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**Prose**

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**Poetry**

1. Human Family : Maya Angelou
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**One Act Play**

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# Prose- Lesson-1: *Decolonising the Mind* by Ngũgĩ wa Thiong'o

(Prose Lesson – Composite Sanskrit and English Paper)

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## About the Author:

- Ngũgĩ wa Thiong'o is a renowned Kenyan writer and postcolonial theorist.
- He was born in **1938** in Kenya, East Africa.
- He writes novels, plays, essays, and short stories in both **English and Gikuyu** (his mother tongue).
- He is known for **rejecting English** and choosing to write in African languages.
- He is a powerful voice against **cultural and linguistic colonisation**.

## Context of the Lesson:

- This lesson is taken from his famous essay collection "**Decolonising the Mind: The Politics of Language in African Literature**".
- It deals with the impact of colonialism on **language, education, culture, and identity**.
- Written after years of personal experience in colonial education.

## Theme of the Lesson:

- **Language and Culture are inseparable.**
- **Colonial education** destroyed African pride and identity by **imposing English** and **suppressing native languages**.
- He calls for a return to **indigenous languages** as a means of **mental freedom and cultural pride**.

## Key Points:

1. **Language as Culture:**
  - Language is not just words; it reflects a community's **beliefs, traditions, wisdom, and way of thinking**.
  - Through songs, stories, and proverbs, people pass on their culture.
2. **Colonial Strategy:**
  - Colonial rulers used **language as a weapon**.
  - They **forced English education**, banned local languages in schools.
  - This made African children feel **inferior** about their mother tongues.
3. **Mental Colonisation:**
  - Students who spoke their native language were **punished**.
  - Slowly, they began to believe that **English is superior** and their own languages are useless.
  - This led to **loss of confidence** in their own culture.
4. **Language and Identity:**
  - If you lose your language, you **lose your identity**.
  - Africans began to think, speak, and even dream in the coloniser's language.
  - Their own languages became **"foreign" to them**.

#### 5. Call for Change:

- Ngũgĩ urges African writers and thinkers to **write in their own languages**.
- **Decolonising the mind** means removing the **foreign control** over your thoughts and creativity.
- **True independence** is only possible through **linguistic and cultural freedom**.

#### Important Quotations (Simplified):

“Language, any language, has a dual character: it is both a means of communication and a carrier of culture.”

“The bullet was the means of the physical subjugation. Language was the means of the spiritual subjugation.”

#### Moral / Message:

- **Respect your language and culture.**
- **Do not blindly follow foreign systems** that destroy your roots.
- **True education should make you proud of who you are**, not ashamed.
- Even in India, we must value our **mother tongues and classical languages** like **Sanskrit, Telugu**, etc

### QUESTIONS

**Q1. How does Ngũgĩ describe the role of language in shaping identity and culture?**

#### Answer:

Ngũgĩ wa Thiong’o emphasises that language is not only a medium of communication but also a carrier of culture, values, and collective identity. According to him, the stories, songs, proverbs, and traditions of a community are preserved and passed on through language. When colonial education systems imposed English and banned native languages, they damaged the cultural identity of African people. Children grew up alienated from their roots, as they were forced to think and express themselves in a foreign language. Ngũgĩ argues that to reclaim one’s identity and culture, it is essential to revive and use indigenous languages in education and literature. For him, **language is the soul of a culture**, and protecting it means preserving the dignity and history of a people.

## **Q2. How did colonial education systems impact African languages and cultures, according to Ngũgĩ?**

**Answer:**

Ngũgĩ explains that colonial education systems were designed to create a class of people who would admire the coloniser's language and culture while looking down upon their own. African children were punished for speaking their mother tongues in schools. This led to a sense of shame and inferiority regarding their native languages. As a result, they began to associate English with intelligence and success, and their own languages with backwardness. This strategy ensured that colonial rule continued in the minds of people even after political independence. The cultural and linguistic disconnect created by colonial education deeply affected African societies. Ngũgĩ calls for the decolonisation of the mind by promoting education in native languages to reconnect people with their heritage and restore cultural pride.

## **Q3: What role did punishment play in language suppression?**

**Answer:**

In *Decolonising the Mind*, Ngũgĩ wa Thiong'o explains that **punishment was a powerful tool** used by colonial systems to **suppress African languages**. In schools, children were **beaten or shamed** for speaking their mother tongues, even during break time. This created a sense of **fear and inferiority** about their native languages. Over time, students started to **associate English with success and intelligence**, while their own languages felt backward and low. This strategy not only silenced native languages but also caused a **deep psychological impact**, leading to **loss of cultural identity and pride**. Punishment thus played a key role in enforcing **linguistic control and mental colonisation**.

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## Lesson-2: *Chief Seattle's Speech* (Prose Lesson – Composite Sanskrit and English Paper)

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### About the Speaker:

- **Chief Seattle** (1786–1866) was a respected Native American leader of the **Suquamish and Duwamish tribes** in the Pacific Northwest of the United States.
- Known for his wisdom, spirituality, and deep connection with nature.
- This speech was delivered in **1854**, in response to the proposal of the **American government to buy Native American land**.
- The speech reflects **environmental ethics, cultural dignity, and spiritual values**.

### Context of the Lesson:

- A powerful message from an indigenous leader to the white settlers.
- Expresses pain over the **loss of land, culture, and traditions**.
- Warns against destroying **Mother Nature**, which Native people worshipped and lived in harmony with.
- Though not fully preserved in original form, the **spirit of the speech lives on** as a symbol of **ecological wisdom**.

### Theme of the Lesson:

- **Respect for Nature** – Earth is sacred, not a commodity.
- **Indigenous Values vs. Western Materialism** – Native life is simple, spiritual, and eco-friendly.
- **Spiritual Connection** – Rivers, trees, animals are all part of the human spirit.
- **Warning against Greed and Exploitation**.

### Key Points:

1. **Earth is Sacred:**
  - Land, rivers, forests are not just resources but **relatives** of the Native people.
  - Selling land is like selling one's mother.
2. **Unity of Nature and Humans:**
  - Every part of the environment is **connected** to human life.
  - What happens to nature, happens to man.
3. **Respect for Ancestors:**
  - The land holds the **spirits of their ancestors**.
  - The past is not forgotten; it lives through the natural world.
4. **Critique of White Man's Greed:**
  - The settlers see land as **private property**, to be bought and sold.
  - Chief Seattle sees this attitude as **dangerous and disrespectful** to the Earth.
5. **Message of Universal Brotherhood:**
  - Though the red man and the white man differ, all are **children of the same Creator**.
  - He calls for **peaceful coexistence**, even amidst sorrow.

### Message/Moral:

- **Live in harmony with nature.**
- **Do not pollute or destroy the environment.**
- **Material progress without spiritual wisdom is dangerous.**
- **Every tree, stone, river is alive and deserves reverence.**

### QUESTIONS

**Q1. Discuss how Chief Seattle's speech reflects environmental and ecological concerns.**

#### **Answer:**

Chief Seattle's speech is a powerful expression of environmental awareness and respect for nature. He believed that land, rivers, trees, and animals are sacred and should not be treated as property. Unlike the white settlers who viewed land as something to buy and sell, Chief Seattle regarded Earth as a living mother who nurtures all beings. He warns that harming nature will lead to the downfall of humanity because all things are connected in the web of life. He also speaks of the spirits of ancestors living in the land, adding a spiritual dimension to environmental protection. His message is clear: **if we do not live in harmony with nature, we will face destruction.** This speech, though old, continues to inspire ecological consciousness in today's world of climate change and environmental damage.

**Q2. What contrast does Chief Seattle draw between his people and the White settlers?**

#### **Answer:**

Chief Seattle draws a deep contrast between the values of the Native American tribes and those of the white settlers. He says that his people live in **harmony with nature**, treating the land as sacred and spiritual. For them, the environment is a part of their family. In contrast, the white settlers see land as **private property**, to be bought, sold, and exploited for profit. While Native people believe that the Earth cannot belong to anyone, the settlers act as if they can own rivers, trees, and skies. Chief Seattle also points out the **spiritual emptiness** in the white man's lifestyle, which focuses more on **material wealth than emotional or spiritual well-being.** He warns that without respecting the natural world, the settlers will face consequences. This contrast highlights the importance of humility, reverence, and sustainability.

**Q3: How does Chief Seattle show spiritual connection with nature?**

#### **Answer:**

Chief Seattle expresses a deep **spiritual bond** with nature throughout his speech. He says that **every part of the Earth is sacred** to his people—rivers, trees, wind, and sky. These are not just physical things but are filled with **spiritual meaning and memories.** He believes that the **souls of ancestors** live in the land, and the Earth is **alive with their presence.** For Chief Seattle, **nature and human beings are one**—not separate. He compares Earth to a **mother**, and harming nature is like harming one's own family. This spiritual view reflects how his people **live in harmony** with nature and **respect its sacredness**, unlike the white settlers who treat land as property.

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## Poetry -1: "Human Family" – By Maya Angelou

### Full Text of the Poem

I note the obvious differences  
in the human family.  
Some of us are serious,  
some thrive on comedy.

Some declare their lives are lived  
as true profundity,  
and others claim they really live  
the real reality.

The variety of our skin tones  
can confuse, bemuse, delight,  
brown and pink and beige and purple,  
tan and blue and white.

I've sailed upon the seven seas  
and stopped in every land,  
I've seen the wonders of the world  
not yet one common man.

I know ten thousand women  
called Jane and Mary Jane,  
but I've not seen any two  
who really were the same.

Mirror twins are different  
although their features jibe,  
and lovers think quite different thoughts  
while lying side by side.

We love and lose in China,  
we weep on England's moors,  
and laugh and moan in Guinea,  
and thrive on Spanish shores.

We seek success in Finland,  
are born and die in Maine.  
In minor ways we differ,  
in major we're the same.

I note the obvious differences  
between each sort and type,  
but we are more alike, my friends,  
than we are unlike.

We are more alike, my friends,  
than we are unlike.  
We are more alike, my friends,  
than we are unlike.

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### General Notes:

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### About the Poet:

- **Maya Angelou (1928–2014)** – an African-American poet, writer, and civil rights activist.
- Famous for writing on **identity, equality, race, and human dignity**.
- Known for her **autobiography** *I Know Why the Caged Bird Sings*.
- Voice of the **marginalised, the oppressed, and the hopeful**.

### Context of the Poem:

- Written to celebrate **human diversity and unity**.
- Appeared in the mid-1990s and later used in a **United Nations campaign**.
- Calls for peace and harmony across racial, cultural, and geographical boundaries.

### Theme of the Poem:

- **Unity in Diversity** – Though we look different, we are emotionally and spiritually the same.
- **Human Connection** – Feelings like love, laughter, sorrow, and hope unite all.
- **Equality and Brotherhood** – Across nations, people face similar experiences.
- **Acceptance** – Emphasises respecting differences without discrimination.

### Key Points:

1. **Physical Differences:**
  - People differ in appearance: skin colour, features, habits.
  - These differences are external, not essential.
2. **Common Humanity:**
  - Inner emotions and life experiences are shared across the world.
  - Birth, death, success, failure, love, and grief – all are universal.
3. **Poetic Repetition:**
  - The line “**We are more alike, my friends, than we are unlike**” is repeated to highlight the central message.
4. **Global Vision:**
  - From China to Guinea, England to Spain – people live different lives, but share the **same emotions**.

## 5. Spiritual Message:

- Teaches **compassion, empathy, and universal brotherhood.**

### Poetic Devices Used:

- **Repetition** – For emphasis on similarity.
- **Contrast** – Between outer diversity and inner similarity.
- **Imagery** – Describes people from different places and colours.
- **Tone** – Optimistic, inclusive, warm.

### Message/Moral:

- Embrace **unity in diversity.**
- Avoid **racism, discrimination, and prejudice.**
- Realise that all human beings are part of **one family.**
- Differences make us interesting, not divided.

## QUESTIONS

### Q1. Discuss how *Human Family* promotes global harmony and acceptance.

#### Answer:

Maya Angelou's poem *Human Family* celebrates the beauty of diversity while highlighting the deep emotional similarities shared by all human beings. The poet observes how people may differ in appearance, lifestyle, and location, but their feelings—like love, joy, sorrow, and hope—are the same everywhere. Whether people live in China, England, or Spain, they laugh, cry, and dream alike. Through the repeated line “**We are more alike, my friends, than we are unlike,**” Maya Angelou sends a strong message of unity and acceptance. The poem promotes global harmony by urging us to respect and embrace each other's differences, seeing them as strengths rather than divisions. In a world often divided by race, religion, and region, this poem becomes a **universal call for peace and brotherhood.**

### Q2. What poetic devices (such as repetition, contrast, or imagery) does Angelou use to enhance her message?

#### Answer:

Maya Angelou uses several poetic devices in *Human Family* to make her message powerful and memorable. The most striking device is **repetition**—the line “**We are more alike, my friends, than we are unlike**” is repeated thrice to reinforce the central theme of unity. She also uses **contrast**, pointing out physical and cultural differences, but then showing how emotional experiences remain the same across the world. **Imagery** is used to paint pictures of people from different lands and colours—“brown and pink and beige and purple.” This helps readers visualise the variety of human life. The **tone** is positive and inclusive, creating a warm and accepting feeling. These devices together make the poem both artistic and meaningful, appealing to readers of all backgrounds.

**Q3: How does Maya Angelou use global imagery?**

**Answer:**

Maya Angelou uses **global imagery** to show that people across the world, though different in appearance, are **emotionally the same**. She mentions people from **China, England, Guinea, Spain, and Finland**, describing how they **laugh, cry, love, and suffer** alike. She uses words like “brown and pink and beige and purple” to highlight **diversity of skin tones**, yet reminds us that such differences are **only surface-level**. By referring to various lands and people, she creates a **universal picture of humanity**. Her imagery connects us all in a **common bond of emotions**, making us realise that we are “**more alike than unlike.**”

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## Poem – 2: "Ode to Autumn" - By John Keats (1795–1821)

### Text of the Poem

#### I

Season of mists and mellow fruitfulness,  
Close bosom-friend of the maturing sun;  
Conspiring with him how to load and bless  
With fruit the vines that round the thatch-eves run;  
To bend with apples the moss'd cottage-trees,  
And fill all fruit with ripeness to the core;  
To swell the gourd, and plump the hazel shells  
With a sweet kernel; to set budding more,  
And still more, later flowers for the bees,  
Until they think warm days will never cease,  
For Summer has o'er-brimm'd their clammy cells.

#### II

Who hath not seen thee oft amid thy store?  
Sometimes whoever seeks abroad may find  
Thee sitting careless on a granary floor,  
Thy hair soft-lifted by the winnowing wind;  
Or on a half-reap'd furrow sound asleep,  
Drowsed with the fume of poppies, while thy hook  
Spares the next swath and all its twined flowers:  
And sometimes like a gleaner thou dost keep  
Steady thy laden head across a brook;  
Or by a cider-press, with patient look,  
Thou watchest the last oozy hours by hours.

#### III

Where are the songs of Spring? Ay, where are they?  
Think not of them, thou hast thy music too,—  
While barred clouds bloom the soft-dying day,  
And touch the stubble-plains with rosy hue;  
Then in a wailful choir the small gnats mourn  
Among the river shallows, borne aloft  
Or sinking as the light wind lives or dies;  
And full-grown lambs loud bleat from hilly bourn;  
Hedge-cricket sing; and now with treble soft  
The red-breast whistles from a garden-croft;  
And gathering swallows twitter in the skies.

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## General Notes:

### About the Poet:

- **John Keats (1795–1821)** – one of the greatest Romantic poets from England.
- Known for his love of **beauty, nature, and imagination**.
- His poetry is rich in **sensory imagery and classical references**.
- Died young, but left a powerful legacy of poems like *Ode to a Nightingale*, *Ode on a Grecian Urn*, and *Ode to Autumn*.

### Context of the Poem:

- Written in **September 1819**, while Keats was walking in the countryside.
- *Ode to Autumn* is the **last and most perfect** of his odes.
- A celebration of **autumn** as a season of **ripeness, rest, and quiet beauty**.
- Reflects a **philosophical calmness**, unlike the more emotional odes he wrote earlier.

### Theme of the Poem:

- **Celebration of Nature’s Cycle** – especially the fullness and beauty of autumn.
- **Time and Transience** – Everything changes with time; each season has its own charm.
- **Contentment and Acceptance** – Autumn may signal the end of life (year), but it is still full and meaningful.
- **Silent Music of Nature** – No need for spring’s birdsongs; autumn has its own soft music.

### Key Points:

1. **Stanza 1 – Fruits and Ripeness:**
  - Autumn works with the sun to ripen fruits and fill nature with sweetness.
  - Vines, apples, gourds, and hazel nuts are all described in rich detail.
2. **Stanza 2 – Personification of Autumn:**
  - Autumn is imagined as a calm person: resting on granary floors, sleeping in fields, or watching cider flow.
  - The images are **gentle, slow, and peaceful**.
3. **Stanza 3 – Music and Change:**
  - Keats asks, “Where are the songs of spring?” and replies, “Autumn has its own music.”
  - Gnats, lambs, crickets, robins, and swallows create a **soft farewell song**.
  - Symbol of **accepting change with grace**.

### Poetic Devices Used:

- **Imagery** – Sensory details (sight, sound, touch, taste) make nature come alive.
- **Personification** – Autumn is described as a woman, a farmer, or a watcher.
- **Alliteration & Assonance** – Adds to the musicality of the poem.
- **Symbolism** – Autumn = maturity, approaching end of life.
- **Ode Form** – A lyric poem in praise of something noble – here, the season of Autumn.

### **Moral / Message:**

- Every season of life has its own value.
- Change is natural and beautiful.
- True beauty lies in calmness and simplicity.
- Find joy even in endings, like Autumn's silent song.

### **QUESTIONS**

#### **Q1. How does Keats use imagery and symbolism to represent the beauty of autumn?**

##### **Answer:**

John Keats uses **vivid imagery** and **rich symbolism** throughout *Ode to Autumn* to paint a beautiful and peaceful picture of the season. He describes autumn as a season of “**mists and mellow fruitfulness**”, showing how the fruits ripen fully under the soft sunlight. We can almost **see and feel** the apples bending trees, the gourds swelling, and bees buzzing in overbrimmed cells. He also **personifies Autumn** as a calm figure resting in a granary or watching a cider-press. In the last stanza, he captures the soft music of the season with images of **singing crickets, bleating lambs, and twittering swallows**. Autumn is symbolised as a **mature phase of life**, peaceful yet full. Keats shows that even the end of the year (and life) can be beautiful and meaningful through nature's silent music.

#### **Q2. How does the poem reflect Keats' philosophy of "Negative Capability"—his ability to embrace uncertainty and transience?**

##### **Answer:**

Keats' idea of **Negative Capability** means being comfortable with **uncertainty, change, and mystery** without trying to control or explain everything. In *Ode to Autumn*, he does not complain about the fading of spring or the coming of winter. Instead, he embraces **autumn as it is**, full of ripeness, rest, and quiet music. He accepts that time moves forward and that beauty exists even in **moments of decline**. The poem reflects a mood of **calm acceptance and maturity**, without asking philosophical questions. Keats does not long for eternal youth or endless spring; rather, he finds joy in the present moment and celebrates it. This deep emotional understanding without the need for logic or certainty is a perfect example of his **Negative Capability**.

#### **Q3: What signs of ripeness appear in Stanza 1?**

##### **Answer:**

In the first stanza of *Ode to Autumn*, John Keats describes the richness and abundance of the autumn season. He uses **sensory imagery** to show how fruits are ripening everywhere. The **apple trees are bending** under the weight of fruit, **gourds are swelling**, and **hazel nuts are plump with sweet kernels**. The **bees are busy** collecting nectar, and their hives are so full that they seem to overflow. Flowers are still blooming, and the whole scene is filled with a **sense of fulfilment and maturity**. These images reflect the **calm and generous spirit** of autumn, as nature prepares to rest after the hard work of spring and summer.

## One Act Play

### The Dear Departed : Stanley Houghton

#### General Notes:

#### About the Playwright:

- **Stanley Houghton (1881–1913)** – English dramatist of the early 20th century.
- Known for **social satire** and **exposing hypocrisy in middle-class families**.
- *The Dear Departed* is one of his most popular one-act plays, written in **1908**.

#### About the Play:

- Genre: **Social satire / One-Act Play**
- Setting: A **modest parlour** in the home of Abel Merryweather, a retired old man.
- Tone: **Humorous, ironic, and thought-provoking**

#### Theme of the Play:

- **Hypocrisy and Materialism in Families**
- **Loss of Moral Values**
- **Selfishness vs. Sentiment**
- **Illusion vs. Reality**
- **Greed in the name of Love**

#### Key Characters:

1. **Abel Merryweather** – The supposedly “dead” father who shocks everyone by being alive.
2. **Mrs. Slater** – The greedy daughter who tries to take over her father’s belongings.
3. **Mrs. Jordan** – The second daughter who also pretends to mourn, but comes for her share.
4. **Henry Slater & Ben Jordan** – Their submissive, opportunistic husbands.
5. **Victoria** – Young daughter of the Slaters who innocently reveals the truth.

#### Plot Summary (Simple):

- The Slater family wrongly assumes old Abel is dead and **starts dividing his things** even before informing relatives.
- Mrs. Jordan arrives and joins in the fake mourning.
- Suddenly, Abel enters the room **alive and well**, surprising everyone.
- He realises their **true selfish nature** and **announces his decision to change his will** and live with someone who **respects him**.

#### Important Incidents:

- **Furniture shifting** by the Slaters.
- **Fake tears and funeral talks**.
- **Abel’s return** and his **clever decision**.
- **Moral twist** at the end.

## Dramatic Techniques:

- **Situational Irony** – The man they thought dead walks in.
- **Satire** – Makes fun of how people behave in the name of family.
- **Realism** – True to middle-class domestic life.
- **Humour and Dialogue** – Simple but sharp.

## Moral / Message:

- Families must value **relationships over riches**.
- **Respect elders while they are alive**, not just perform rituals after death.
- **Selfishness ruins family bonds**.
- Love should not be **conditional or materialistic**.

## Summary of the Play – *The Dear Departed*

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### Setting:

The play is set in the **drawing room of Abel Merryweather**, a retired old man who lives with his daughter Mrs. Slater.

### Plot Summary:

The story begins with **Mrs. Slater and her husband Henry** preparing for the funeral of her father, **Abel Merryweather**, whom they believe is dead. Without waiting for her sister Elizabeth Jordan, Mrs. Slater begins **claiming her father's belongings** like his **clock, slippers, and armchair**, thinking she deserves them more.

Soon, **Mrs. Jordan and her husband Ben** arrive. Both families try to **outdo each other in fake sorrow**, and they argue about who should inherit what.

But suddenly, the most **unexpected thing happens—Abel Merryweather walks into the room—alive and well!**

He is **shocked and hurt** to see how both daughters were **already dividing his things**, assuming he was dead.

Calmly but firmly, Abel **announces a big decision**:

He will **change his will, marry a widow, and leave his money to someone who truly cares for him**. He says he will **never live with either of his daughters again**.

### Conclusion:

The play ends with a **satirical twist**, showing how greedy and selfish families can be when it comes to property and money—even at the cost of love and relationships.

## QUESTIONS

**Q1. How does *The Dear Departed* use satire and irony to criticize materialism?**

**Answer:**

*The Dear Departed* is a brilliant example of **satire and irony** used to expose the greed and materialism in family life. The play shows two daughters fighting over their father’s belongings, thinking he is dead. They **do not mourn his loss** but are more interested in **who will get what**—his clock, slippers, and furniture. The irony is that while they are dividing his things, **the father walks in alive!** This surprises them and reveals their **hypocrisy**. Stanley Houghton cleverly uses **humour and sarcasm** to show how modern families value **wealth over relationships**. The play criticizes how people can **pretend to love their elders**, but only care about **money and property**. It ends with the father deciding to **change his will**, sending a strong message about **respect and values**.

**Q2. What is the significance of the title *The Dear Departed*?**

**Answer:**

The title *The Dear Departed* is **deeply ironic and satirical**. It normally refers to a person who has **died and is lovingly remembered**. But in this play, the person believed to be “departed” (Abel Merryweather) is **very much alive**. The daughters, instead of truly mourning him, are seen **dividing his possessions** and pretending to be sad. The title mocks the false affection shown by the daughters. It also highlights how **death becomes a reason for inheritance and selfishness**, not sorrow. By the end of the play, the real meaning of “dear” becomes clear—**someone is called dear not for love, but for what they own**. The title cleverly reflects the **central theme of materialism and family hypocrisy**.

**Q3: What does Abel’s reaction show about his character?**

**Answer:**

Abel Merryweather’s reaction to the situation reveals that he is a **wise, observant, and self-respecting** individual. When he discovers that his daughters were dividing his belongings thinking he was dead, he does not show anger or shout at them. Instead, he remains **calm and composed**, which shows his **emotional maturity**. However, he also takes a **firm decision**—he announces that he will **change his will, marry a widow, and leave his property to someone who genuinely cares for him**. This action proves that Abel **values respect over relationships based on greed**. His practical and self-dignified attitude teaches a moral lesson: **elders should not be taken for granted**.

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