

PLUS ONE ENGLISH



**STUDY
MATERIAL**



COMPILED BY:

SINDHU P

HSST ENGLISH

GOVT GIRLS HSS KALLAI, KOZHIKODE



HIGHER SECONDARY NATIONAL SERVICE SCHEME

INDEX		
Sl.No	Name of the Lesson	Page No.
1	His First Flight	3
2	I will Fly	4
3	Quest for a theory of Everything	5
4	If	6
5	And then Gandhi Came	7
6	The Price of Flowers	8
7	Death the leveller	9
8	Sunrise on the Hills	10
9	The trip of Le Horal	11
10	The Sacred Turtles of Kadavu	12
11	Disaster and Disaster Management in India	13
12	The Serang of Ranaganji	14
13	The Wreck of the Titanic	16
14	Gooseberries	16
15	To Sleep	17
16	Going out for a walk	18
17	The Cyberspace	19
18	Is Society Dead?	20
19	Conceptual Fruit	22

1.HIS FIRST FLIGHT

This imaginary story conveys the message that one learns by taking courage and not by sitting idle. A young seagull is fed lovingly by his parents. But when the time comes for him to fly, he feels himself afraid. At last, his mother hits upon a plan by persuading him with food in her beak. And the seagull finally learns how to fly.

The young seagull was alone on his ledge. His two brothers and his sister had already flown away. When he wanted to fly, he could not do so. He was afraid of flying. When his brothers and sister flew, he failed to gather the courage to fly. He was really very sad. His father and mother came to him. They asked him to fly. They even rebuked him. They threatened if he did not fly, he would die of hunger there. But he could not move.

That was twenty-four hours ago. Since then, no one has come near him. He had watched his parents and brothers and sisters flying. His parents had been perfecting his brothers and sister how to dive for fish. They called him to fly. But he could not.

The sun was rising. It was getting very hot. He felt the heat. He had not eaten for long. He had found a dried piece of a fish tail. But it was not enough. There was not even a single piece of food anywhere for him. He had gone forward and backward on the ledge. But he couldn't fly. He wanted to reach his parents. There was a deep sea below. The ridge was high.

The seagull closed his eyes standing on one leg. He had the other leg hidden under his wing. He pretended to sleep. He thought that his parents didn't take notice of him. However, mother was looking at him. He saw her tearing at a piece of fish at her feet. He was mad to see the food. He gave out a sound to get it. His mother replied in a sound and looked at him. She picked a piece of the fish. She flew across to him with it. He leaned out tapping the rock with his feet. His mother flew across trying to get nearer to him. The seagull had the food within the reach of his beak. But he could not get at it.

The seagull waited a moment in surprise. He wondered why his mother did not come nearer. He was so mad with hunger that he dived at the fish. He fell outwards with a scream and downwards into space. His mother had swooped upwards. As he passed beneath her, he heard the swish of her wings. Then a great fear caught him. His heart stood still. He could hear nothing. But it only lasted for a moment. The next moment,

he felt his wings spread outwards. He felt the wind rushing against his breast feathers. It rushed under his stomach, and against his wings. He was not falling headlong now. He was soaring slowly downwards and upwards. He was no longer afraid.

The seagull gave out a joyous scream. He soared higher calling ‘ga, ga, ga’. His mother gave out ‘gaw col-ah’. Then his father flew over him screaming. Then he saw his brothers and sister flying around him. They were roaring and diving. Then he completely forgot that he had not always been able to fly. He commended himself to dive and soar. He was near the sea now, flying straight over it. He saw a vast green sea beneath him. His parents and his brothers and sister had landed on the green surface of water ahead of him. They were calling him to do the same thing. He dropped his leg to stand on the green sea. But his legs sank into it. He cried with fear. He tried to rise again flapping his wings. But he was tired and weak with hunger. He could not rise. His feet sank into the green sea. His belly touched it but he sank no further. He was floating on it. Around him was his family, crying and praising him. It was offering him scraps of dog-fish. He had made his first flight.

2 .I WILL FLY

“I Will Fly” is an adapted version of Dr. A.P.J Abdul Kalam’s speech. Dr. Kalam believes that the ignited mind of the youth is the most powerful resource on the earth, under the earth and above the earth. He inaugurated a programme called “Sasthrayaan” at Paravur in Kerala which means the propagation of science. The mission of Sasthrayaan was to ensure the preparation of about two thousand students from different schools to make them eligible for engineers, scientists, doctors and civil servants. Kalam’s inaugural address was on the topic “Science Empowers the Nation”. After the address, many raised their hands to ask questions. Abdul Kalam shares in this unit the relevance of a question asked by a teenager. The boy expressed his fear to talk to his teachers and friends. He admitted that he had not yet asked any question in his class. The boy really wanted to become a marine engineer. Dr. Kalam was completely surprised. He appreciated the boy for asking that question and recited a beautiful poem named “I Will Fly”. He instilled courage and confidence in the boy by reciting that poem. He asked him to fly using his wings of goodness, trust,

potentialities, greatness and confidence. He also encouraged all of them to be unique by fighting the hardest battle in life. He gave confidence by stressing that these things would help us to attain our goal.

3. QUEST FOR A THEORY OF EVERYTHING

Summary “Stephen Hawking: Quest for a Theory of Everything” is a work written by Kitty Gail Ferguson. Stephen William Hawking was a Lucasian Professor of Mathematics. He was born on 8th January 1942 in Oxford. His parents were Frank and Isobel Hawking. He was not a person with exceptional qualities or abilities, but a very hard-working person. He got his elementary school education from the local Saint Alban's School. By the time he was eight years old, he wanted to become a scientist. But his father wanted him to pursue his career in medicine.

Later Stephen William Hawking went to University College in Oxford for studying natural science. In the beginning, he did not like the college life. But from second year onwards, he began to enjoy it. He was very friendly, lively, buoyant and adaptable person. All liked his nature. He was known for his wit. He loved to listen to classical music. He enjoyed reading science fiction. He participated in sports too. In the third year, he took theoretical physics as a special subject.

Later he started to face problems in his health and he began to fall down for no reason. Physical deformities started to appear in his body. As he was strong, he did not pay too much importance to this. He decided to do a Ph.D. at Cambridge. The authorities told him that if he got first rank from Oxford, he could join Cambridge and he tried for the same. But he received a “borderline” result from Oxford. Owing to his wit and caliber, the interviewer selected him for Cambridge. But his first year was very bad. He could not understand “general relativity”. He began to have physical weakness and could not even tie his shoes properly.

In 1963 Stephen Hawking was diagnosed with amyotrophic lateral sclerosis. After hearing this from the doctor, he went into depression. When he came out of it, he began to value life. The doctors predicted that he would live for only two years. But his will power and positive spirit did miracle in his life. His condition got improved gradually.

On New Year Day, Stephen Hawking met Jane Wilde who later became his wife. She was attracted by his wit, intelligence, eccentric nature and arrogance. She did not care about his disease. As she had a strong belief in God, she thought that good would come to those who would overcome challenges in their life. Her optimism and positivity motivated Stephen. He applied for a research fellowship at Caius.

In 1965 he got married and Stephen got his research fellowship. Even though both in his personal life and career Stephen was doing so many things successfully, his disease slowly started to upset him. He had to depend on a cane for walking. He started to stammer a little bit. But he did not care about these. He attended so many sessions and many famous scientists came to whom he had asked so many questions. Owing to his active participation in these sessions, he came to be known as “a genius” and “another Einstein”.

In 1980, Stephen Hawking started to write a book which he published with the aid of his disciple, Brian Whitt. The book was titled „A brief History of Time“ . The book deconstructed the great theories which were propounded by great scientists like Newton and Einstein. In 2005, he revised the book and published an “abridged” one which inculcated the latest scientific developments.

In 1984, Stephen Hawking went for a trip to Switzerland. He caught pneumonia from Switzerland. The doctors saved his life by doing a tracheotomy operation in which they removed his windpipe permanently . Since he was unable to talk, a computer expert named Walt Woltoz developed a programme named “Equalizer” which helped him to communicate with the rest of the world. Stephen could overcome all the hurdles by his hard work, will power and immense faith.

4.IF

‘If’ is a didactic poem on the specific traits of a good leader. Through a series of paradoxes, Kipling tells his son how the middle path – a golden mean in everything will serve as the secret key to this world and everything in it. The poem exhorts the reader to be patient, honest, and straight, especially when faced with opposition and temptation to act in a less virtuous manner. He may have to face criticism, opposition, lies, and hatred. When others blame him, he must neither lose heart nor retaliate the same way. He must remain confident and believe in himself; yet he must do his best to

see the grounds for others doubting him. In all things he must hold on to his strength of character, morals, and to his values, yet he must not look too good or wise. He also says that we have to face success and failure alike. An ideal man cannot be deceived into thinking either triumph or disaster final. Sometimes he may even have to risk the fruits of a lifetime's toil, lose everything and start anew when nothing but sheer will power remains. Still he must hold on. When it comes to people, he must be able to walk with kings and talk with crowds and not to lose the common touch. All men should be given their due; yet none too much. He should remain upright so that he won't be swayed or hurt by friends or foes. Praise of a strong work ethic is echoed throughout the poem, as is a warning against idleness.

The poem also places higher value on the ability to act than on the ability to dream and philosophize. Throughout the poem, Kipling stresses on action without desire, equanimity, humility, and uprightness and stresses that we have the right to perform your actions, but are not entitled to the fruits of the actions.

5. AND THEN GANDHI CAME

Jawaharlal Nehru writes about the timely arrival of Gandhiji to Indian politics in his book "The Discovery of India". He emphasizes the dynamic leadership of Gandhi. He describes Gandhiji as a beam of light that removed the darkness. Nehru thus makes the right assessment of Gandhiji.

When the First World War came to an end people expected peace, relief and progress. But it brought repressive rule and martial law. People felt that they were being humiliated. Large numbers of people became unemployed. People were in great confusion. They did not know how to free India from poverty and misery.

It was at this critical period that Gandhiji came. It was like a powerful current of fresh air. It pierced the darkness that surrounded the people and he taught the lessons of fearlessness and non-violence. Gandhiji was an ordinary man. He was one among us. He exhorted the people to stop their exploitation. His teachings instilled fearlessness and truth. He worked for the welfare of the common man.

When Gandhiji became the leader of the people, fear was disappeared to a large extent. Truth followed fearlessness. It was like a psychological change. There was a

psychological reaction also. People felt ashamed of being under foreign rule. Here came a need in the minds of the people to throw away the foreign rule.

Gandhiji influenced millions of people in India in different degrees. Different people reacted differently at this situation. Some people were ready to comprehend the change. Others were not ready to have a total change. At this time Gandhiji came with a two-fold action. One was to challenge and resist the foreign rule and the other was to fight against our social evils. At this time the fundamental objective of the Congress was to attain political freedom.

As a result of Gandhiji's influence, several people were ready to give up their titles. People did not respect British titles. New values and a new way of life were implemented with the powerful leadership of Gandhiji. Many people adopted simpler ways and wore simple dresses.

Gandhiji had his own ideas and dreams of free India. He sent volunteers for the rehabilitation of Indian villages. These messengers helped the Indians to come out of their shells. He wanted to make India a place without any class distinctions and rigid caste systems. According to him an ideal India would be free from the curse of untouchability, intoxicating drinks and drugs.

Nehru says that Gandhiji was truly proud of his Hindu inheritance. He tried to give Hinduism a kind of universal attire which included all religions. Indian culture according to Gandhiji is a fusion of all. Thus Gandhiji attracted the common people of India like a magnet. He was a link between the past and the future. He effected a psychological revolution even among his opponents.

Here in this piece Nehru talks about the power of Gandhi very sincerely. We get a clear picture of Gandhi's influence on the Indian people and Indian mind. We understand the fact that Gandhi was a leader not in words, but in deeds and thereby occupies a place in the heart of all Indians.

6. THE PRICE OF FLOWERS

"The Price of Flowers" is a story written by P.K.Mukhopadhyay. It is a very sweet and small story which is based on sympathy. After reading this book the reader finds themselves silent for some time because of the silent environment built by the story. The story is really poignant.

Gupta was an Indian living in London. Once he met an English girl in a vegetarian restaurant. Her name was Alcie Margaret Clifford. She was called Maggie. She was thirteen years old. She was working as a typist in a nearby office. She belonged to a poor family. She wanted to know if Gupta was an Indian. Her brother Frank was in Military service in India. India was supposed to be a land of tigers, snakes and fevers. So her mother was anxious about her son.

Gupta offered to go with Maggie to her house to meet her mother. He told the mother that she need not worry about her son's safety in India. He was shown a crystal ring sent by Frank. The mother and the daughter wanted him to look into the crystal ring and say how Frank was. But Gupta told them that he would not see anything. Later he became close to the family. He took Maggie out several times.

One day Gupta received news that Maggie's mother was not well. He went to their house immediately. Maggie told him that her mother was worried about her son and hence sick. She wanted him to gaze into the crystal again and say that the son was safe. Gupta did not hesitate to tell such a lie to the mother. The mother soon became well.

Later Gupta was shocked to learn that Frank had died in the war. He had died even before the false information was given to the mother. Gupta felt very sad about it. He was leaving for India to take up a new job. Maggie met him before his departure. She gave him a shilling to buy flowers and place them on her brother's grave in Punjab. After she had gone Gupta wiped the tears from his eyes and went upstairs to pack his bags.

7. DEATH THE LEVELLER

James Shirley's „Death the Leveller“ is a hauntingly philosophical poem about the death that tramples down human pride and pomp. It presents a vividly personified picture of death as the ultimate conqueror who is showing to equality to all alike.

The poet says that the glories of our blood and state are shadows, not substantial things. It also adds that there is no armour against fate. Death lays its icy hands on all alike. For death there is no partiality. The ultimate leveller comes and lays his icy hands on kings and clowns alike. The sceptre and the crown of the king fall down and lie equal in the dust with the poor peasant's scythe and spade.

Worldly victory and success too are futile before death. Some men reap and heap enemy heads in the battlefield and win laurels to adorn their heads. They also should surrender in front of death. But ignorant people kill each other like thoughtless beasts. Early or late they also shall stoop to fate. They also shall give up their murmuring breath and creep to death.

Strength and courage too shall pass. We all die helpless and weak. The garlands on our heads wither and lose their charm and the victories they once proclaimed are forgotten. We too lose our charm and like pale captives we creep to death with a feeble murmur. In Death's altar victor and victim are equal. The winners also will be sent to their cold tombs.

In the end, we must return to the dust from which we all came, but the good deeds of the just will blossom from the dust and smell sweet forever. Only this fragrance will last for ever.

Here Shirley appeals to the author to think about the human actions. The central idea Shirley tries to convey is the vanity and impermanence of human life. It also tries to prove that death shows no distinction, between the high and low, rich and poor and strong and weak. The poem also reminds us that only the good deeds done in our life will remain with us for ever. It will crown us even after death.

8. SUNRISE ON THE HILLS

'Sunrise on the Hills' by H.W Longfellow is a celebration of the healing power of nature. The poet thinks upon the morning sun shining on the woods and hills, and asks readers to return to nature to soften their mind. Throughout the poem, Longfellow compares the sun to a knight, and nature to his sweetheart; the princess.

The poem opens with a description of the grand glorious returning march of the sun which the poet witnesses from the top of a hill. Nature, the princess, has been waiting long under captivity. Now the city gates – heaven's wide arch – is glorious with the knight's arrival.

The sun's glory outshines everything else, and the clouds that have gathered midway round the wooded height now look like an army overpowered in battle. The enemy forces retreat and rocking on the conquered fortress is left the dark pine blasted, bare and cleft.

The veil of cloud is lifted from above the face of princess nature and the sun's first rays leave a mellow blush on her face. Nature begins to smile, and the rich valley begins to glow with all her charm. The distant waters dash and the current whirl and flash. And the lakes, princess nature's blue eyes, with their silver beaches and the woods bending over them like eyelashes, brighten up.

From the beautiful sights of the valley, the poem gradually moves on to the mesmerising sounds that the valley sends out. Nature begins to sing and the noisy bittern wheels his spiral way up as in a musical note. The music of the village bells echoes in the hills. The voice of the wild horn and the merry shouts from the valley fill the air.

Watching sunrise on the hills leaves a profound soothing effect on the poet and the poem ends with a piece of advice to the readers. Whenever you are surrounded by the sorrows of life, whenever you fall upon the thorns of life and bleed, go to the woods and hills! Nature's charm will never fail to leave a smile on your face. It has everything in it to keep your heart from fainting and your soul from sleep. No tears can blur the beautiful look that Nature wears for us. As far as images are concerned, „Sunrise on the Hills“ holds images of love, adventure, and battle abound in the poem. Soft gales going forth to „kiss“ the sun-clad vales and „the mellow blush of day“ evoke an atmosphere of love, whereas „returning march,“ „hosts in battle overthrown,“ and „shattered lance“ are suggestive of adventure and battle.

9. THE TRIP OF LE HORLA

The Trip of Le Horla is about the author's ride in a hot air balloon. Here the author presents it like a travelogue. On July 8th the author gets a telegram from Captain Jovis to join them for a balloon trip. He joins other participants for a balloon trip. When he reached there he found that people had gathered in huge numbers to see the journey of the balloon. The balloon was lying on the ground like a huge cake. All the people were looking at Le Horla very anxiously. Le Horla rose up with the huge cheering and applause of the viewers. While the air balloon was in the air they could see the entire Paris city. The balloon reached nearly 2000 feet high. When the participants looked down from the balloon, they could see very beautiful sights far below. When it was night they could hear the sounds of animals and birds from the village. To test whether the balloon was

moving up or down they threw cigarette paper down. If the paper went down fast, it meant the balloon was flying up. If the paper went up, it meant the balloon was flying down. To control balloon sand was kept. Till the night they floated in air very freely and happily. By the time it was night they could see only moon. By then it was beginning to be morning. They could see train, streams, cows and the whole village.

By that time the hot air balloon got trapped in a wind. The situation turned a little dangerous. The birds and animals showed alarming signals. Jovis took special care that the passengers do not get tense. All the crew supported captain Jovis so that passengers will not get disturbed. Mallet who was the first assistant of Jovis supported him to come down. He again cut the rope and suddenly the balloon reached down. The villagers ran towards them and helped them to come out of the balloon which was now on the floor. The peasants helped them to reach railway station for catching the train to Paris. They reached Paris and took train to Paris.

Author concludes the travelogue with a special congratulation to Jovis as he could plan and control the whole journey very cautiously. Even when there was dangerous situations he managed the same with his will power.

Here Maupassant gives the description so beautifully so that we feel that we see the journey from the beginning to the end. The narration is extremely beautiful.

10 .THE SACRED TURTLE OF KADAVU

The sacred Turtles of Kadavu is a legend of a figian island. It talks about one ritual on the island of Fiji. Even if the ritual appears a little strange it is interesting and touches the heart.

Long ago, in the lovely village of Namuana on an island of Fiji, there lived the beautiful Princess Tinaicoboga. She was the wife of the chief and was as kind as she was beautiful. The chief and his wife had one daughter, Raudalice, who often joined her mother in the water. Sometimes they would wade out to the coral reefs, and there, they would capture fish. Some days they climbed the cliffs beyond their village.

The two women usually stayed close to shore, but one day they waded farther than usual. The day was beautiful, and the fish were thick and fast in the reefs. The mother and daughter hardly noticed how far they had gone when the wind to the east of the rocky shore began to pick up.

There was a large canoe filled with fishermen from the village of Nabukelevu on the far side of the island. The men had spied the women from afar, and when they spotted them, they began to come fast toward them. When the fishermen were close, they seized the princess and her daughter. They quickly bound their hands and feet with vines from the sea and tossed them into the bottom of their canoe. Then they began paddling as fast as they could toward their own village.

Tinaicoboga and Raudalice begged them to make them free, The warriors laughed at the women's tears and pleas.

But the gods were not pleased with the fishermen cruelty. Suddenly the sky turned black, the wind began to howl, and the once-calm sea began to churn. The fishermen fought with all their strength to keep their canoe from turning over. The waves poured over the bow and the wind tossed the canoe this way and that. When they last looked down, they saw that the bodies that had once been women had turned into two giant sea turtles. They threw the turtles into the waves. The turtles slipped easily and comfortably into the water. The moment they were safely beneath the surface, the sea grew calm, the wind grew still. Drenched and exhausted, the fishermen of Nabukelevu went home and never spoke of their disaster at sea or of their crime. Forever afterward, Tinaicoboga and Raudalice lived in the waters of that bay. Always they remained turtles, rescued and blessed by the gods, and guarded the village of Namuana.

Even today in Namuana, the women of the village, dressed in mourning clothes and carrying sacred clubs, walk to the shore. There they stand and chant to their beloved turtles. "Rise to the surface so we may see you, Raudalice and Tinaicoboga" As the women chant, the giant turtles rise to the surface of Kadavu. But sometimes they do not rise, and the people say that whenever someone from Nabukelevu is present, the turtles stay beneath the water, for they recognize their enemies, and sea turtles never forget those who have done them wrong.

11. DISASTERS AND DISASTER MANAGEMENT IN INDIA

Disasters are a global scenario. It is really a challenge for all humanity. Nowadays, disasters have increased both in frequency and intensity. They cause great loss of lives and property. We can see that countries with lower human development are more vulnerable. India, China and Bangladesh are most affected by floods. However

drought is the most deadly of all disasters. India is vulnerable to disasters mainly due to its geographical location and geological formation. The long coast lines of India, the perennial rivers in the north, snow-clad peaks, etc. lead to disasters. India is affected by different kinds of disasters like landslides, floods, droughts, earthquakes, heat waves, hailstorms, cyclones and even man-made disasters like riots and gas-leaks. Disasters cause wide-spread damage, destruction and death. They damage life-line support systems, namely communication, power supply, water supply, etc. Commercial and economic activities are badly affected. Death is sometimes caused by the destruction of buildings. Safe and secure buildings should be constructed. Building codes should be strictly implemented. State government plays a major role in disaster management. The Central Government also plays a facilitating role. Rehabilitation of victims is done through proper coordination among various departments. Rescue teams should learn special skills and attitudes. Besides they should be well equipped with the latest technologies.

12. THE SERANG OF RANAGANJI.

The story “The Serang of Ranaganji” by Dr.A.J Cronin is about a sea voyage from Liverpool to Calcutta. It takes place during the British rule in India. It tells how the author and the hero of the story manage a potential calamity silently and bravely. The story begins with a fashionable lady’s remark about a native seaman. He was an ugly man with short legs and a large head. He was the boatswain of the ship, „Ranaganji“. They spoke of him as a comic creature. A.J Cronin, the physician of the ship overheard this remark. The ship was crowded with tourists and most of them were accompanied by their wives and families. When the ship landed at Port Said, the tourists went out for shopping.

On the following morning, Serang appeared with two lascars. They were obviously sick. Cronin diagnosed that they were suffering from small pox. Cronin reported the matter to the Captain. He advised the doctor to keep it a secret. He requested the doctor to arrange an isolated area for the patients. The serang helped to make a shelter on the deck. Within an hour he built a large canvas shelter. Another man showed signs of small pox. At that time the serang Hasan helped the doctor without showing any fear. The next day six or seven men came with signs of small pox. Again Hasan took

much care to treat them. Serang sat watchful when one of the victims was in a coma state. Serang was really from Punjab. His parents had wandered to South India. It was at that time he took a seafaring life. He had no place on shore and remained unmarried. He had no saving. Cronin expressed his wish that he should be paid extra for this extra service. But he was not interested. He was happy with what he had. When two of their patients died, Hasan himself sewed their shrouds, read aloud a short passage from the Ramayana and threw their bodies overboard. In the end when most of them showed signs of health, there appeared three sores in the arms of Hasan. The voyage came to an end. As Hasan was trying to unload the baggage, that lady's voice was heard again. She was surprised to see that dirty creature. She asked Cronin where he had kept that dirty creature during the whole voyage. She also asked him whether he had kept him in a cage. At this question Cronin agreed that it was in a cage that he had kept him, but all the animals were outside the cage.

Character of Serang

Hasan is the serang of the ship Ranaganji. He looks like a squat, ugly, native seaman with short legs and disproportionate head. He is from the Punjab. He has been working in the ship for forty years and he has been in Ranaganji for fifteen years. He has no place of his own on the shore. He has no family, friends or relatives. He has never married. He is a Muslim. He has no money or property. He is not at all interested in such things and so he never cares to accumulate such savings. He is very sincere in his duty. He never expects any reward for his work. Courage, self control and faith are his assets. He helps the doctor by assisting him in watching the patients and caring them. He is ready to serve them even though it is a contagious disease. He prays for the patients. His heart feels deeply for them. He cries for them also. He is very truthful and dutiful. When the patients die, their bodies are thrown into the sea only after his prayer. He has no frenzy like feeling for his own religion but he advocates communal harmony through his character. The incidents in the story reveals the sympathetic as well as empathetic feelings of Hasan. The ending of the story – „the animals were all outside“ hints at the character of serang who is presented here as an illustration for a man with a good heart thought and deed.

13. THE WRECK OF THE TITANIC

The poem, “The Wreck of the Titanic” written by Benjamin Peck Keith is about the world’s greatest tragedies at sea. Here the poet expresses the poem with so beautifully that we feel empathy for the incident . On April 14th 1942, the Titanic with two hundred and one hundred passengers and crew collided with an ice berg and sank into the depths of Atlantic Ocean. The poem also brings out some heroic acts of courage and heroism. The poem begins with the smooth commencement of the voyage. She, like a poem of iron and steel left Southampton. Thousands of people on the shore watched the largest and the most luxurious ship on her maiden voyage. Everybody in the ship was feeling safe and nobody smelt death. The ship was hailed as the last work of man. At this time nobody knew that the ghostly white mountain of ice was looming ominous. Everyone soon learned that the great Titanic struck the towering mountain and was sinking. The remaining stanzas describe the attitude of Captain Smith, the Commander of the ship and his crew. He exhorted the crew to be patriotic. He helped the women and children get into the life boats. The band played the hymn „Nearer My God to Thee“. And they all went down into the sea. The poet compares this incident to the patriotic incidents of Trafalgar, Alamo, Waterloo, the Light Brigade and the brave deed of Jim Bludso. This poem has great relevance even today. It gives insights about crisis management, patriotism and chivalry. This poem is written in simple and lucid language. But it posturizes all the events very realistically.

14. GOOSEBERRIES

Anton Checkhov’s story “Gooseberries” presents two brothers of entirely different nature. They are Ivan Ivanitch and Nicholai Ivanitch. The elder Ivan was a veterinary surgeon. The younger Nicholai was a government servant. Ivan was happy with the kind life he was leading. But Nicholai always dreamt of a peaceful life in the country. He would always dream of eating out in the open air and of sleeping in the sun. When the story begins we can see Ivan about to tell a story of his brother to his friend Bourkin. At that time, the rain began to fall and the two men went to their friend Alliokhin’s estate. There they saw Aliokhin ner a winnowing machine. He was tall and stout and looked like a professor. Aliokhin was happy to see his friends and he

invited them to his house. At the house, Ivan and Bourkin were received by a chambermaid named Pelagueya. The maid gave them towels and soap and all the three took bath in the bathing shed. At this time Ivan began to tell the story of his brother Nicholai. In their childhood days they spent their days „running wild in the country“. After their father’s death, their life became more difficult. Their father’s estate was sold to pay debts. Though Nicholai had a good job, he was not satisfied with the job. His ambition was to own a country estate. Then he married a rich widow not because he loved her, but to buy a big estate. After the death of the widow, Nicholai bought an estate where he planted twenty gooseberry bushes. Once Ivan paid a visit to his brother’s estate. He was no longer poor. He saw Nicholai as a real land owner. He gave gallons of vodka to the peasants on holidays. Nicholai gave a delicious dinner for his brother. He served gooseberries after the meal. For Ivan, they tasted „sour and unripe“, but Nicholai ate them commenting that they were delicious. Ivan feels guilt that he too has been content without realizing the fact that behind every idle satisfaction, there exists the poverty and suffering of the poor. The story ends with Ivan’s request to Aliokhin to do good things in life. Bourkin and Aliokhin found the story uninteresting. If the story was about „elegant people“ and „lovely women“, they would have been happier.

15 .TO SLEEP

“To Sleep” is a direct address by the poet, Wordsworth, to the sleep that very often eludes him. It sounds as if it is coming from an insomniac who knows the true value of sleep.

This poem has two different settings, and they form a contrast to each other. In the first and second stanzas, the poem is set in the poet’s imagination. This is a tranquil and pastoral setting. However, in the third and fourth stanzas, the setting shifts from the poet’s mind to reality. Here we see that the poet is quite anxious for he is not able to sleep peacefully.

“To Sleep” consists of 14 lines in total. Generally, a poem like this, which is made up of 14 lines, is called a sonnet. A sonnet is usually divided into an eight-line unit known as an octet, and a six-line unit known as a sestet. The octet and sestet can together form a single stanza, or appear as two separate stanzas. This poem is unusual because

it is divided into four stanzas, the first and the second stanzas consisting of 4 lines each, and the third and fourth stanzas consisting of 3 lines each.

There is a flock of sheep that walks past the poet in single file. He is able to hear the low patter of rainfall, and also the monotonous buzzing of bees. He is also able to hear a river as it flows along the shore, the sound of the wind blowing gently, and of the bubbling of the water as it reaches the sea. He can see fields which have been ploughed evenly. He can see water turning white as froth is produced on its surface due to the great speed with which it is rushing forward. He can also see an immaculate sky.

The poet says that he has thought about all the aspects of the serene environment which he has described in the previous stanza one by one, and yet he is not able to fall asleep. Hence he must come up with more strategies to bring sleep to his eyes. He anticipates that he will have to imagine hearing the sound of the melodious songs of the small birds that live among the trees in his orchard. He may even have to imagine hearing the cry of the cuckoo that makes one sad and reflective.

The poet reveals that all the strategies for courting sleep that he has described so far were applied by him the previous night, and yet he had lain asleep. This had also been the situation faced by him for nights in a row before last night. Next, the poet imagines Sleep to be a human figure that he is playing a game with. He had been both silent and crafty, and yet he could not grasp a hold of Sleep. Finally, he appeals to the figure of Sleep to make sure that the present night is not wasted in the same way.

The poet respectfully tells Sleep that morning does not have much value if one is not able to sleep the night before. He also appeals to Sleep to come to him, for Sleep is that which separates one day from the next, the one that gives birth to new thoughts, and makes one feel healthy and fit.

16. GOING OUT FOR A WALK

The essay entitled „Going out for a Walk“ by Max Beerbohm rather contradicts the popular statement, „a sound mind in a sound body“ through this essay. The writer looks at the walking as a „physical exercise“ with a different perspective.

The essay begins with the statement he had never been on a walking trip – enjoying the scenic beauty of nature. As such with the intention of physical fitness. He actually

had a notion if one was walking along with a talkative companion, the activity will be more appealing. The essayist shares the experience with such a companion which ultimately turned out to be an utter failure. His attempts go to the extent that a man's activity is sometimes hampered by forceful physical exertions.

Humorously, he poses a question why we should go for a walk. He is against the common idea of "walking for walking sake." According to him, if one person walks with the intention of physical fitness alone, his purpose will definitely fail him. This activity being purely mechanical, he could never enjoy the nature and such a man would never be creative.

Beerbohm is strictly personal in his writings as it is evident in this particular essay. Towards the end of the essay, the essayist makes the reader think that any physical exercise should be a harmonious process by blending brain, body and soul. The author confesses that the essay was composed while going on a walk. He stresses that walking is not something that can be forcefully done. Unless the person has an urge for this, it will never be a fruitful task. He compromises himself by saying that in moderation, it is fine for physical fitness. In the concluding sentences of the essay, he asserts that if anybody insists him to do a physical exercise, – walking – , he will never go for it.

The essay is written in a highly complex and thought provoking style. His choice of words is artistic and often humorous. Though the theme is simple, it is presented in an ambiguous manner.

17. THE CYBERSPACE

'Cyberspace' is an article written by Esther Dyson. Here Esther Dyson says that modern mind is going after new fields and areas. We like to make rules instead of following them. In cyberspace we can experience freedom and privacy. It is a world where we need not worry about others.

In the past cyberspace was a playground of computer experts and techies only. Nowadays it is accessible for all sections of society. People of different age groups, such as children, teenagers and adults visit cyberspace. There is the threat that children might misuse internet.

Esther Dyson compares Cyberspace to real estate. 'Real estate' comprises of the land and the building on it. There might be different types of buildings and land areas for different purposes, like school, shopping mall, church, park, etc. Cyberspace is a virtual or computer generated real estate. Instead of different types of buildings, in cyber world we have various types of websites. Some are free and some has to be paid. There are some sites good for children where as there are websites we must always avoid.

Some misuse the freedom on cyberspace. Such misuses makes cyberspace a nasty place. So to be a good 'netizen' we have to regulate ourselves. As it is a place with unlimited freedom we need to have self-rule instead of being under any external rule.

Cyberspace can be divided into three categories

1. Private email conversations

2. Information and entertainment services

3. Real communities These are groups of people who communicate among themselves (As in Whatsapp group, Facebook, etc.)

Esther Dyson reiterates that there are no power structures in cyberspace. Everyone can enjoy their freedom. When in a democratic environment the rule of majority is the important factor and minority is sidelined, in cyberspace even minorities will be given as much freedom as given to the majorities.

Dyson concludes the article by pointing that cyberspace is never a perfect world. We have individual choice and individual responsibility. The people who use it with discretion and wisdom can survive well in cyber world and others might not gain good result from this world.

18. IS SOCIETY DEAD?

'Is society dead' is written by Andrew Michael Sullivan, a British author. This article is about „I-pod“ generation. Author says how modern technological devices have taken control of life. He uses colourful examples to state how technology has affected us.

Author talks about his experience while he is walking through the streets of New York. He could not believe about the changes happened to the city because he had already heard that New York is full of night-life. But here he could not find it.

The day life was also much quieter with mixtures of yells, chatter, hustle and rudeness. Manhattan's down town is a Disney like string of malls and middle class villages. He noticed something special in the town. There were white wires hanging down from their ears or tucked into pockets, purses or jackets. Each one was in his own shut asylum forgetting about the world around them. It is an I-pad world that he saw there. All are in their own cocoons. No sound is heard by them except their music. Even if someone says „excuse me“ or „hello“, there is no response. The author is also one among them. He is also having the white wires peeping out of his ears. He says that he started with a walkman, then a MP3 player and at last an I-pad won over him. Once it was a musical diversion for him. But now it has become a „compulsive obsession.“ now the attitude of the people is „don't ask, don't overhear, don't observe – just tune in and tune out. „Technology has given us a universe entirely for ourselves because the entire world is in our finger tips. It has become a society without any social elements. Earlier we had homes where we want to relax Then we did not walk around like hermit crabs.

Earlier music was limited to the living room and it was a shared experience that brought people together. But now music has become a personal secret.

The author is telling that we are missing many things in life because of this – the funny conversations, the chatting sound of a child which may take us to our childhood, the songs, the laughter of others, etc.. Even boredom has its uses. We are forced to find out our own methods to overcome this boredom.

In the last part he says that when he went for a trip, he left out his I-pod behind. Though he was worried at first, later he understood that he can enjoy the rhythms of others again; the sounds of airplane, the opinions of taxi drivers, etc. He wonderfully noticed how all are connected to each other.

He concludes his essay by opening a world around us. He admits how he himself was addicted to I-pod and the „apple products“ and the dislike he had for the way that technology has had on society itself.

19. CONCEPTUAL FRUIT

Thaisa Frank's Conceptual Fruit is a deeply touching story that leaves a pang in the readers' minds. It tells us about a caring father who desperately hopes that technology will help him to make life happier for his mentally challenged daughter.

Greta is a mentally challenged girl of sixteen. Her father wants to show her a website where she could create a house of her own. This idea evokes only a cold response from her mother and brother who do not care much about Greta's happiness. The father creates a street called Greta's street and a house called Greta's house. He tells her that she could fill her house with anything she wants. Greta wants a bowl in every room with peaches in it. The father creates a kitchen and tells her to click the bowl to see the magic.

Greta clicks the bowl and the word peaches appear. But Greta is disappointed. She wants only real fruits. She doesn't understand why people like them when they are not real. The father now creates other rooms. Just when he is about to create a bathroom, Greta reminds him that it is not a real house and people wouldn't use it. In fact, they could create anything, but they make no sense to Greta, since they are not real.

Finally she gets bored of the unreal world of computers and leaves to help her mother. The story ends with the father hoping for a better tomorrow for his differently-abled daughter. He hopes that she would have a house with an orchard and real fruits to put in real blue bowls.