. Transferred
5. Employment officer
6. Fireplace
7. Fold
8. Twigs
9. Bhuvaneshwar
10. Jai Jawan Jai Kisan
11. Water tank

12. Create it
13. 2002
14. Independence
15. Assignments
16. British raj
17. A.C.Bose
18. Disagreements
19. 82 Years old
20. A vision

Match the followings:

I

- | | |
|------------------|----------------|
| 1. Remain | (a) Foundation |
| 2. Beyond | (b) Fugitive |
| 3. Transferred | (c) Far away |
| 4. Establishment | (d) Prevail |
| 5. Refugee | (e) Remove |

Answer: 1.d 2. c 3. e 4.a 5.b

II

- | | |
|--------------|------------------|
| 1. Refuse | (a) Shuttle |
| 2. Commute | (b) Decline |
| 3. Expensive | (c) Hold on |
| 4. Insist | (d) Happen again |
| 5. Repeat | (e) Costly |

Answer: 1.b 2.a 3.e 4.c 5.d

III

- | | |
|--------------|-----------------------|
| 1. Cringe | (a) Transport |
| 2. Huddle | (b) Religious service |
| 3. Delivered | (c) Await |
| 4. Ritual | (d) Gather |
| 5. Expect | (e) Recoil |

Answer: 1. e 2. d 3. a 4. b 5. C

IV

- | | |
|-------------|-------------|
| 1. Enamour | (a) sprout |
| 2. Allude | (b) shoot |
| 3. Bloom | (c) keep on |
| 4. Occupant | (d) suggest |
| 5. Twig | (e) owner |

Answer: 1. c 2. d 3. a 4.e 5. b

V

- | | |
|--------------|-------------------|
| 1. Fervent | (a) perserverance |
| 2. Galvanise | (b) passionate |
| 3. Garbled | (c) spur |
| 4. Tenacity | (d) powerless |
| 5. Paralytic | (e) unclear |

Answer: 1. b 2. c 3. e 4. a 5. d