

MOTHER TERESA

ESSAY TYPE QUESTIONS

I. Give a detailed account of the services rendered by Mother Teresa as a humanitarian.

A. Born in 1910 in Albania, Agnes Gonxhe Bojaxhiu, later Mother Teresa, decided at the age of twelve to become a nun and serve God. She learned English and came to India in 1929. However, in 1946 she felt "the call within the call" and decided to leave the convent and help the poor while living among them. She realized that the poor must be aching in body and soul looking for a home, food and health.

Mother Teresa started Missionaries of Charity in 1950 to care for the hungry, the naked, the homeless, the crippled, the blind, the lepers and all those who feel unwanted, unloved and uncared for. In 1952 she opened the first home for the dying and named it Nirmal Hriday. Here the people were offered a beautiful and dignified death and they died like angels. Mother Teresa next opened Shanti Nagar, a home for lepers. She opened similar homes throughout Calcutta. In 1955 she opened Nirmala Shishu Bhavan, a home for orphans and homeless youth. By 1960s, she opened hospitals, orphanages and leper homes all over India. The first overseas home of this type was opened in Venezuela in 1965. By 1970s other similar homes were opened throughout Asia, Africa, Europe and the US.

Mother Teresa started the Missionaries of Charity Brothers in 1963 and a branch of the Sisters in 1976. By 1970s, she became famous throughout the world as a humanitarian and champion of the poor and helpless. Her fame was due not only to her humanitarian services but also to the book *Something Beautiful for God*, written by Malcolm Muggeridge.

For the poor, the homeless, the hopeless, the diseased, the dying, the unloved, the uncared for, the unfed, the unlettered and orphans, she was the mother. Mother Teresa also started the Corpus Christi Movement for Priests in 1981 and the Missionaries of Charity Fathers in 1984. Mother Teresa's Missionaries of Charity continues to expand with an ever-growing number of services. By 2007 it had 450 brothers and 5000 nuns worldwide operating 610 service centers in 123 countries.

No wonder, for all her humanitarian services, Mother Teresa was awarded the Nobel Prize for Peace in 1979, and India's highest civilian honour, the Bharat Ratna, in 1980. She was beatified by Pope John Paul II on 19th October 2003, with the title, Blessed Teresa of Calcutta.

II. Provide a short note on the early life of Mother Teresa.

A. Mother Teresa was born on 26 August 1910. Her original name was Agnes Gonxhe Bojaxhiu. She was the youngest of the children of a family from Shkoder, Albania. Her parents were Nikolle and Drana Bojaxhiu. Her father died when Agnes was only eight years old. Then her mother brought her up as a Roman Catholic. Agnes was fascinated by the stories of the lives of missionaries and service. At the age of twelve she decided to lead a religious life. She left home at the age of eighteen and joined the Sisters of Loreto as a missionary. She never saw her mother and sister again. Agnes first went to Loreto Abbey in Rathfarnham in Ireland to learn English in order to teach school children in India. She arrived in India in 1929 and started working in

Darjeeling. After taking religious vows, she began teaching in the Loreto convent school in Eastern- Calcutta. She was very much disturbed by the poverty all around. The famine of 1943 brought about a sea change in her. On 10 September 1946 she felt 'a call within the call' and decided to leave the convent and help the poor while living among them. She began her missionary service in 1948. She took Indian citizenship and changed her dress pattern. She declared that God wanted her to be a free nun covered with the poverty of the cross, so that she could understand the poverty of others and help them.

III. Give a brief account of the last days of Mother Teresa.

- A. Mother Teresa suffered a heart attack in Rome in 1983 while visiting Pope John Paul II. After a second heart attack in 1989, she received an artificial pacemaker. Mother Teresa had an attack of pneumonia in 1991 while she was in Mexico. Again she had a heart problem. Unable to take care of her missionary work, she offered to resign her position as head of the Missionaries of Charity. But the other nuns rejected her proposal. In April 1996 Mother Teresa fell down and broke her collar bone. In August she suffered from Malaria. To increase her woes, her left heart ventricle failed to function. On 13 March 1997 she stepped down as head of the Missionaries of Charity. She underwent heart surgery but her health was declining. Just nine days after her 87th birthday, Mother Teresa breathed her last on 5 September 1997. The process is on to declare her a saint. Meanwhile she was beatified by Pope John Paul II on 19 October 2003.

1.
HEAVEN'S GATE
PICO IYER

ESSAY TYPE QUESTIONS

I. How does Pico Iyer consider Ladakh Heaven's Gate ?
(OR)

Justify the title, Heaven's Gate.

Pico Iyer considers Ladakh with the highest motorable pass in the world and white snowfields, to be heaven's gate. Even after twenty-five years of travel to the place, Ladakh did not lose its fascination and wonder for the author.

The landscape of the Nubra Valley appeared to be the most pristine and surreal Iyer had ever seen. A huge flat plain land extended up to snowcaps on all sides. At a few places two-storeyed white buildings like fortresses appeared together. They were silent in the midst of apricot trees and willows. Marmots, wild asses and Bactrian asses added romance to the landscape. The sky was so blue that it almost hurt the eyes. The temple, Diskit Gumpa, rose high into the heavens. The Buddhist city on a hill was rich and the chapels were fragrant with centuries of melted yak butter. It was an endless stretch of noiseless valley. The barren mountains and snowcaps gave the impression that it was an unvisited land. However, with barley and wheat irrigated by snow, the lifestyle was still pastoral. This land of blue-skied purity was also one of the most cosmopolitan trading posts in the Himalayas. Ladakh was found to be a compact, otherworldly and highly magical place and a secret treasure.

Ladakh is said to be a test case of what is good as well as what is bad. However, to Iyer Ladakh seemed to be a beautifully un-fallen place next only to the blue-glass shopping malls of modern Lhasa and the global village of pizza joints and guest houses of urban Nepal, and the lonely Bhutan with its new hotels. A senior private secretary of Dalai Lama said that Ladakh was the closest place to Tibet which he might not be able to see again. To him Ladakh was a way to recover something lost and sustain it as a valuable and abiding possession.

Thus Pico Iyer presents Ladakh, the land of high passes, as heaven's gate for its beautiful landscapes, snowfields, temples and blue sky.

II. "So much in Ladakh lives in a different century from the one we know". Elucidate.

A. Leh is the capital of Ladakh. It seems to be a place of paradoxes. Both good things and bad things happen here. It is both traditional and modern.

The main bazaar road of Leh was a crowded and noisy place. Pico Iyer saw women quietly sitting along the sidewalk selling vegetables. Among them he identified the faces from Lhasa, Herat and Samarkand. At the mosque he saw Muslim elders some of whom were Indo-Iranians having blue and green eyes. They claimed their descent from Alexander the Great.

For the entire settlement there were a few dusty and mud-coloured buildings, an abandoned palace and a few temples on boulders and hillside. There were two trade routes. Workers in the best hotels provide only cold water twenty-four hours. There was no street lighting. There were Internet cafes at every corner but they do not work promptly.

The other-worldly and highly magical Ladakh has its secret treasures which are paradoxical to modern civilization and its ills. The traditional temples built on steep hills, the

small Buddhist stupas, and the tree-lined walks out of Leh are things of beauty. As against these wonders, civilization has brought a new restlessness to the people of Ladakh. This restlessness can be seen in Leh's narrow streets, construction cranes, and revving Suzukis. The people may have to abandon their past as a result of civilization. Choegyul Jigmed Wangchuk Namgyal lives in his beautiful apartments in Stok Palace, but he is sad that Leh is chaotic without a plan of development.

Pico Iyer attends the Tse-Chu festival, a great event. He finds mere and girls selling necklaces, statues of the Buddha, mystical scrolls and CDs. These things are for tourists. Many of Ladakh's festivals have been shifted to summer for the enjoyment of foreign tourists. Indeed, foreign tourists bring both good and evil to Ladakh. Sometimes foreigners like Helena Norberg-Hodge make an effort to protect the traditional world of Ladakh.

Pico Iyer considers Ladakh a beautiful and unfallen place. He welcomes Leh's He and She shops, the prayer wheel, the sign outside a pizza shop that says, "Thanks for the visit. God bless you. Take care. Bye-Bye," and the markers "Way 2 Palace." A visit to the Desert Rain Coffee house reveals that Ladakh's teenagers are fashion-conscious. A little away from here, Pico Iyer finds people working in the fields or walking to the temples. Oneday he witnesses a team of people in black robes and a team of people in white robes engaged in a traditional archery competition.

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Thus Ladakh's capital, Leh, is a bundle of paradoxes consisting of good things as well as bad things.

III. Give an account of Tse-Chu festival.

A. Tse-Chu festival is one of the great events of Ladakh calendar. This festival is celebrated in Hemis on a grand scale. Men and Women gather around the temple and sell necklaces and statues of the Buddha, some mystical scions and even CDs. These are not traditional items, but they are meant for the tourist market. Inside the temple's great courtyard masked lamas display meditative movements and present dances representing scenes from the life of Padmasambhava, the eighth-century Indian reformer. Most of the spectators are foreigners. They do not know the meaning of the symbolic dances. Young boys used to attend the festival and make a big party. But now parties are meant only for foreign tourists. Earlier festivals were held in winter when the people of Ladakh had no work in the fields. But now festivals are held in summer for the convenience of foreign tourists. Ladakh has become a test case of what good or what bad the foreign tourists can bring to the place. But by and large, foreign tourists visit Ladakh to witness a self-sustaining traditional world.

IV. Give an account of the services rendered by Helena Norber-Hodge to Ladakh.

A. One of the first Europeans to settle in Leh was Helena Norberg-Hodge. She arrived in Leh in 1975 and set up an ecology centre, a women's alliance and other organizations to protect the unique character of Ladakh. For instance, the women's alliance started a restaurant where only the traditional local food was served although local items were costlier than imported food items. As a result of the efforts of people like Helena Norberg-Hodge, the people understood what was good for them. Therefore everywhere one could see sign boards with the inscription, "Say No to Polythene" and pamphlets asking people to avoid buying products from multinational corporates since they would destroy local economies. Foreigners were asked to follow 'mindful' tourism. At the women's alliance discussions were held everyday on development and

protection of Ladakh's indigenous culture. Thus Helena Norberg-Hodge and other foreign tourists rendered great services to protect the unique culture of Ladakh.

OBJECTIVE TYPE QUESTIONS & ANSWERS

V. Complete the following sentences.

1. The capital of Ladakh is :
A. Leh
2. Indian soldiers were shivering in their white encampments since they were in :
A. Snowfields
3. guiding principle of survival at high altitude is :
A. 'Always have a cheerful attitude.'
4. The landscape behind the Nubra Valley in Ladakh was pristine and :
A. Surreal
5. Pico layer travelled for :
A. twenty-five years
6. The sky almost hurt to look at it because it was :
A. very blue
7. Rising above the slope as if on its way to the heavens was :
A, Diskit Gompa
8. The Buddhist chapels were thick with the smell of centuries of melted :
A. Yak butter
9. The traveller who compared Ladakh to Afghanistan was a Tibetan who lived in :
A. Kabul
10. Journey in Ladakh' was written by :
A. Andrew Harvey
11. The world's last Shangrila is :
A. Ladakh
12. Ladakh means :
A. land of high passes
13. What was still preserved in Ladakh was
A. its pastoral existence
14. Ladakh was for centuries one of the most .-
A.'cosmopolitan trading posts in the Himalayas.
15. The route through which traders transported their goods in Ladakh was called:
A. Silk Road
16. The Muslim elders of Leh having blue or green eyes cthimed their descent from :
A.Alexander the Great
17. Workers in the best hotels of Ladakh boast of
A. 24 hours cold water.-
18. Street lighting in Leh was provided during the administration of
- A. Clinton
19. The temples of Ladakh mock :
A. gravity
20. Foreign tourists brought to Ladakh a new ..
A. restlessness
21. Choegyal Jigmed Wangchuk Namgyal was sad that Ladakh having no development plan was :
A. very chaotic
- 22 One of the great events of the Ladakh calendar was :
A. Tse-Chu festival

23. The necklaces, statues of the Buddha, the mystical scrolls and CDs being sold at the temple of Hemis were aimed at :

A. the tourist market

24. The eighth-century Indian reformer who brought Tantric Buddhism to Tibet was:

A. Padmasambhava

25. Many festivals of Ladakh were shifted from winter to summer for the convenience of:

A. foreign tourists

26. Foreign tourists discovered in Ladakh a traditional world that was ..

A. self-sustaining

27. The European settler who arrived in 1975 in Leh, was . •

A. Helena Norberg-Hodge

28. Helena Norberg-Hodge started many organizations in Leh with a view to :

A. Protecting the uniqueness of Ladakh.

29. At the women's alliance discussions foreign tourists were referred to as part of a :

A. mindless juggernaut

30. At the women's alliance it was charged that foreign tourists were intent on :

A. destroying a long-indigenous culture of Ladakh.

31. Ladakh's teenagers were:

A. fashion-conscious

32. Ladakh helps in getting back something

A. lost

VI. Fill in the blanks in the following sentences with appropriate Prepositions :

1. I could hardly believe that we'd been _____ the Ladakh capital _____ Leh.

A. in, of

2. Now we were _____ what looked like snowfields, ragged prayer flags hanging _____ great boulders.

A. in, with, between.

3. Indian soldiers were shivering _____ their encampments.

A. in

4. We began to edge down _____ a single lane road the Nubra Valley.

A. along, toward.

5. Two Bactrian camels foraged _____ the dunes.

A. in

6. The place I'd always associated _____ blue-skied purity has for centuries been one of the most cosmopolitan trading posts _____ the Himalayas which traders transported silk, indigo, gold and opium.

A. with, in, through.

7. Some of the people not far the large mosque down the street were skull capped Muslim elders and some, I learned, were Indo-Iranians, who trace their blue or green eyes _____ Alexander the Great.

A. from, to.

8. Workers _____ the best hotels boast "24 hours, cold water"

A. _____ in, of.

9. I went one cloudless morning to see the son _____ the last king Ladakh.

A. of, of

10. Development always happens a plan.

A. with

11. Ladakh is something of a test case _ what good as well as bad can be brought travellers.

A. of, by.

12. You are faced signs flying the lampposts Leh.

A. with, from, of.

13. I found myself pushed off the road honking cars.

A. by

VII. Fill in the blanks in the following sentences with appropriate Articles :

1. _____ few minutes earlier, a sikh officer checked my passport at 15,000 feet.

A. a

2. Always have cheerful attitude.

A. a

3. Diskit Gompa rose above slope as if on its way to heavens.

A. the, the.

4. One other traveller appeared, Tibetan who happened to live in Kabul.

A. a

5. Ladakh is often called world's last Shangri-La.

A. the

6. The Indo-Iranians of Ladakh trace their blue or green eyes to Alexander Great.

A. the

7. It was only real settlement in entire region with abandoned palace and temples.

A. the, the, an.

8. So much in Ladakh lives in different century from one we know.

A. a, the

9. At sometime, word has got out that here is remote, unusually undeveloped paradise.

A. the, a.

10. Ladakh is latest secret treasure to dramatize all paradoxes of civilization.

A. the. the.

11. All of us have brought new restlessness to people of Ladakh.

A. a. the.

12. Their future lies in packaging or even abandoning of their past.

A. a. an.

13. When I arrived, I found whole settlement set up around. _ temple.

A. a, the.

14. Ladakhi pointed out that such goods could be aimed only at tourist market.

A. A, the.

15. Masked lamas raised their feet up and down in slow, colourful set of meditative movements.

A. a

16. Many of Ladakh's festivals have now been moved to summer so they can grab foreign audience.

A. the, a.

17. One of first Europeans to settle in Leh, Helena Norberg-Hodge, arrived in 1975

and set up ecology centre.

A. the, an

18. _____ minute I arrived at airport, I was greeted by _____ sign instructing me in _____ commandments of mindful tourism.

A. The, the, a, the.

19. It was part of _____ mindless juggernaut intent on destroying _____ long-cherished culture.

A. _____ a, a.

20. . Even to get to _____ main sight in Leh, _____ ruined nine-story palace that stands on hill above _____ town, you have to walk through _____ warren of filthy lanes and follow "Way 2 Palace" markers chalked up on oil drums and telephone poles.

A. the, the, a, the, a.

21. Ladakh is _____ way to retrieve something lost.

A. a

VIII. Identify Synonyms and Antonyms for the following words :

S.No	Word	Synonym	Antonym
1	Ragged	Torn	Intact
2	Shivering	Trembling	Stable
3.	Impromptu	Extempore	Prepared
4.	Survival	Existence	death
5	Scramble	Crawl	Walk
6	Pristine	Fresh	Spoilt
7	Surreal	Dreamy	Real
8	Extend	Expand	Shorten
9	Emptiness	Vacancy	Fullness
10	Forage	Ravage	Renounce
11	Clamber	Climb	Descend
12	Typical	Peculiar	Common
13	Aromatic	Fragrant	Stinking
14	Suspicion	Doubt	Belief
15	Gather	Collect	Scatter
16	Barren	Dry	Fertile
17	Arrive	Reach	Return
18	Radiant	Bright	Dull
19	Preserve	keep	abandon
20	cosmopolitan	Unprejudiced	Narrow
21	Abandon	Forsake	Preserve
22	Protect	Save	Destroy
23	Different	Unlike	Similar
24	Remote	Distant	Close
25	Paradise	Heaven	Hell
26	Compact	Close	Loose
27	Narrow	Limited	Broad
28	Elegant	Refined	Rugged
29	Chaotic	Disorderly	Systematic
30	Traditional	Conventional	Modern

S.No	Word	Synonym	Antonym
31	Flourish	Prosper	Improves
32	Urbane	Courteous	Unrefined
33	Grab	Capture	Lose
34	Inevitable	Unavoidable	Optional
35	Sustain	Preserve	Destroy
36	Discover	Find	Conceal
37	Unique	Typical	General
38	Avoid	Evade	Accept
39	Indigenous	Local	Alien
40	Isolate	Separate	Include
41	Fluent	Flowing	Stammering
42	Rustic	Rude	Refined
43	Retrieve	Recover	Deprive
44	Contemporary	Simultaneous	Chronological
45	Invigorating	Strengthening	Weakening
46	Believe	Trust	Doubt
47	Sudden	Unexpected	Anticipated
48	Ancient	Bygone	Modern

IX. Provide Question Tags for the following statements

1. Indian soldiers were shivering in their white encampments.

A. Weren't they ?

2. A few minutes earlier, a sikh officer, checking my passport at 15,000 feet while a helicopter whirred above, had suddenly broken into impromptu song.

A. Hadn't he ?

3. Always have a cheerful attitude.

A. Won't you ?

4. The sky was so blue it almost hurt to look at it.

A. Didn't it ?

5. Ladakh, the land of high passes, as its name means, was the one place where this pastoral existence was still preserved.

A. Wasn't it ?

6. Yet what you find when you enter imagined romance is always reality.

A. Isn't it ?

7. So much in Ladakh lives in a different century from the one we know.

A. Doesn't it ?

8. When I look at Leh at this moment, there is no individual thinking of a plan.

A. is there one ?

9. At least 90 percent of the audience members were foreigners, unable to follow any of the symbolic action.

A. Weren't they ?

10. I couldn't help smiling at the "He and She" shops scattered around Leh's market.

A. Could I ?

11. Each side danced before and during the archery competition.

A. Didn't they ?

12. Ladakh is a way to retrieve something lost.

A. Isn't it ?

THE CONNOISSEUR

NERGIS DALAL

I ESSAY TYPE QUESTIONS

I. Sketch the character of Miss Krishna.

A. Miss Krishna was a sixty-five year old spinster. She was living in a tiny cottage on a small annuity left by her mother. Miss Krishna had a younger sister who received all the love and affection of their mother. It seems her early life was a struggle because of poverty.

Miss Krishna gave an impression that she had a passion for beauty. She used to pilfer beautiful things like teacups, spoons, candle holders, wooden statues, silver vases, jade Buddha, jewelled watches and clocks which she securely stored in a number of black trunks. She knew how to work herself into the favour of others. As a credulous woman, the narrator believed her words and took her home for a cup of tea Miss Krishna was all praise for the artistic and glowing cup as well as other things in the house. She cursed her own house as a hovel.

Miss Krishna had many stories to tell. One day she told the author that her house was being distempered and painted, and shifted into the author's house at the narrator's suggestion. She brought a large number of black trunks and said they contained her precious things. These precious things were those pilfered from other houses. Never for once did the narrator suspect her.

Miss Krishna was an irritating guest. She used to ask endless questions, pick up things and distract the narrator. She was also fussy about food. This was unbecoming of a guest. She was also eager to know about the narrator's late husband, their relations and earnings. She was planning to pool up their resources and share the house permanently. The narrator was alarmed by this.

One day finding that the distempering and painting of Miss Krishna's house had been completed a week before, the narrator asked her to go back to her own house. At that time Miss Krishna had been reading the narrator's manuscripts. It was unethical of the guest. The narrator hated the inquisitive nature of Miss Krishna.

Miss Krishna always carried a large leather purse with handles. The purse could accommodate any number of small things without a bulge. One day she opened it and showed to the narrator a coffee cup and saucer in red and gold colour. Later when the narrator visited a friend's house, she came to know the coffee set was pilfered by Miss Krishna out of the friend's twelve sets bought in Paris. Miss Krishna showed to the narrator the other things she had pilfered. Out of her little shop Miss Krishna offered to give a small Burmese box to the narrator but the latter refused to accept it.

The most astonishing thing was that before her death Miss Krishna left everything to the narrator. When the black boxes were opened by Miss Krishna's sister, the narrator found only single pieces of beautiful things, all pilfered ones. Among these pieces, the narrator found her own missing clock and wanted to take it. It is clear that Miss Krishna loved beautiful things. Her sense of beauty was her panacea or remedy for all her ills. Perhaps these things of beauty gave her joy in life.

The story has an air of mystery. Miss Krishna's actions are puzzling. She remains an enigma. No wonder, her sister refers to her as Maya.

II. What, in your opinion, are the salient characteristic features of the narrator of "The Connoisseur" ?

(OR)

The narrator of "The Connoisseur" is a foil to Miss Krishna. Illustrate.

- A. In the short story "The Connoisseur", the narrator and Miss Krishna are presented as a perfect foil to each other. While the narrator is a widow, Miss Krishna is a spinster. Both are living alone. The narrator is an active writer, whereas Miss Krishna is living on a small annuity left by her mother. They meet at an art exhibition and become acquainted to each other.

Miss Krishna is a tactical woman. She knows how to impress people and get the benefits she wants. She also makes people sympathize with her miserable situation. She has many complaints against her mother who was partial to her younger sister. She insists that her life is a continuous struggle because of poverty. She is sad about her coarse bed sheets, uncarpeted floors, pottery cups and plates, and ugly and discarded furniture. She feels envious of the narrator's house and articles in it. She declares that she is starved of beautiful things.

She claims that beauty is the panacea for all her ills.

Compared to Miss Krishna, the narrator is a self-contained, self-satisfied and uncomplaining gentle lady. She keeps herself busily engaged in typing out her writings. She is thoughtful but not talkative like Miss Krishna. However, the narrator feels a sense of sympathy for Miss Krishna and takes her home for tea. But Miss Krishna makes plans to stay there permanently and even to pool their incomes. The narrator, on the other hand, enjoys living alone and making herself comfortable. She has no financial worries. With a few necessary luxuries she makes her life run smoothly.

The narrator takes Miss Krishna to her house out of sympathy only. But Miss Krishna brings a number of black trunks and fills the house with them. She moves about the house, picks small things and asks a number of questions about them, and disturbs the narrator in her work. She even asks unwanted questions about the narrator's late husband, their relations and their earnings. She probes into all matters and irritates the narrator. She even reads her manuscripts though it is unethical.

On the pretext that a thing of beauty is joy forever, Miss Krishna pilfers precious little things from the houses of her hosts. Her black trunks are filled with them. Even her large purse contains pilfered things belonging to others. She shows all her newly pilfered things to the narrator and claims that she bought them very cheaply. The narrator understands that Miss Krishna wants beautiful things only to look at them but not to adorn her house with them or sell them for money. One day she offers to give the narrator a small Burmese box as a gift, but the latter rejects it because she does not accept gifts from anyone, being a self-respecting woman.

The puzzling thing is that before her death, Miss Krishna bequeaths everything to the narrator. When the black trunks are opened, the narrator finds her missing clock among scores of small things. She takes only her clock and leaves the rest to Miss Krishna's sister.

Thus while the narrator is a plain, simple and honest woman, Miss Krishna is a curious, mysterious and enigmatic woman deserving the pseudonym Maya. Perhaps her puzzling character is due to the eccentricity common to ageing spinsters. Miss Krishna is the cross that the narrator bears with as much good humour as possible.

III. Give an account of the beautiful things that Miss Krishna's black trunks and large purse contain.

- A. Miss Krishna has a weakness or passion for beautiful things. They constitute the panacea for all her ills. Since she is not very rich, she cannot buy these things. Therefore she pilfers single and small items from the houses of people known to her. She keeps these items in black trunks. She also carries a large purse to take away tiny things from different houses.

She calls them precious things which include a coffee cup and saucer, a crystal candle-holder, a wooden statue, a silver vase, a tiny jade Buddha, a jewelled watch and a Burmese box. The boxes were opened after Miss Krishna's death. They contain glass, silver, carved figurines, watches, jewellery, monogrammed ice-tongs and spoons, silver trivets, egg-cups, cigarette lighters and fountain pens. There are no sets but only single pieces and everything is small to go into the large purse. There is also the cordless transistorized nine-inch clock of the narrator.

It has been missing for three months. Miss Krishna acquired these articles only to look at them with a sense of beauty. The narrator attributes Miss Krishna's mania for pilfering to a mild eccentricity common to ageing spinsters.

IV . What sort of woman is Miss Krishna's mother in her own words ?

A. Miss Krishna spent all her life looking after her ailing mother. The mother died leaving a small annuity and a tiny cottage for Miss Krishna. The mother, while alive, lavished all her love and affection on Miss Krishna's younger sister leaving the elder sister in the cold. Miss Krishna talked endlessly of her mother, a domineering woman. Miss Krishna had a curious love-hate relationship with her. Miss Krishna looked after her mother very well, but she always preferred the younger daughter. Miss Krishna was always asked to give up things in favour of the younger sister so that she could have a new dress, new shoes and outings with other girls. For ten years after the younger sister's marriage, the mother was thinking and talking about her. For these ten years Miss Krishna and her mother lived a poor life.

SAM PITRODA

ESSAY TYPE QUESTIONS

I. How does Sam Pitroda want to create a new India ?

A. Sam Pitroda's concept of IT is the creation of a new India through a new way of doing things. Pitroda wants IT to question the age-old fundamentals in India and move forward. IT is just not software alone, but the destiny of man as a whole and his development.

Sam Pitroda, known as the father of Indian Telecom revolution, used a telephone only after going to the USA to study Electrical Engineering. Fascinated by his first call, he was determined to set up small rural exchanges and connect all parts of India to one another and to the rest of the world. This, he thought, would bring in revolutionary changes in the communication systems and benefit the common man ultimately.

Sam Pitroda rendered free services for a decade to connect the country. He and his team designed and manufactured 40,000 rural automatic telephone exchanges (RAX) and installed 20 million telephone lines. These exchanges provided toll-free information services. As the mobile and landline telephone numbers were interconnected, great changes took place in the fields of administration, business, education, information media and other fields. He also visualized a countrywide network of thousands of public telephone booths to provide easy access to the people.

Pitroda believed that food, water, shelter and communication are the fundamental components in the process of modernization. He asserted that cent percent literacy, ten million new jobs a year and ten percent growth a year in the economy must be achieved. To ensure this development, people must be trained not to take jobs, but to create jobs.

Accordingly, he created 6,00,000 STD/PCO phone booths and provided employment for a million people, especially physically challenged people, and phone access to a billion people. He made a call to the computer professionals of India to solve the problems of our own country in the areas of governance, commerce, finance, education, health, agriculture, environment, legal issues and employment. His idea was that IT should be used to simplify life and do things without hurdles. Pitroda firmly believes that Mahatma Gandhi's dream of self-sufficient village community can be achieved through IT applications. With a sense of urgency this common agenda must be adopted by all citizens. Then India will forge ahead into a modern nation.

II. Give an account of Sam Pitroda's innovations and contributions in telecom.

A. Soon after his first phone call from the United States of America, Sam Pitroda worked on digital switching technology at GTE Inc., Chicago, USA. After a tenure of ten years in GTE, Pitroda started his own telephone exchange company called Wescom Switching in 1974. Later he sold the company to Rockwell for 10 million dollars. Now he entertained the dream of wiring up India and making it a self-sufficient modern nation. An opportunity came his way to make his dream a reality when Prime Minister Rajiv Gandhi appointed him the Chief Scientific Advisor and asked him to start a Centre for the Development of Telematics (C-DOT).

The centre for Development of Telematics (1984) started exporting telephonic equipment to different countries of the world. Pitroda designed and manufactured 40,000 Rural Automatic Telephone exchanges (RAX) and equipped them with SS7 Intelligent Networking Signaling

Systems. These systems are used to find out if a number is busy or available and to check up the database of telephone numbers. As these systems could also interconnect mobile and landline telephone numbers, significant changes have taken place in administration, business, education, information, media and other fields.

As Chairman of National Technology Mission and India's Telecom Commission, Pitroda brought the telephone to some of the world's most isolated region through small rural exchanges. He visualized thousands of public telephone booths to provide easy access to people. He created 6,00,000 STD/PCO phone booths in every nook and corner of the country. He designed simple devices which display phone numbers, call costs and duration of the call, and generate instant bill.

Pitroda secured over 50 patents for digital switching, synchronization, tone generation, tone receiving and conferencing. He shaped India's telecom policy, telecom legislation and development in the country. The fibre optic mechanism worked out by Pitroda made high-speed connectivity possible. Pitroda hopes that through Internet Community centres, the Internet will become an integral part of the Indian landscape like the STD/ISD booths. The Internet will pave the way for e-governance. He is sure that IT can provide solutions to our problems. To develop telecom infrastructure in third world countries, he founded World Tel in 1995. He is now working on an Electronic Wallet which will have all kinds of cards. This will pave the way for electronic payment system.

Thus through his vision and dynamism, Sam Pitroda invented many devices and made many contributions in telecom so as to take India into modernity and a new age.

III. Give an account of the distinctions and honours that Sam Pitroda received in telecom,

A. Sam Pitroda had the dream of wiring up India through IT and creating a new India. IT is not about software exports or internet access in the strictest sense, but about an entirely new way of doing things. In today's India we are connected to the world. With one call or click, we can create a virtual presence. If there is one man who built the foundation of this revolution in communication systems, it is Sam Pitroda. By virtue of his vision and the telecom technology invented by him, Pitroda is called father of telecom in India.

After gaining mastery over digital switching technology at GTE Inc., Chicago, USA, Pitroda started his own telephone exchange company called Wescom Switching in 1974. Later he sold his company to concentrate on setting up cheap rural exchanges as a part of wiring up India. Prime Minister Rajiv Gandhi made him Chief Scientific Advisor and asked him to start the Centre for the Development of Telematics (C-Dot) in 1984. Sam Pitroda also became Chairman of National Technology Mission and first Chairman of India's Telecom Commission during Rajiv Gandhi's government.

Pitroda secured over 50 patents for digital switching, synchronization, tone generation, tone receiving and conferencing. He was largely responsible for shaping India's telecom policy and telecom legislation and development in the country. The fibre optic mechanism worked out by Pitroda made high-speed connectivity possible. Without Pitroda's vision and the technology of his team, the telecommunication network in India would have been smaller and slower. Through Internet Community Centres, Pitroda made e-governance available in India.

HAVE A DREAM

MARTIN LUTHER KING Jr. ESSAY TYPE QUESTIONS

I. Give an account of the condition of the Negroes in America as described by Martin Luther King.

A. Martin Luther King Jr. addressed the greatest demonstration of Negroes in the history of America at Lincoln Memorial, Washington D.C., on 28 August 1963. In the inspiring address, Martin Luther King focussed on the injustice done to the Negroes of America. In fact, a hundred years ago, Abraham Lincoln signed the Emancipation Proclamation bringing hope to millions of Negro slaves who were subjected to injustice.

However, a hundred years later the Negro still was not free. He was separated from the white society and treated with prejudice. He was made to live in poverty when the entire nation was enjoying material prosperity. He was pushed away and neglected. He was treated as an exile in his own homeland.

A hundred years ago the Constitution was drafted and Independence was declared. It was like a promissory note that guaranteed the rights of life, liberty and pursuit of happiness. But America defaulted. It gave the Negro people a bad cheque and it came back for want of funds. The Negro was denied justice and opportunity. The demonstration was organized to demand freedom and justice. This was urgent. Martin Luther King asked the Negroes not to rest until they achieved their just demands.

The Negroes were subjected to great trials and tribulations. Some of them came fresh from prisons. They faced sufferings and police brutality. Since suffering would finally set them free, he asked them to come out of despair.

II. It How does Martin Luther King exhort the Negroes not to turn back but march ahead

A. After a hundred years of the drafting of the Constitution and declaration of Independence, the condition of the Negroes in America did not improve a bit. They were still subjected to segregation, injustice, captivity, citizenship rights, suffering and despair. However. Martin Luther King asks the Negroes not to cool off Lut continue their struggle.

He made it clear to the Negroes that they should come out of segregation and achieve racial justice. All the children of God must get equal opportunities. From racial injustice they must proceed to brotherhood. It would not be good for America to ignore the urgency of the Negro issue or underestimate it Certainly the Negro discontent would soon yield place to freedom and equality. The struggle had just begun. There would be neither rest nor peace until the demands of the Negroes were fulfilled. The foundations of the nation would be shaken unless the demands were met.

THE CUDDALORE EXPERIENCE

1 ESSAY TYPE QUESTIONS

I. Give an account of the rescue and relief operations undertaken by the Government of Tamil Nadu following the floods and tsunami that ravaged Cuddalore in October and December 2004.

A. Cuddalore experienced unprecedented floods in October and tsunami in December 2004. The damage caused by the disaster was of a great magnitude. However, the district administration initiated relief and rehabilitation operations on a war-footing.

The first thing done was to arrange for a public announcement system. This helped in streamlining the rescue and relief operations and reducing the confusion at the hospitals. A search for the dead and the injured was initiated and public information centers were also set up to provide available information. Food and water were provided to 24,000 evacuees with the help of volunteers and philanthropic agencies. The dead bodies of 618 persons were individually photographed for identification and given a mass burial. This helped in preventing outbreak of diseases.

Most of the relief camps were located in wedding halls. Thirty-eight such centres were set up for the sake of refugees. With perfect co-ordination between authorities and voluntary agencies, food and water were provided to the refugees. Arrangements were made for sanitary work. Medical camps were set up. Cooked food was monitored as a precautionary measure. Sintex tanks were put up in relief centres for immediate supply of water. Immediate steps were taken to restore civic amenities like power and water supply. Also three desalination plants were set up. As many as 107 bore wells were dug and pipelines were provided to ensure water supply to all the temporary shelters. Police patrolling was arranged to prevent thefts and other untoward incidents. Control rooms were set up to ensure speedy Communication of problems and solutions.

As many as 51 habitations were reduced to rubble by the floods and tsunami. Urgent cleaning was necessary to prevent epidemics. Therefore army personnel were pressed into service and within a few days mass cleaning was completed. The relief centers and villages were disinfected with bleaching powder, lime and phenol. Community kitchens were organized to feed 7085 refugees for a month.

An inventory of all donated relief materials was computerized to ensure equitable distribution. Donors were given acknowledgements. Coupon system was evolved for distribution of relief materials. Twenty-three teams of doctors did wonderful service throughout the flood affected area. Training was given to volunteers to counsel mentally traumatized people.

Agricultural land to the extent of 517.7 hectares was rendered saline. Eco-friendly technologies were used to facilitate faster reclamation. Farmers were given enhanced compensation. Dead animals were disposed of and 20,109 animals were vaccinated.

Traumatized children were provided parks and play therapy was given to children by trained volunteers. Special homes were opened for tsunami-affected children for their psychosocial well-being. Temporary shelters with proper amenities were put up to accommodate refugees when they returned.

Thus the administration of Cuddalore undertook effective rescue and relief operations following the floods and tsunami of October and December 2004.

II. Provide a short note on the damage caused by floods and tsunami to Cuddalore in 2004.

A. Cuddalore in Tamil Nadu has always been prone to natural disasters with are more than what the district can cope with. In the summer of 2004 Cuddalore was ravaged by a severe drought, and then floods in October and tsunami in December. They occurred suddenly and the damage was huge. The dead were 618. Livestock loss was 29 lakhs. An area of 517.7 hectares of agricultural land was rendered saline. Property worth rupees 300 crores was destroyed. As many as 97,000 people were affected and thousands were rendered homeless within a few minutes. The area near the coast was reduced to a rubble. Fifty one habitations were badly damaged by the waves. A large number of animals were treated for various illnesses. A large number of people including children were traumatized.

III. Give a brief account of the health services rendered by the district administration of Cuddalore when the district was ravaged by floods and tsunami.

A. The district administration of Cuddalore set up thirty-eight centers for refugees. Food and water were supplied regularly. Sanitary workers were appointed to clean the places on a daily basis. Medical camps were also set up. Teams of doctors visited the camps every day. The cooked food was monitored as a precautionary measure. Villages were cleaned up to control epidemics. Dead bodies of human beings and animals were disposed of. To disinfect relief centers and the ravaged villages, bleaching powder, lime and phenol were used. Twenty- three teams of doctors did wonderful service. They treated 80,117 people with 437 people as in-patients. The doctors also gave 9373 doses of measles and polio vaccine. They further mobilized 17,000 typhoid vaccines. The medical teams organized counseling for the mentally traumatized people including children. Play therapy sessions were specially held for children. Homes were opened for tsunami orphans to provide them psychosocial well-being.

ESSAY TYPE QUESTIONS

I. How does Satyajit Ray justify his observation that film making is a tough business ?

A. According to Satyajit Ray film making is a tough business for various reasons. This is true in the case of Indian films, especially the Bengali films. With sufficient financial support, men and materials, it is easy for Hollywood to make a movie like Spartacus, or for the Soviet Russia to make a movie like War and Peace. They can present battles, orgies, earthquakes, fires, victory processions and other similar scenes.

However, in India epics cannot be shown, because we do not have enough money, market and technology to be able to compete with Hollywood. Therefore we have chosen the intimate type of cinemas. Our cinemas have adopted mood and atmosphere instead of grandeur and spectacle. Though our financial position has improved a little, we still have problems of our own.

If we consider film making from the initial stages, the first problem is finding an effective story, which is viewed as property. It is the director who chooses the story. His choice is based on two considerations. They are, his liking or sympathy for the story and his confidence that the story will make a good film. Here the public view is also important. The director must keep it in mind that if the film does not bring back its cost or capital, his backers will lose faith in him. He will become unwanted and a bad risk. A director may explore new themes, and new aspects of society and human relations, but they will find only a minority public or viewers. Therefore the director must be careful about his budget. Similarly, the director must avoid full-bodied treatment of physical passion. Love scenes in India must be suggestive only in the spirit of established moral conventions.

There are other problems, too. We cannot show a corrupt politician, a corrupt bank clerk with a Gandhi cap on, and an office boss passing comments on an Anglo-Indian. We cannot deviate a bit from a popular classic. Story-wise the director's choices are very limited.

He is in a narrow field. The next problem is finding the suitable casting. We have no agents to scout talent. Even if there are talented people, they do not respond to advertisements. The next problem is shooting. Our studios have crevices on the walls. They are infested by rodents. There are pits in the floors and cameras groan. Electrical power drops.

In spite of all these problems, it is within the powers of the director to make a good film or a bad film. It is exciting to be able to create beauty even in the absence of necessities and comforts.

II. How does lack of money affect film making in India

A. In India we cannot make films like Spartacus of Hollywood and War and Peace of Soviet Russia because we do not have the money as also the market and the know-how. That is the reason why we make intimate cinemas, that is, cinemas of mood and atmosphere rather than those of grandeur and spectacle. Foreign films are made in two years and for these two years they have the necessary publicity. But in India two years is a long time. For most of the time, the director has to be idle for want of funds. Money again affects the story which is considered property. How the public takes the film depends upon the story. If a film does not bring back its cost, the director will be down and out. He must avoid avant-garde films. He must balance his budget. Then there are the problems of casting and shooting. It is true that professional actors are not available for all roles. We cannot have agents and talent scouts. The Indian studios are shabby and inhabited by

rodents. The floors have pits and cameras groan. The shabbiness and lack of facilities and comforts are discouraging. The absence of money and other facilities force the film maker to be economical and inventive.

III. What are the problems of casting in Indian films?

A. In the Indian film making casting has its problems. It is the first step in the process of interpretation. In Indian films some of the roles are pre-cast. The roles are created keeping certain actors and actresses in mind. But there are no professional players for the role of an 80-year old grandfather, Similarly, there are no players for minor roles such as common men, women, children, peasants, shopkeepers, professors, prostitutes and so on. How to find actors for these roles is the question. In most countries there are agents who keep a list of all available extra actors. The director can choose his actors from them. In India there are no such agents and talent-scouts. The deserving people do not respond to advertisements for fear or suspicion of rejection. Those who respond are not suitable for the roles. Therefore the search is made on streets among pedestrians, in race-meets, parties and wedding receptions. Satyajit Ray was lucky in finding the right players for his roles, but the possibility of failure was always around the corner. There is always an acute shortage of good professional actors and actresses of middle age and above. There are roles that can be brought to life only by professionals. Thus casting is always a problem in film making.

OBJECTIVE TYPE QUESTIONS & ANSWERS

IV. Complete the following sentences

1. The business of film –making is:
A. Tough
2. Spartacus is a :
A. Hollywood movie
3. War and Peace is a movie made by:
A. The Soviet Russia
4. The main strengths of foreign films are money , men and :
A. Material
5. In India it is not Possible to produce:
A. Epics
6. In India we cannot produce big films because we do not have money, market and:
A. The know-how

OBAMA

"**A New Beginning**" is the name of a speech delivered by United States President [Barack Obama](#) on 4 June 2009, from the Major Reception Hall at [Cairo University](#) in Egypt. [Al-Azhar University](#) co-hosted the event. The speech honors a promise Obama made during his [presidential campaign](#) to give a major address to Muslims from a Muslim capital during his first few months as president.^[1]

White House Press Secretary [Robert Gibbs](#) indicated that Egypt was chosen because "it is a country that in many ways represents the heart of the Arab world."^[2] Egypt is considered a key player in the [Middle East peace process](#) as well as a major recipient of American military and economic aid. [Reuters](#) reporter Ross Colvin reported that the speech would attempt to mend the United States' relations with the [Muslim world](#), which he wrote were "severely damaged" during the [presidency of George W. Bush](#).^[1]



Background^[edit]

Expectations^[edit]

There was initially some speculation about the speech. "White House advisors said Friday that Obama would not shy away from addressing 'tough issues' in the speech on Thursday at the University of Cairo."^[3] In April and May 2009, the U.S. President had met in succession [King Abdullah II of Jordan](#),^{[4][5]} Israeli Prime Minister [Benjamin Netanyahu](#) and President of the Palestinian National Authority [Mahmoud Abbas](#) to elaborate a peace plan in the Middle East. Arguments and ideas were exchanged during these three meetings, but few details were given about Obama's plan on the Middle East.^[5]

After taking office, Obama stated his support for the creation of a Palestinian state and announced that he would engage in negotiations with [Iran](#). He also declared he opposed [Israeli settlements](#) and wanted to revive peace talks. In an interview to [Al Arabiya](#), few days after his inauguration, Obama declared: "my job to the Muslim world is to communicate that the Americans are not your enemy."^{[6][7]} "White House Spokesman Robert Gibbs stated he will review particular issues of concern, such as [violent extremism](#) and the Israeli-Palestinian conflict and he will discuss new areas for partnership going forward that serve the mutual interests of our people."^[8] The President had planned to mend America's relationship with the Middle East.

Context and preparation^[edit]

President Obama talking with [Benjamin Netanyahu](#) at the [White House](#) on 18 May 2009.

In his inaugural address President Obama reached out to the Muslim World by saying that he seeks "a new way forward, based on mutual interest and mutual respect". He also said he would be willing to "extend a hand" to those "who cling to power through corruption and deceit" if they "are willing to unclench" their fists.^{[9][10][11]} Obama attempted to reach out to Arab leaders by granting his first interview to an Arab cable TV network, Al Arabiya.^[12] On 19 March 2009, Obama continued his outreach to the Muslim world, releasing a New Year's video message to the people and government of Iran. This attempt at outreach was rebuffed by the Iranian leadership.^{[13][14]} President Obama's first trip to a [Muslim majority country](#) occurred on 6–7 April 2009 when he visited Turkey and spoke to the [Grand National Assembly](#).^[15] The speech was well received by many Arab governments.^{[16][17]}

The A New Beginning speech occurred just after Obama met the representatives of both [Israel](#) and the Palestinian Authority. He had previously met King Abdullah on 21 April and Israeli President [Shimon Peres](#) on 5 May.^{[51][18]} There was a meeting between in the White House a Saturday morning in May 2009 between Obama, [Ben Rhodes](#), a deputy national security advisor and Deputy Assistant to President Obama and national-security spokesperson Denis McDonough. In this meeting Obama told Rhodes and McDonough that he intends to deliver a speech to the Muslim World from Egypt's capital Cairo. Obama told his aides that there are tensions between the Muslim world and the West which were rooted in colonialism. He also said that he knows from his personal experience that the West and the Islam are not separate worlds because they share things such as love of God and family. Obama told his aides that these are the things that bind West and Islam together. In the meeting Obama also expressed his desire to have a piece of about Islam contributions in the speech and made sure that the equality of men and women would also be incorporated into the speech.^[19]

On 19 May 2009, he met Netanyahu at the [White House](#), where they discussed the [Israeli–Palestinian conflict](#) and Israel's settlements in the [West Bank](#). While Obama said a two state solution was a priority, Benyamin Netanyahu did not explicitly endorse the creation of Palestinian state. Netanyahu said Israel has the right to continue settlements, whereas Obama called for settlement growth to be frozen. Obama also stated a "range of steps" are still available against Iran, including sanctions, if it continues its nuclear program.^{[20][21]}

Obama also met Mahmoud Abbas on 28 May. Obama reaffirmed his belief in a two-state solution, and stressed that Israel's obligation under a 2003 Middle East peace 'road map' includes stopping settlement growth and ensuring that there is a viable Palestinian state.^{[22][23]}

President Obama talking with [Mahmoud Abbas](#) at the White House on 28 May 2009.

Before Egypt was announced as the speech venue, there was speculation by the media about the location of the address. [Jakarta](#), [Rabat](#), [Amman](#), [Cairo](#), and [Istanbul](#) were all considered likely choices.^[24] [Mohammed Habib](#), the deputy leader of the [Muslim Brotherhood](#), Egypt's largest opposition group, dismissed Obama's trip and said it would be "useless unless it is preceded by real change in the policies of the U.S. administration toward the Arab and Islamic world".^[25] Nevertheless, Obama's administration insisted that at least 10 members of the Muslim Brotherhood be allowed to attend the Cairo speech.^[26]

Cairo University spokeswoman Galila Mukhtar told [The New York Times](#) that "we are very proud to host the president of the United States,"^[27] with spokesman Sami Abdel Aziz adding that the speech would be delivered in the Major Reception Hall. Renovations took place at the college and some final exams were postponed.

Obama's tour [[edit](#)]

U.S. President Barack Obama at Cairo University

On his way to Cairo, Obama stayed overnight at the ranch of [King Abdullah of Saudi Arabia](#) located outside [Riyadh](#). While there, the two leaders discussed peace and economics and Obama continued to prepare his speech to be given at Cairo University the next day.^[28]

On 4 June, before delivering the speech, Obama led talks with Egyptian President [Hosni Mubarak](#) at [Koubbeh Palace](#). The U.S. President said about the talks: "We discussed the situation between Israel and the Palestinians. We discussed how we can move forward in a constructive way that brings about peace and prosperity for all people in the region."^[29] He said the US was committed to working in partnership with countries in the Middle East. The President later visited the [Sultan Hassan Mosque](#), before going to Cairo University.

After the speech, Obama continued his tour with a visit to [Buchenwald concentration camp](#) to pay homage to the victims of [the Holocaust](#). He met German Chancellor [Angela Merkel](#) at [Dresden](#) on 5 June.^{[30][31][32]}

Speech^[edit]

Video of the speech

Obama's speech called for improved mutual understanding and relations between the Islamic world and the West and said both should do more to confront violent [extremism](#).^[33] However, it was Obama's call for peace between [Israel](#) and [Palestinians](#) that cut the highest profile. Obama reaffirmed America's alliance with Israel, calling their mutual bond "unbreakable", but also described Palestinian statelessness as "intolerable" and recognizing their aspirations for statehood and dignity as legitimate—just as legitimate as Israel's desire for a Jewish homeland.^[33]

Obama's speech was divided into seven parts: violent extremism, the Israeli/Palestinian dispute, [nuclear weapons](#) (with a reference to Iran), democracy, [religious freedom](#), [rights of women](#), and [economic development](#).

The president opened his speech seeking a common ground between Muslims and the United States. He quoted from the [Quran](#), "Be conscious of God and always speak the truth."^[34] Obama described [Muslim contributions to Western civilization](#), citing [the founding of algebra](#), the [development of navigational tools](#), the [invention of the fountain pen](#), and the influence of [Islamic architecture](#). He described his own personal experiences with Islam, including having Muslim family members, growing up in [Indonesia](#), a majority-Muslim country and hearing "the call of the [azaan](#)", and working "in Chicago communities where many found dignity and peace in their Muslim faith". He also listed several of the United States' connections to Islam, including [Morocco](#) being the first country to recognize the United States, [American Muslim](#) sportsmen (such as [Muhammad Ali](#) and [Kareem Abdul-Jabbar](#)) and civil rights leaders (such as [Malcolm X](#)), the Nobel Prize winner [Ahmed Zewail](#), the [Bangladeshi American](#) architect-engineer [Fazlur Khan](#) who designed the [Sears Tower](#),^[35] the election of [Keith Ellison](#) as the U.S.'s first Muslim congressman, and the presence of over 1,200 mosques in the U.S.

On the subject of the [Iraq War](#), Obama stated, "Although I believe that the Iraqi people are ultimately better off without the tyranny of [Saddam Hussein](#), I also believe that events in Iraq have reminded America of the need to use diplomacy and build international consensus to resolve our problems whenever possible." He also promised to "remove combat troops from Iraqi cities by July, and to remove all of our troops from Iraq by 2012".

During the "nuclear weapons" portion of the speech, Obama stated, "In the middle of the Cold War, the United States played a role in the overthrow of a democratically elected Iranian government." It was the first acknowledgement by a U.S. President of the United States government's involvement in the [1953 Iranian coup d'état](#);^[36] although then-Secretary of State [Madeleine Albright](#) had acknowledged it as well in a speech in 2000.^[37]

About democracy, Obama stated that, though "America does not presume to know what is best for everyone", "I do have an unyielding belief that all people yearn for certain things: the ability to speak your mind and have a say in how you are governed; confidence in the rule of law and the equal administration of justice; government that is transparent and doesn't steal from the people; the freedom to live as you choose." He called such freedoms "human rights".^[38]

On economic development, Obama described several new funds, scholarship programs and partnerships to support education, technological development and better health care in Muslim-majority countries.

Reaction^[edit]

The speech was highly anticipated and generally acclaimed by the Muslim world.^[citation needed] However, some Muslims criticized it, both before and after it was delivered.^[citation needed]

Pre-speech^[edit]

On 3 June, [Al-Qaeda](#) released a video in which [Osama Bin Laden](#) strongly criticized Obama's foreign policy in the Middle East. He said that Barack Obama "has followed the steps of his predecessor in antagonising Muslims ... and laying the foundation for long wars". He also added that "Obama and his administration have sowed new seeds of hatred against America."^[39] One day before, a video of Al-Qaeda number two [Ayman al-Zawahiri](#) was posted to extremist websites, in which the leader criticized Obama's policy, declaring "his bloody messages were received and are still being received by Muslims, and they will not be concealed by public relations campaigns or by farcical visits or elegant words."^[40]

President Obama was also criticized by [Ayatollah Ali Khamenei](#), who delivered a speech to mark the 20th anniversary of the death of Ayatollah [Ruhollah Khomeini](#) a few hours before Barack Obama's speech. Ayatollah Khamenei commented on the pending U.S. President's speech declaring: "The nations of this part of the world ... deeply hate America. Even if they give sweet and beautiful [speeches] to the Muslim nation that will not create change. Action is needed."^[41]

Post-speech^[edit]

4 June 2009 – after his speech *A New Beginning*, Obama participates in a roundtable interview with among others [Jamal Khashoggi](#), [Bambang Harymurti](#) and [Nahum Barnea](#).

[Palestinian Authority](#) President [Mahmoud Abbas](#) described the speech as "clear and frank... an innovative political step". [Hamas](#) spokesman Fawzi Barhum also welcomed the speech, saying "It had many contradictions, all the while reflecting tangible change."^[42] However, another [Hamas](#) spokesman, [Ayman Taha](#), remarked after the speech that Obama is "no different" from [George W. Bush](#). [Amr Moussa](#), head of the [Arab League](#), hailed the speech, saying it "was balanced and offered a new vision of rapprochement regarding relations with Islamic states".^[43]

[Israeli Defense Minister Ehud Barak](#) said the speech was a "direct, significant and brave appeal in which President Obama elucidated his vision and important universal principles, which he wishes to share with the Muslim world". [Israeli President Shimon Peres](#) said the speech was "full of vision, a brave speech demanding a commitment to hard work on all sides involved in the promotion of the peace process in the Middle East.... The idea of peace was born in the Middle East as the basis of the three monotheistic religions – Christianity, Judaism and Islam – and the sons of Abraham must join hands in order to take on this challenge together, a sustainable peace in the Middle East." Other government officials criticized the speech for what they saw as glossing over [Palestinian terrorism](#).^[44] Science and Technology Minister [Daniel Hershkowitz](#) said, "Obama completely overlooked that fact that the Palestinians have yet to abandon terror. The Israeli government is not some overlapping excess of the US administration."^[45]

[Javier Solana](#), [European Union Common Foreign and Security Policy](#) chief, praised the speech saying "It was a remarkable speech, a speech that without any doubt is going to open a new page in the relation with the Arab-Muslim world and I hope in the problems we have in so many theatres in the region."^[43] [United Nations Secretary General Ban Ki-moon](#) spoke of "the opening of a new chapter in relations between the United States and the Islamic world".^[42] The [Vatican](#) also welcomed the speech, saying it "went beyond political formulas, evoking concrete common interests in the name of a common humanity".^[46]

A Pakistan [Foreign Office](#) spokesman praised and backed the speech saying, "We feel encouraged by President Obama's remarks on Palestine and Israel. It has been a long standing demand of Pakistan that the two-nation theory is the only way forward out of the Middle East crisis". He further went on to say, "We see this visit as a very positive step on the part of US because over the years there has been proverbial chasm between the Western and Islamic world. So this visit will be useful in bridging gaps between the Muslim and the Western world."^[47] An [Iraqi government](#) spokesperson stated that the speech made a "positive direction" towards international dialogue.^[42]

[Hezbollah](#) political figure [Hassan Fadlallah](#) remarked, "[t]he Islamic and Arab world does not need lectures".^[48] [Ayatollah Ali Khamenei](#), the [Supreme Leader](#) of [Iran](#), later made an address that did not mention Obama's speech directly, but he said, "[t]he new US government seeks to transform this image. I say firmly, that this will not be achieved by talking, speech and slogans". Iraqi [Shiite](#) cleric [Mogtada al-Sadr](#) also criticized it.^[42]

According to journalist Richard Spencer, most commentators in the Arab press welcomed Obama's speech, hoping it would lay the ground for concrete action.^[49]^[better source needed] [Christiane Amanpour](#) of [CNN](#) has also described the Muslim world's general reaction as very favorable and supportive.^[50]^[better source needed] Many [Muslim clerics](#) in Indonesia, such as those in the [Indonesian Ulama Council](#), praised the speech and stated that it reflected America's good intentions towards Muslims. Salahuddin Wahid, an influential cleric, expressed hope that it would not be just words, but rather followed by "concrete steps".^[51] An Egyptian [Salafi](#) scholar responded positively to Obama's address and used it as an opportunity to explain the link between Islamic civilisation, European civilisation and America, and Islamic principles.^[52]

Some Arab commentators had a more negative response. [Rami Khouri](#), the editor of [The Daily Star](#) and director of the Issam Fares Institute at the [American University of Beirut](#), argued that Obama gave "a lot of good, positive vibes" but, ultimately, it "was only rhetoric". He referred to what he saw as the hypocrisy of Obama praising human rights after meeting with Egyptian and Saudi leaders who have suppressed those same rights. He stated that the Muslim world is still waiting for Obama's words to "translate" into real policy. [Al Jazeera](#) bureau chief Abderrahim Foukara made similar remarks, saying, "he talked about Palestinians killing Israelis, but he didn't talk a lot about Israelis killing Palestinians, especially in the context of the latest Israeli war on Gaza." Foukara also said, "he's come to us with his message of peace, but there are U.S. forces in Afghanistan and Pakistan, and there are civilians being killed there by American forces."^[53]^[better source needed]

The fact that Obama never mentioned the word "terrorism" or "terror" was positively interpreted by many in the Muslim street, given that many of them see a '[war on terror](#)' interchangeably as a '[war on Islam](#)'. [American conservatives](#) also picked up on this and argued that it weakened Obama's overall message.^[50]^[better source needed] [House Republican](#) leader [John Boehner](#) also commented after the speech that Obama "seemed to place equal blame on the Israelis and the Palestinians.... I have concerns about that because Hamas is a terrorist organisation". As well, he said, "[w]here he continues to say he will sit down with the Iranians without any preconditions, I just think that that puts us in a position where America looks weak in the eyes of their rulers."^[43]

[CNN pundit](#) [David Gergen](#) argued that while, in his view, Obama has wrongly apologized for American actions before, he did not do so here and conservative criticisms are unfounded.^[50]^[better source needed] [Independent Senator](#) [Joseph Lieberman](#) lauded the speech and went on to remark, "Obama is off to a very, very good start in a very difficult time in our nation's history."^[54] A spokesman for [Human Rights Watch](#) stated that "there were many things that were commendable ... but it is disappointing that when he talked about democracy in the Muslim world he wasn't more specific about some of the problems." He also stated that Obama refrained from talking about what the spokesman saw as the suppression of dissidents in Egypt.^[43]

Political effects^[edit]

Following the speech, Essam Derbala, a leader of the Egyptian [Islamist](#) group [al-Gama'a al-Islamiyya](#), called for [Taliban](#) and [Al-Qaeda](#) to halt attacks on U.S. civilians and to consider the "opening" offered by Obama. He added that the organizations should also open up to talks with the United States. Egypt's [Muslim Brotherhood](#) dismissed the speech as being a [public relations](#) effort.^[55]

Three days after the speech, a strengthening of the pro-Western coalition in the [Lebanese general election](#) with a loss for [Hezbollah](#) was perceived by some foreign policy analysts to be at least in part due to Obama's speech.^[56] Several others stated that the speech played only a minor role compared to domestic events such as a last-minute appeal by Lebanon's Maronite patriarch asking Christians to vote against Hezbollah. For example, Lydia Khalil of the [Council on Foreign Relations](#) commented that "[i]t is too soon to tell what the ultimate Obama effect will be."^[57]

Israeli Prime Minister [Benjamin Netanyahu](#) immediately called a special government meeting after Obama finished his address. [Yedioth Ahronoth](#) has stated that the address' words "resonated through Jerusalem's corridors".^[45] On 14 June, [Netanyahu](#) gave a [speech at Bar-Ilan University](#) in which he endorsed, for the first time, a [two-state solution](#) for Israelis and Palestinians; the speech was widely seen as a response to Obama's speech.^[58] In a rejoinder to Obama's mentioning of the founding of Israel in the context of [the Holocaust](#), Netanyahu remarked, "[t]here are those who say that if the Holocaust had not occurred, the State of Israel would never have been established. But I say that if the State of Israel would have been established earlier, the Holocaust would not have occurred."^[59] Netanyahu stated that he would accept a [Palestinian state](#) if [Jerusalem](#) were to remain [the united capital of Israel](#), the Palestinians would have no army, and the Palestinians would give up their demand for a [right of return](#). He also stated that [existing Jewish settlements](#) in the [West Bank](#) will expand while their permanent status is up to further negotiation. The overture was quickly rejected by Palestinian leaders such as [Hamas](#) spokesman [Sami Abu Zuhri](#), who called the speech "racist".^[58]

According to the [San Francisco Chronicle](#), the speech may have played some role in the [June 2009 Iranian Presidential election](#) between [President Mahmoud Ahmadinejad](#) and his rival [Mir Hossein Mousavi](#), spurring on reformist [public opinion](#). The paper also stated that the [Obama administration](#) would probably be loath to talk about this publicly in fear of sparking an Iranian backlash.^[57] About a week later, some unnamed Obama administration officials did make that case to the [Washington Post](#).^[60]

Follow-up speeches and legacy^[edit]

A follow-up to the New Beginning speech was delivered by Barack Obama on 9 November 2010 at the [University of Indonesia](#) in [Indonesia](#).^{[61][62]} The US President told the students at the university: "We can choose to be defined by our differences, and give in to a future of suspicion and mistrust. Or we can choose to do the hard work of forging common ground, and commit ourselves to the steady pursuit of progress."^[62] A second follow up speech, in which the same advisers who were involved like the New Beginning speech had a say,^[63] was delivered by US President Obama on 19 May 2011 at the US State Department in the wake of the [Arab Spring](#) uprisings in the Middle East.^[64] The speech was dubbed by John Esposito, Professor of religion, international affairs and Islamic studies at the Prince Alwaleed bin Talal Center for Muslim-Christian Understanding, [Georgetown University](#) as a good start in improving U.S. – Muslim World relations, but "as post Cairo so today, many will now be expecting bold and decisive policies and actions that turn the administration's rhetoric into reality."^[65]

In 2016 Obama stated in an interview with *The Atlantic* that he tried with his speech to persuade Muslims to more closely examine the roots of their unhappiness and acknowledged he didn't succeed in this goal. "My argument was this: Let's all stop pretending that the cause of the Middle East's problems is Israel. We want to work to help achieve statehood and dignity for the Palestinians, but I was hoping that my speech could trigger a discussion, could create space for Muslims to address the real problems they are confronting—problems of governance, and the fact

that some currents of Islam have not gone through a reformation that would help people adapt their religious doctrines to modernity. My thought was, I would communicate that the U.S. is not standing in the way of this progress, that we would help, in whatever way possible, to advance the goals of a practical, successful Arab agenda that provided a better life for ordinary people."^[66]