

<p>2. Discuss how Limbale's "The Outcaste" is filled with pathos and anger.</p> <p>Limbale's "The Outcaste" is filled with pathos and anger. The extract shows how the caste of an individual determines everything, including the clothes they wear, the marriage, and the food they eat. The extract describes the life of Dalit, who suffered on account of being born in low-caste or out-caste. We see how Bhiwarabai comes to school holding the stalk of a dry jowar plant and pulling Parshya from where he was standing in the row, because she want him to go to home to take food for their father, who went to work without eating anything otherwise their father will starve the whole day. So Parshya can't go for a picnic with them, he cried while returning home. Then we see Harya, who was grazing the cattle along the banks of the stream. He looked restless when the children move in a single group. His father had taken him away from school and put him to work on Girmally's farm. For his hard work he received food and hundred rupees a year. His mother did not have proper clothes. Most of the time everyone in his home was only half fed. Since Harya was working he became an asset to the family. At the end of the year he would get his wages. With that money clothes would be bought for everyone. As the students on picnic passed, Harya, sitting on a buffalo, was singing. Then we see the games they played during the picnic different, high-caste children play kabaddi. The Mahar children could not join them because the play involved catching the opponent. So, naturally the high caste children did not want to play that game with the low caste children. So Mallu, Umbrya, and Parshya, all from the Mahar caste played touch-and-go.</p> <p>The eating scene definitely disturbs us showing how the food differed between the high caste children and the Dalit children. In the end we see the high caste children giving the leftovers of their food to the Dalit children and how they greedily eat it. The climax comes when the narrator tells this to his mother she asks him why he did not bring some leftover food for her. To her, leftover food was like nectar!</p> <p>By giving these pictures Limbale lashes against the system that discriminates people because of their birth. Limbale revealed a world of poverty and discrimination in which the Dalits had lived for thousands of years. He raises some valid questions to be answered by people who consider themselves civilized and modern- 'How is a person born with his caste?' How does he become an untouchable as soon as he is born? How can he be a criminal? and son .</p> <p>Although it is banned by law, in the minds of many people it still regins.</p> <p>Yuval Noah Harari (born 24 February 1976) is an Israeli historian and a tenured professor in the Department of History at the Hebrew University of Jerusalem. He is the author of the international best sellers, Sapiens: A Brief History of Humankind (2014) and Homo Deus: A Brief History of Tomorrow (2015). His writings examine concepts of free will, consciousness and definitions of intelligence.</p> <p>The present extract "chemical happiness and meaning of life" is a discourse on the meaning of life, and his argument against the traditional spiritual perception, that happiness is the result of chemical processes taking place in the human brain.</p> <p>Summary</p> <p>Harari thinks that human happiness is the result of chemical processes taking place in the human brain. Most biologists maintain that happiness is determined mainly by biochemistry. But they agree that the psychological and sociological factors also had a place. Our mental air conditioning system has some freedom of movement. So the conditioning system of happiness varies from person to person. He explains the level of happiness on a scale from one to ten. Some have the level between six and ten, stabilizing with scale of eight- they were born with a cheerful biochemistry system, this person is quite happy even if he/she lives in an alienating city with no money or with diseases. Some people have the level between three and seven, stabilizing with scale at five- they were cursed with gloomy biochemistry system, this person is quite unhappy even if she/he enjoys the support of a tight-knit community with lot of money or with all blessing. Happiness is a state of mind. Money, social status, plastic surgery, beautiful houses, powerful position, etc., don't bring happiness but serotonin, dopamine and oxytocin do. It means we do not have to look outside for our happiness. It is right in us. Only the circumstances are needed to stimulate biochemicals in our bodies. To show this Harari compares a medieval French peasant to a Parisian banker. The peasant lived in an unheated hut near pigsty. He says that the banker was not one iota happier than his ancestor the peasant. So the biological assumption is that happiness equals pleasure.</p> <p>Harari defines meaning of human life and basic human rights by giving some examples. The present age is far more powerful than our ancestors, but are we much happier? But for some reason, we don't know how to feel the happiness. So to feel the real happiness one should bring meaning to their lives. Basic human rights are a necessary condition to bring meaning to one's lives. Even though happiness is an elusive term, to be happy one needs conducive circumstances. Some get meanings to their lives by finding happiness in various ways. The scientist gets meaning to his life by increasing the store of knowledge. The soldier gets it while he fights for his home land, entrepreneurs by building a new company. All find happiness in what they do in different way. When they do what they think is right their chemical levels that bring happiness go up and they feel happy. All these people are as delusional as the medieval people who found meaning in reading scriptures, going on a crusade or building a new cathedral. Happiness is synchronizing one's personal delusions with the prevailing collective delusions.</p> <p>In the absence of basic human rights nobody can think of giving any meaning to his life. A meaningful life can be very satisfying even amidst hardships, while a meaningless life will be a punishment even if it is comfortable. People in all cultures and eras have felt the same type of pleasures and pains but the meaning they have given to them can be different. The life for medieval people was rough. But they believed in the promise of bliss in heaven and so they found meaning in their lives. A meaningful life can be extremely satisfying even in the midst of hardship, whereas a meaningless life is a terrible ordeal no matter how comfortable it is. Because all ages of people in all culture have felt the same type of pleasures and pains.</p> <p>EXERCISES:</p> <p>I. Answer the following questions:</p> <p>1. From which work is the extract "Chemical Happiness and the Meaning of Life" taken a. The Web of Life</p> <p>III. Answer the following questions in a paragraph:</p> <p>1. Explain Chemical happiness with examples. Chemical happiness means happiness is produced by the chemicals serotonin, dopamine and oxytocin present in our system. Our mental air conditioning system has some freedom of movement. So the conditioning system of happiness varies from person to person. He sets the level of happiness on a scale from one to ten. Some have the level between six and ten, stabilizing at eight- they were born with a cheerful biochemistry system. Some people have the level between three and seven, stabilizing at five- they were</p>	<p>cursed with gloomy biochemistry system. To show this Harari compare a medieval French peasant to a Parisian banker. The peasant lived in an unheated hut and the banker with all latest technological gadgets. We would expect the banker to be happier than the peasant. Mud huts or splendid homes do not determine our mood. Serotonin does. When the peasant completed his mud hut his serotonin was at the level of X. Similarly when the banker paid the last installment for his penthouse his serotonin level was also X. Consequently the banker was not one iota happier than his ancestor the peasant.</p> <p>Then he took another example to show the great collective events, the French revolution. The revolutionaries killing the king, gave lands to the peasants, declared the rights of men, abolished noble privileges and waged wars against the whole Europe but nothing of these changed the French biochemistry. Those who were happy before the revolution were happy than also. Those with a gloomy biochemistry complained about Robespierre and Napoleon as they complained about Louis XVI and Marie Antoinette.</p> <p>2. The medieval man and modern man is essentially the same in the scale of happiness. Argue.</p> <p>It is quite right to assert that the medieval man and the modern man is essentially the same in the scale of happiness. Let us compare a medieval French peasant to a Parisian banker. The peasant lived in an unheated hut near the pigsty. The banker goes home to a pent house with all the latest technological gadgets. We would expect the banker to be happier than the peasant. Mud huts or splendid homes do not determine our mood. Serotonin does. When the peasant completed his mud hut his serotonin was at the level of X, similarly when the banker paid the last installment for his penthouse his serotonin level was also X. Consequently the banker was not one iota happier than his ancestor the peasant.</p> <p>IV. Answer the following questions in about 300 words:</p> <p>1. "The meaning of life" is a critique of the present perception about human happiness. Discuss.</p> <p>Harari thinks that human happiness is the result of chemical processes taking place in the human brain. Most biologists maintain that happiness is determined mainly by biochemistry. But they agree that psychological and sociological factors also had a place. Our mental air conditioning system has some freedom of movement. Some set at 25 degrees Celsius and some at 20 degree Celsius. So the conditioning system of happiness varies from person to person. He explains the level of happiness on a scale from one to ten. Some have the level between six and ten, stabilizing with scale of eight- they were born with a cheerful biochemistry system, this person is quite happy even if he/she lives in an alienating city with no money or with diseases. Some people have the level between three and seven, stabilizing with scale at five- they were cursed with gloomy biochemistry system, this person is quite unhappy even if she/he enjoys the support of a tight-knit community with lot of money or with all blessing. Happiness is a state of mind. Money, social status, plastic surgery, beautiful houses, powerful position, etc., don't bring happiness but serotonin, dopamine and oxytocin do. It means we do not have to look outside for our happiness. It is right in us. Only the circumstances are needed to stimulate biochemicals in our bodies. To show this Harari compares a medieval French peasant to a Parisian banker. The peasant lived in a unheated hut near pigsty. The banker goes home to a pent house with all the latest technological gadgets. We would expect the banker to be happier than the peasant. Mud huts or splendid homes do not determine our mood. Serotonin does.</p> <p>When the peasant completed his mud hut his serotonin was at the level of X, similarly when the banker paid the last installment for his penthouse his serotonin level was also X. Consequently the banker was not one iota happier than his ancestor the peasant.</p> <p>The biological assumption is that happiness equals pleasure. The only way to make people experience a high level of happiness over an extended period of time is to manipulate their biochemical system. So happiness is synchronizing one's personal delusion of meaning with the prevailing collective delusions.</p> <p>2. How does Yuval Harari define meaning of human life and basic human rights?</p> <p>Harari defines meaning of human life and basic human rights by saying some examples. The present age is far more powerful than our ancestors, but are we much happier? But for some reason, we don't know how to feel the happiness. So to feel the real happiness one should bring meaning to their lives. Basic human rights are a necessary condition to bring meaning to one's lives. Even though happiness is an elusive term, to be happy one need conducive circumstances. Some get meanings to their lives by finding happiness in various ways. The scientist gets meaning to his life by increasing the store of knowledge. The soldier gets it while he fights for his home land, entrepreneurs by building a new company. All find happiness in what they do in different way. When they do what they think is right their chemical levels that bring happiness go up and they feel happy. All these people are as delusional as the medieval people who found meaning in reading scriptures, going on a crusade or building a new cathedral. Happiness is synchronizing one's personal delusions with the prevailing collective delusions.</p> <p>In the absence of basic human rights nobody can think of giving any meaning to his life. A meaningful life can be very satisfying even amidst hardships, while a meaningless life will be a punishment even if it is comfortable. People in all cultures and eras have felt the same type of pleasures and pains but the meaning they have given to them can be different. The life for medieval people were rough. But they believed in the promise of bliss in heaven and so they found meaning in their lives. A meaningful life can be extremely satisfying even in the midst of hardship, whereas a meaningless life is a terrible ordeal no matter how comfortable it is. Because all ages of people in all culture have felt the same type of pleasures and pains.</p> <p>*****</p>			
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