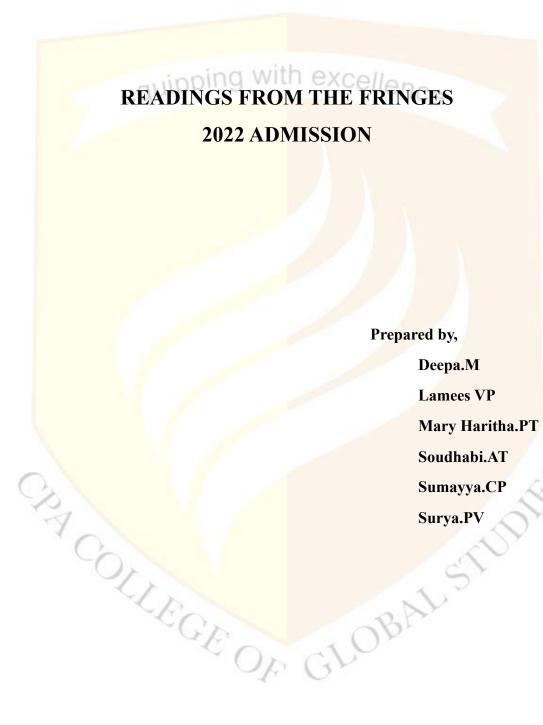
SECOND SEMESTER UNIVERSITY OF CALICUT



CPA COLLEGE OF GLOBAL STUDIES, PUTHANATHANI

ENG2A03

READINGS FROM THE FRINGES

COURSE CODE: ENG2 A03

TITLE OF THE COURSE READINGS FROM THE FRINGES

SEMESTER IN WHICH COURSE IS TO BE TAUGHT: 2

NO. OF CREDITS: 4

excellence NO. OF CONTACT HOURS :72 (4hrs/week)

AIM OF THE COURSE:

This course aims to make the student understand the gender inequality, marginalization,

disability studies, racism and casteism in our society. Though this engagement has been part of literary academic analysis, it has just begun making its foray into the syllabus of English

departments of Indian universities. This paper hopes to introduce undergraduate students to perspectives within literatures that acquaint them with both experiences of marginalization, as well as the examination of modes of literary stylistics that offer a variation from conventional practice.

COURSE OBJECTIVES

• To inculcate and apply the concepts of democracy and freedom in life and understand the basic tenets of our constitution

• To critically think and examine various social issues prevailing in our society

COURSE OUTCOME

After the completion of the course, students will be able to: -

• discuss and contemplate on the areas of gender inequality, marginalization, disability studies, racism and casteism

• develop sensitivity towards environmental concerns and feel responsible towards protecting nature.

• understand the everyday realities of the marginalized sections of the society and negate the stereotypes surrounding them and accept them as allies.

• To develop scientific temper and scientific thinking

COURSE DESCRIPTION:

A. COURSE SUMMARY

Module 1: 15 hrs

Module 2: 15 hrs

Module 3: 15 hrs

Module 4: 15 hrs

Evaluation: 12 hrs

Total: 72 hrs

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B.COURSE DETAILS:

Module 1: Constitution, Democracy and Freedom

- 1. "The Objectives Resolution" (Speech excerpt)- Jawaharlal Nehru
- 2. "How Many More Days, Democracy" (Poem) Sameer Tanti

3. "When Salihan took on the Raj" (Article) - P. Sainath

Module 2: Ecology and Science

1. "Knowledge is Power" (Excerpt from Chapter 14 of Sapiens: A Brief History of

Humankind)- Yuval Noah Harari

- 2. "A White Heron" (Short story) Sarah Orne Jewett
- 3. "The Fish" (poem) Elizabeth Bishop
- 4. "Everything I Need to Know I Learned in the Forest" (essay) Vandana Shiva

Module 3: Gender Equality

- 1. "Fire" Nikita Gill Poem
- 2. "Accept Me" from I am Vidya: A Transgender's Journey Living Smile Vidya
- 3. Dear Ijeawele (Letter-excerpt) Chimamanda Ngozi Adichie

Module 4: Human Rights

- 1. "Entre-vous to Adulthood" from One Little Finger Malini Chib
- 2. "The Body Politic" (Poem) Hiromi Goto
- 3. "Love- lines in the time of Chathurvarna" (Article) Chandra Bhan Prasad
- 4. "The History Lesson "(Poem) Jeanette Armstrong

MODULE 1: CONSTITUTION, DEMOCRACY AND FREEDOM

CHAPTER 1: WHEN SALIHAN TOOK ON THE RAJ ; P.SAINATH

ABOUT THE AUTHOR

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- Palagummi Sainath, born in 1957 is an Indian Journalist and reports on rural India.
- P. Sainath is the Founder Editor of the People's Archive of Rural India, an online platform that focuses on social and economic inequalities ,poverty in India.
- Sainath was former Rural Affairs Editor of The Hindu, writer and journalism teacher, is the 2007 winner of the Ramon Magsaysay Award, Asia's most prestigious prize. He has also won the World Media Summit Global Award for Excellence 2014, in Public Welfare reporting. He was the first reporter in the world to win Amnesty International's Global Award for Human Rights Journalism in its inaugural year in 2000.
- When Salihan took on the Raj is an article published in the website People's Archieve of Rural India.
- Salihan got her name from the name of her village, Saliha. She led a fierce revolt in 1930 against the British Raj. She chased away the British officers who had shot her father (who was targeted for his anti-Raj activities) in front of their home in Saliha village. Salihan was only 16 years old at that time.
- In this article P.Saintha pays tribute to the bravery of 'Salihan'.

- Demathi Dei Sabar is called 'Salihan' after the village named 'Saliha' where she was born in Nuapada district in Orissa.
- On those days, the women took lathis as they went to work in the fields to drive away wild animals. When Salihan was working in the field along with the other Adivasi women ,a youngster from their village Saliha came running and told them that the British police were attacking the village, torching their homes and attacking Salihan's father. Salihan lost her temper and attacked that officer. She beat and chased the man around the village. Salihan then picked up her father and

attended to him. Later, he was arrested and put in jail. As Salihan attacked the officer, the other women turned their lathis on the other soldiers.

- At the age of 90, Salihan was shrunk and grey. But still, in those eyes, there was the spark that appeared at the age of 16 when she attacked the British officer who had assaulted her father.
- He says media men won't tell Salihan's story on Page 3 and prime time is not for her. There is nothing to worry about if the modern media men ignore her.the media will give focus on the ramp, celebrity shows, stories about their personal life, and their glamour visuals.
- The next generation should certainly know about Salihan, not sponsored by Pepsi and Coke.

CHAPTER 2: HOW MANY MORE DAYS, DEMOCRACY? ; SAMEER TANTI

ABOUT THE AUTHOR:

- Sameer Tanti is a renowned Assamese poet. He was born in 1955. His parents were of tea garden labourers.
- There has been no peace in Assam for more than half a century. tea garden workers were exploited. Sameer Tanti was born and lived in the midst of these troubles.
- He has been a recipient of the Chaganlal Jain literary Award and assam Valley Literary Award for the year 2012.
- Famous Works: Yuddhamir Kabitaa Kadam Phular Rati,Shokakool Upatyaka and Somy
 Sabdo Sopun.
- The poem was translated to English by Siddharth Tanti.

- The title "How Many More Days, Democracy?" describes the expectation and hope in people when India became independent and democratic. But the nation is torn by violence and blood-shed.
- He is afraid that it will become barren and turn bloody soon. Every word in the poem suggests that democracy is in a pathetic condition. The opening line suggests that democracy will not last long. The expressions like "head down, on bended knees, with

eyes closed", "mutilation", "humiliation" and "your bedlam" suggest the bad situation of democracy.

- Phrases such as "lips sewed together", "eyes covered with blindfold", "harm befalls you", "darkness inside your home", "riot of light", "barren", "bloody", "weep", and "erase myself from your heart" describe the poor condition of democracy.
- The poem concludes by showing poet's own emotion that before the weeping of democracy the poet himself will erase from his own heart.

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CHAPTER 3: THE OBJECTIVE RESOLUTION: JAWAHARLAL NEHRU

ABOU<mark>T THE AUTHOUR</mark>

- Jawaharlal Nehru was a multifaced personality who was an Indian anti-colonial nationalist, secular humanist, social democrat, an exemplary writer and the first and longest serving Prime minister of India.
- Nehru promoted a pluralistic multi-party democracy. In foreign affairs, he establishing the Non-Aligned Movement.
- He promoted parliamentary democracy, secularism, and science and technology during the 1950s.
- Major works: Letters from a Father to His Daughter, An Autobiography, The Discovery of India and Glimpses of World History.
- In 1955, Nehru was awarded Bharat Ratna.

- Pandit Jawaharlal Nehru introduced the Objective Resolution on December 13, 1946, which established the concept and guiding principles for building the Constitution and eventually took the shape of the Preamble to the Indian Constitution. On 22 January 1947, the Constituent Assembly accepted this Resolution.
- According to the Resolution, the Constituent Assembly would first proclaim India as the Independent Sovereign Republic, with all territories remaining autonomous and possessing residuary powers; all Indians would be guaranteed justice, equality of status, freedom of thought, expression, belief, faith, worship, vocation, association, and subject to the law and public morality; and adequate safeguards would be provided for minorities, backward, and depressed people.

The following is a summary of these resolutions:

- India is a sovereign, independent republic
- India should be a union comprising former British Indian territory, Indian States, and additional areas outside of British India and the Indian States that choose to join the Union
- The territories that comprise the Union shall be autonomous units, exercising all powers and responsibilities of government and administration save those designated to or vested in the Union
- All sovereign and independent India's powers and authority, as well as its constitution, should derive from the people
- All Indians must be guaranteed social, economic, and political fairness; equality of position and opportunity; equality before the law; and basic freedoms of expression, belief, faith, worship, vocation, association and action subject to the law and public morality
- Minorities, backward and tribal communities, the poor and other disadvantaged groups must be well protected
- The territorial integrity of the Republic, as well as its sovereign rights on land, sea and air, should be preserved in accordance with civilised country justice and law
- The country would contribute fully and willingly to the advancement of world peace and the well-being of humanity

MODULE 2: ECOLOGY AND SCIENCE

CHAPTER 1:KNOWLEDGE IS POWER- YUVAL NOAH HARARI

ABOUT THE AUTHOUR

 Prof. Yuval Noah Harari is a historian, philosopher, and the bestselling author of Sapiens: A Brief History of Humankind, Homo Deus: A Brief History of Tomorrow, 21 Lessons for the 21st Century, and the series Sapiens: A Graphic History and Unstoppable Us. • His books have sold 45 million copies in 65 languages, and he is considered one of the world's most influential public intellectuals today.

ABOUT THE TEXT

- Harari's 'Knowledge is Power' is a critical evaluation of the changes in new technologies and deadly weapons have made in the world.
- It also discusses the relationship between science and technology.
- Most people have hard time digesting modern science because of the mathematical language it uses.
- The new tools offered by science over centuries are mental as well as technological.
- He discusses how all technologies were not developed out of scientific research, sometimes uneducated craftsmen create new technologies using trial and error methods.
- Nowadays scientific research and technological development are mainly in the field of defence and wars are scientific productions.
- Nanotechnology can be utilised as a solution to terrorism. But the author was against to develop bionic fliers and thought-reading scanners in defence.
- Harari says that the real test of 'knowledge' is not whether it is true, but whether it empowers us.

CHAPTER 2: A WHITE HERON – SARAH ORNE JEWETT

ABOUT THE AUTHOR

 Theodora Sarah Orne Jewett (September 3, 1849 – June 24, 1909) was an American novelist, short story writer and poet, best known for her local color works set along or near the southern coast of Maine. Jewett is recognized as an important practitioner of American literary regionalism.[1]

ABOUT THE TEXT

• Sylvia is a young girl who lives in the woods with her grandmother, Mrs Tilley, in Maine. On a June evening, she is driving home a cow, which she has been out looking for. We learn that Sylvia loves to wander in the woods, loitering and 'straying' before coming home. Sylvia had lived with her parents in a crowded city for the first eight years of her life, but enjoys life in the country with her grandmother. However, Sylvia

is, according to her grandmother, afraid of people, and much prefers the company of the animals, like the cow, which is her 'companion'.

- As she is walking home, she hears a whistling sound, and meets a tall, handsome young man carrying a gun. He asks her for directions towards the road, and she tells him it is quite a distance away. He tells her he has been hunting birds and managed to get lose, and he then asks if he can accompany her home, and spend the night at her farm.
- Sylvia reluctantly leads the stranger to the farm where she lives with her grandmother. Mrs Tilley is happy to play the hostess and give him a bed for the night, and some milk to drink. The man tells them that he is an ornithologist and has been out hunting for birds to add to his collection of stuffed specimens.
- When he discovers that Sylvia who, according to her grandmother, takes after her uncle, Dan knows her way around the woods, he wonders if she would show him where he might find a rare white heron which he plans on adding to his collection. But Sylvia, who is watching a toad while he is talking, doesn't fully hear what he's saying, until he mentions the white heron. He offers them ten dollars if she will show him where to find it.
- The next day, Sylvia goes out with the stranger, walking through the woods together. Sylvia is careful not to lead the way, and, because of her natural shyness, barely speaks to him. However, as they walk together she relaxes in his company, but when he starts shooting birds out of the trees, she is horrified.
- Something is being awakened in her. When the evening comes, they begin the walk home without having seen the white heron. At night, Sylvia cannot sleep because she is thinking about how to give the stranger what he wants. Before dawn she heads out to a 'huge tree' and climbs it expertly, looking out at the distant sea. Then, finally, she sees the white heron in its nest.
- She goes home, but when she's asked about it, she doesn't tell the stranger where he can find the white heron he seeks. He leaves the farm, and the narrator praises the bond Sylvia shares with nature, while calling her 'lonely' because the first true friend she had made has gone away and left her.

CHAPTER 3: THE FISH- ELIZABETH BISHOP

ABOUT THE AUTHOR

- Elizabeth Bishop was an American poet and short-story writer. Bishop's writing has been described as "close to painting", it has "detached, descriptive, deliberate, unmoved qualities". Her poetry is known for its objectivity, description, and distant point of view. She used little of her personal life, and when she did always with discretion.
- Elizabeth Bishop was a close observer of the world around her, and her poetry reflects this, if it is not defined by it. Bishop was drawn to the natural world, which was conducive to solitude, contemplation, and quiet revelation. As with two of her poetic influences, Hopkins and Moore, Bishop felt compelled to describe the natural world with an almost scientific precision. This attempt to render in words the complexities of nature led to poems layered with startling images and striking connections between seemingly disparate things.
- In Bishop's poem "The Fish," as in other of her poems such as "The Moose" and "The Armadillo," there is a sudden intersection of the human and animal worlds, which pulls the speaker out of the everydayness of her life and propels her into another realm. This jarring meeting with an animal life, drawn up from the depths of the water, reveals a glimpse into a world that seems somehow more unified than fractured.
- The speaker's connection to the deep, though the fish, reveals a deeper connection to life as well. In these poems, as in "The Fish," the speaker experiences the thrill that comes from feeling connected to something larger than the self.
- In "The Fish," as with Bishop's other poems that focus on the natural world, there is the initial sense of an intrusion, whether the intrusion be the human into the animal world, or the animal suddenly thrust into the human realm.
- The speaker describes catching a fish and examining it from inside her boat. The fishing hook remains stuck in the animal's mouth. The fish doesn't fight back. He is heavy, tough-looking, and ugly. He has brown skin that seems to hang loose in places, like peeling wallpaper, with spots of darker brown that also look like old, faded wallpaper patterned with roses. He's covered in all kinds of creatures and residue—barnacles, lime, sea-lice, and seaweed. He breathes in air, dangerous to him, with gills that frighten the speaker: they are sharp and bloodied. She thinks about his insides: white feathery flesh, bones, organs, and a swim-bladder.

• The speaker looks at the fish's eyes, which are big but shallow-looking and metallic as if made of tinfoil, or else as if looked at through a translucent surface. Though the fish's eyes move, it's not so much to make eye contact with the speaker as it is to passively shift in the direction of light. The speaker takes a closer look at the fish's jaw and sees that he has been caught before. His lip contains the remnants of several hooks, some of them trailing fishing line—one of which is broken from when the fish managed to escape. They look like medals, or like a wise man's beard. As the speaker stares, the humble rental boat seems to fill with an atmosphere of triumph. Everything from the puddle of spilled oil on the floor to the rusty engine is suffused with a rainbow glow, and the speaker releases the fish.

CHAPTER 4:EVERYTHING I NEED TO KNOW, I LEARN FROM THE FOREST: VANDANA SHIVA

ABOUT THE AUTHOR

• Vandana Shiva (born 5 November 1952) is an Indian scholar, environmental activist, food sovereignty advocate, ecofeminist and anti-globalisation author. Based in Delhi, Shiva has written more than 20 books. She is often referred to as "Gandhi of grain" for her activism associated with the anti-GMO movement.

Mentioned personalities in the essay:

- Bachin Devi: The woman who led the Chipko Movement.
- Cormac Cullinan: a practising environmental attorney and author based in South Africa.
- Carolyn Merchant: an environmental historian interested in the relationships between humanity and nature
- Francis Bacon: Popularized the idea that the Earth can serve as a source of raw materials for scientific experiments.
- Rabindranath Tagore: A great nature poet, he expresses a deep love for Nature in his writings.

ABOUT THE TEXT

• The lesson is based on two articles written by Vandana Shiva. The first part of the lesson titled, 'Everything I need to know I learned in the forest' was published in the

winter issue of 'Yes!' magazine 2012. The title of the winter issue was 'What Would Nature Do?' The second part titled 'Right of Nature on the Global Stage', was adopted by the author from her own article 'Forest and Freedom', which was published in the May-June 2011 edition of 'Resurgence Magazine'.

- The two parts are thematically interlinked and supplement each other. In the first part, the author tells the reader how she learned the basic principles of environmentalism from the uneducated women of Garhwal, Himalaya and how she became a proactive environmentalist. In the second part, she presents a historical account of how the concept of Earth as a living entity got transformed to Earth as dead matter and its consequences.
- She then narrates the history of the Chipko movement. It was a non-violent response to the large-scale deforestation that was taking place in the Himalayan region in the 1970s. Vandana Shiva describes that her involvement in the contemporary ecology movement began with the Chipko movement.
- The women were aware that the forests were the real source of springs and streams, food for their cattle, and fuel for their stove. Therefore, the women decided to hug the trees, and the loggers would have to kill them before killing the trees. They appealed to the loggers not to cut them and to keep those trees alive.
- 'Beyond Monocultures', Vandana Shiva tells the readers that she learned about biodiversity and biodiversity-based living economies, from the Chipko movement. Further, she remarks that we fail to understand biodiversity and its many functions which is the root cause of the impoverishment of nature and culture.
- The lessons she learned about diversity in the Himalayan forests she transferred to the protection of bio-diversity on her farms. She started saving seeds from farmers' fields and incidentally realized that they needed a farm for demonstration and training. This led to the establishment of Navdanya Farm.
- She declares that now they conserve and grow 630 varieties of rice, 150 varieties of wheat, and hundreds of other species. She proudly says that they practice and promote a bio-diversity-intensive form of farming that produces more food and nutrition per acre.
- She says that Ecuador has recognized the 'Rights of Nature' in its Constitution and calls it a significant step. As a follow-up, the United Nations General Assembly organized a conference on harmony with nature as part of Earth Day celebrations in April 2011.

- Vandana Shiva puts forward that separatism is at the root of disharmony with nature and violence against nature and people. The author supports her statement by citing the opinion of Cormac Cullinan, a prominent South African environmentalist. According to him, "apartheid means separateness".
- The author recalls our beliefs about the Earth in the pre-industrial era when 'Man' believed that living beings were an inseparable part of nature. But, later with the advent of scientific thinking man came under the illusion that the living Earth was the dead matter and there was no connection between the living Earth and the other living creatures
- She observes that the seeds of separateness were sown when the living Earth was considered as a dead matter to facilitate the industrial revolution.
- The Earth came to be termed as Terra Nullius, which means 'empty land', ready for occupation regardless of the fact that the Mother Earth (Terra Madre) was home to tens of thousands of indigenous peoples (people of different races, tribes, ethnicities).
- Vandana Shiva next mentions Carolyn Merchant, a philosopher, and historian, in her support and says that "this shift of perspective from nature as a living, nurturing mother to inert, dead and manipulable matter" was well suited to the activities that led to capitalism.
- Vandana Shiva presents a model of the Earth University which she says is located at 'Navdanya', a biodiversity farm. She says that Earth University teaches Earth democracy. The concept of Earth Democracy symbolizes "freedom for all species to evolve within the web of life".
- Vandana Shiva explains that the idea of 'Earth Democracy' is a shift from anthropocentrism to eco-centrism. Anthropocentrism is a school of thought which argues that humans are the central element of the universe.
- The writer highlights the work and how Rabindranath Tagore was an inspiration to turn to nature and forest in freedom.
- In Tagore's writings the forest was not just the source of knowledge but the source of beauty and joy, of art and aesthetics, of harmony and perfection.

MODULE 3: GENDER

CHAPTER 1: FIRE: NIKITHA GILL

ABOUT THE AUTHOR

• Nikita Gill is a British-Indian poet, playwright, writer and illustrator based in south England. She has written and curated seven volumes of poetry. Gill uses social media to engage her audience and she has over 650,000 followers on Instagram, one of the most popular poets on the platform.

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- The poem 'Fire' written by Nikita Gill used a simple and precise diction. This poem consists of only 15 lines but which expresses more of that. The poet used light vocabularies in order to make things clearer. This poem consists of two stanzas where the first stanza is a background for the second.
- Nikita Gill is a famous insta poet who writes about women power and empowerment. The poem 'Fire' explores the chance of feminism by encouraging women to express and come out of their prejudiced characteristics.
- "Fire" is a powerful and moving poem that encourages women to find their own inner strength to use it to overcome the struggles they may be facing. It is a poem on power and empowerment. Feminism is about all genders having equal rights and opportunities. Feminist poetry reflects the challenges faced by women in patriarchal society and empower and encourage them to come forward.
- Softness and weakness are the prejudiced expectation of a women in a patriarchal society. They are taking the advantage of women's softness and exploit it.
- The poem 'Fire' is an advice to womanhood. Tone of the poem is rage and aggression. A suppressed women in patriarchal society.
- The women should wear the skin of empowerment and show the patriarchal world that she can create hell out of it.
- The dragon, the wolf and the monster are the symbol of fierce courage braveness and Confidence. Poet asks each and every women to be like dragon, wolf and monster to fight.
- Gill talks about autonomy in this poem. When people oppress women and have prejudices, women have to rise above all that and prove who they are. There is nothing wrong with being you. Women have to show how capable. Let no prejudices undermine

one's value. Patriarchy believes women are soft and weak and they take advantage of it. They treat women kindness as their trump card to suppress women.

CHAPTER 2: ACCEPT ME-LIVING SMILE VIDYA

ABOUT THE AUTHOR

- Living Smile Vidya, also known as Smiley, is an Indian transwoman writer, activist, theatre artist and film director. Her parents named her Saravana before she took the name Vidya.
- After finishing her post-graduation, she went to Pune for gender reassignment surgery to become a transwoman. She was the first transgender to work in a mainstream job profile in India.
- Her autobiography 'I am Vidya' (2008) was originally written in Tamil and translated into seven languages which presents lifesketch of a transgender who fought against traditional social norms, suffered a lot of pain, but finally acquired her owness, ie womanhood

ABOU<mark>T THE TEX</mark>T

- "Accept Me" is a chapter from her autobiography, I am Vidya, the first transgender autobiography in India. It discusses the troublesome experiences and journey of Vidya in search of her identity. Transgenders are marginalised, discriminated against and humiliated by society. Her old name was "Saravana" before she became a "tirunangai" named "Vidya." Her dilemma in facing her family and father after becoming a "tirunangai" is emotionally portrayed.
- Society doesn't accept transgender whole heartedly and they are bstill facing all types of social cruelties.
- The text discusses the agonies and anxieties felt by Vidya on her journey to become a "tirunangai." Vidya faced a lot of problems before her transformation from a boy named Saravana. From childhood, she liked girlish things such as dress, and dance. She liked to wear her sister's dresses, and dance to the tune of Chitra's songs. Her mother didn't like this. Vidya wanted to remove all traces of manliness in her.
- To become a transgender, Vidya was taken by train from Chennai to Pune by Kalaichelvi Ayah and Shanti. The older tirunangais would boss over her which she didn't mind. They gave her many things to do. Then she was taken to Nani. Nani told

her that she could sing and dance but respect the elders, and get on well with younger people. She asked Vidya to go out with Satya and "shop" i.e., collect at least Rs. 300 each day. Then in six months' time Vidya's nirvana would be performed.

- Meeting the family members after the transformation was an agonizing experience. Her sister, Radha was shocked to see her in a sari. Her father refused to see her in a sari; she had to change into a shirt. When he met her, he was crying; Radha was also in tears. They explained Vidya's position to Appa. Vidya very calmly spoke to Appa. That even science accepts tirunangais was explained to him. Vidya told him she would become an actress. It made them angry all the more. In this way, Vidya's journey to be a tirunangai was filled with agonies and anxieties.
- It is the voice of the voiceless of every transgender in India who constantly faces harassments and oppressions in current scenario despite the awareness and goodwill spread about them.

CHAPTER 2: DEAR IJEAWELE, OR A FEMINIST MANIFESTO IN FIFTEEN SUGGESTIONS :CHIMAMANDA NGOZI ADICHIE

ABOUT THE AUTHOR

- A Nigerian writer and feminist, whose works include novels, short stories and nonfiction.^{[She was described in *The Times Literary Supplement* as "the most prominent" of a "procession of critically acclaimed young anglophone authors [that] is succeeding in attracting a new generation of readers to African literature", particularly in her second home, the United States.}
- Adichie has written several novels, amongst which *Purple Hibiscus* (2003), *Half of a Yellow Sun* (2006), and *Americanah* (2013), short stories, the book-length essays *We Should All Be Feminists* (2014) and *Dear Ijeawele, or A Feminist Manifesto in Fifteen Suggestions* (2017), and a memoir, *Notes on Grief* (2021).
- She became popular after her Ted Talk 'We Should All Be Feminist' which was later published into an essay in 2004.
- Her first novel '*Purple Hibiscus (*2003)

- *Dear Ijeawele* is an epistolary manifesto composed of 15 suggestions. It's intended audience is parents who want to raise their daughters as feminists. The book functions both as a parenting guide for raising girls to be empowered, independent women.
- Written by Nigerian author Chimamanda Ngozi Adichie, the work is the product of a correspondence between Adichie and her friend Ijeawele. Ijeawele just gave birth to a baby girl, Chizalum, and asked Adichie for advice on how to raise her to be a feminist
- The book addresses the dual context of both Adichie and Ijeawele's home country of Nigeria and Adichie's adopted home country of the United States. The purpose of the manifesto is to undo the gender inequality by raising girls to reject traditional gender roles and expectations.
- **Suggestion 1:** "Be a full person". The first suggestion is a warning to mothers not to identify too strongly with the role of motherhood. There is nothing intrinsically wrong with motherhood. Motherhood can be a beautiful thing, and it's a legitimate choice for feminist women to make. You'll send a better message to your daughter if you live a full life independent of your children, "loving what you do is a great gift to give your child".
- Suggestion 2: "Do it together". This suggestion addresses the division of labour between parents in a heterosexual relationship. Adichie advises that fathers ought to share equally in domestic and child-raising responsibilities. This suggestion follows directly from the first because when fathers get more involved in parenting, mothers have greater freedom to pursue other activities. Additionally, it's also good for daughters to see male role models engaging in typically non-masculine activities, such as cooking, cleaning, and nurturing.
- Suggestion 3: "Teach her that the idea of 'gender roles' is absolute nonsense". This is the most theoretically heavy portion of the book. It introduces the concept of gender roles by conditioning men and women to behave differently. Do not ever tell her that do something because she is a girl.
- We're often told that men are active, rational, and industrious because they're men; Women are passive, emotional, and caring because they're women. This view treats gender as though it's natural. But, the author argues, this couldn't be the truth. In her view, boys and girls are born equal, and its society that construct gender roles by conditioning them to behave differently based on their sex. So, Adichie implores

parents to treat their daughters as individuals first and "girls" second. As she says, "because you're a girl' should never be a reason for anything". So, let her play with whatever she wants to play with, pursue whatever she wants to pursue. Teach her to be active and independent.

- Suggestion 4: "Beware the danger of what I call Feminism Lite". Feminism Lite is a concept coined by Adichie. It refers to attitudes held by men and women alike to be feminist in spirit but are actually a misogynistic idea about women. In Adichie's words, Feminism Lite is a "hollow, appeasing, and bankrupt" form of feminism. This is a premise that a feminist should never accept.
- **Suggestion 5:** "Teach Chizalum to read". It's important to teach your daughter to read—and, not only to read but to love reading. Reading will improve her knowledge, it will help her to understand and question the world around her, and it will develop her skills and personality.
- Suggestion 6: "Teach her to question Language". Language is important for feminists because it is one of the ways a culture constructs and disseminates a particular view of women and the role they ought to inhabit. The language you use matters. Parents should teach their children to be conscious of the language they use,
- Suggestion 7: "Never speak of marriage as an achievement" This suggestion is about the imbalance in the way we condition girls and boys to think about marriage. Girls are taught that marriage is an achievement. we don't condition boys in the same way.
- Suggestion 8: "Teach her to reject likeability". This point is about authenticity and the need to teach your daughter to make decisions for herself. "Rejecting likability" means refusing to mold yourself into an image that other people expect or want from you just to please them.
- Suggestion 9: "Give Chizalum a sense of identity". This is the most specific suggestion on the list, as it addresses Chizalum's Igbo heritage directly. Adichie says Chizalum should be taught to take pride in her culture and heritage.
- Suggestion 10: "Be deliberate about how you engage with her appearance". This piece of advice is to encourage your daughter to do sports. Exercise will boost her self-esteem, and it will also help her be a more active person.
- Suggestion 11: "Teach her to question our culture's selective use of biology as 'reasons' for social norms".
- Suggestion 12: "Talk to her about sex, and start early". This suggestion is essentially about ensuring your daughter has a quality sex education

- Suggestion 13: "Romance will happen, so be on board". As with sexuality, you ought to be open and accepting of your daughter's choices when it comes to love as well. You don't need to be your daughter's best friend, just be there for her when she needs it.
- **Suggestion 14:** "In teaching her about oppression, be careful not to turn the oppressed into saints".
- Suggestion 15: "Teach her about difference". This suggestion encompasses both a about the nature of the world and a more specific lesson in parenting. Teach your daughter about difference. She will learn that she is not the center of the world, that her way is not the only way, and with a bit of luck, will become a more accepting, considerate, and curious person in the process.

MODULE 4: HUMAN RIGHTS

CHAPTER 1:ENTRE-VOUS TO ADULTHOOD:MALINI CHIB

ABOUT THE AUTHOR:

- A Disability rights activist who suffered from Cerebral Palsy.
- A strong mind conducting empowerment and courses on 'DISABILITY' for individuals, corporates, parents, professionals and disabled activists.
- She never let lose her confidence out of her disability.
- Presented many National and International Papers on Disability.
- Presently CEO of ADAPT-Able Disabled People All Together.

- The author visited Berkeley, a disabled friendly town in the United States, where electric wheelchairs were common and accessibility was excellent.
- A city which empowered the life of disabled individuals to manage their lives and have control over their personal attendants.
- The trip to the US opened the author's eyes to the possibility of leading an independent life as a disabled adult.
- Disabled people in Berkeley advocated for interdependence, emphasizing that everyone relies on others in some way.
- Family decided to hire a attendant named Maya to assist with daily living needs.

- Father suggested going to Oxford Polytechnic
- The author become involved in setting up a social club called ADAPT to promote interaction between disabled and non-disabled individuals.
- The author encouraged their friend Zubin to apply to Oxford ,and both were accepted , but Zubin received a scholarship.
- The author eagerly awaited their own scholarship decision and looked forward to their future in Oxford, though they felt a mix of happiness and sadness about Zubin's departure.

CHAPTER 2 : THE BODY POLITIC : HIROMI GOTO

ABOU<mark>T THE AUTHOR:</mark>

- A Japanese Canadian writer
- The poem is based on her own self experience
- She explores the theme of race, gender, and cultural experiences.
- Goto presents this first-hand experience of the identity crisis immigrants and those who do not fit inti rigid binary stereotypes face in daily life.
 - Goto uses images, signs, symbols, Japanese characters and a photograph of herself into the poem to talk of her racialized self that cannot be conveyed just through words arranged symmetrically.

- The poem is about that depicts the struggle of racially discriminated immigrant.
- She portrays how society construct and are conditioning of normative body and how people who do not fit into the category are branded as 'other'.
- The poet finds difficult to adjust with Canadian culture as a Japan.
- Acculturation and Assimilation are to major themes of the poem.
- Body-structural complexion of Japanese and her talks make others look at her strange.
- The poem is a mixture of English and Japanese, of word and image, of the concrete and linguistic.

- Traumatized identity is displayed in the poem-or one's belonging within, indeed as • BEING.
- Her use of characters ironically contradicts the orientalist's assertion of the comprehensibility of oriental writing.

CHAPTER 3LOVE- LINES IN THE TIMES OF CHATURVARNA: CHANDRA BHAN PRASAD

ABOUT THE AUTHOR

- Post-Ambedkarite Dalit Intellectual poet.
- First Dalit to gain regular space in a national English Daily; he has been writing a weekly column called Dalit Diary.
 - He is trying to find the best possible ways to liberate his people. He was a pragmatic who advised Dalit movements to seek share in globalization instead of wasting resources, time and talent in trying to stop the unstoppable.

- Love-lines in the Times of Chaturvarna is his "Dalit Diary" column appeared in The Pioneer on 14 May 2000.
- This article discusses the issue of caste discrimination and inequality in terms of the 'honor killings' in India.
- Caste underpins marriage and anyone who dares to challenge it faces torture, brutish violence and even death.
- Even after years of independence, instead of the annihilation of caste, India is following the chaturvarna system and caste discrimination.
- Meera Bai was the sixteenth century poetess was poisoned twice. •
- First by her in-laws outraged by the fact that Rajput woman had dared to join the Sangati and sing bhajans in public.
- The second instance was the poetess inspired by the genius of the great Dalit Saint • Ravidas, had declared him her Guru.
- About five hundred years later, when people can make love in cyberspace.
- Explain the painful story of Hardoi, close to the capitalcity of Lucknow.

- A dalit boy from Hardoi and a Rajput girl feel in love thinking love is blind.
- The might of the Rajput fraternity feel on the couple and the boy and three members of his family had to pay price with their lives.
- In 1992 in Mathura district, a Dalit boy and a Jat girl entered a similar union.
- The Jat panchayat swung into action and delivered its verdict, in the presence of a crowd, it hanged the couple to death.
- Reading of the Manu-Dharma Shastra, would unfold the secrets of the Chaturvarna order.
- According to the varna laws, occupation and marriage are two foundations on which the social order stands.

CHAPTER 4: HISTORY LESSON: JEANNETTE ARMSTRONG

ABOUT THE AUTHOR

- Jeannette Armstrong -A Canadian award- winning writer, novelist, poet, educator and activist.
- She grew upon the Penticon Indian reserve in British Columbia's Okanagan Valley.
- She is from Okanagan and she learned to speak Okanagan and English fluently.
- She has served as a Canada Research Chair in indigenous generations.
- Armstrong has always sought to change deeply biased misconceptions related to Indigenous people.

- In 'History Lesson' the poet writes about the Indigenous people's first encounter with European settlers.
- She says how the European settlers demolished culture of the Indigenous people and exploited Nature.
- To rule over the indigenous, the white used violence and racism.
- The poem portrays the arrival of Columbus and his men.
- It mocks the idea of Europeans bringing civilization to America and claiming they discovered the land.
- She comments on the 'gifts' that settlers brought such as smallpox, death and heartache.

- In this way Armstrong highlights the horrible irony that surrounds the colonization of Native Americans.
- European settlers murder Native Americans, mocked their freedom, they branded this take over as Colonization.
- The skinless animals signify the undesirable end result of white civilization in the Americans. The relationship/ History between the aboriginal and the European settlers is written through her eyes and described through the poem.

