

FESTOON

CLASS XI

(COMPULSORY) BOOK- I



**BOARD OF SECONDARY EDUCATION
RAJASTHAN, AJMER**

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FESTOON

(COMPULSORY) BOOK-I

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Editors

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ACKNOWLEDGEMENT

As per the directive of State Government, new syllabus has been prepared by Board of Secondary Education, Rajasthan on the basis of major social, historical and cultural events at National and State Level, for the students with a view to provide them a platform for an overall personality development and establishing a meaningful relationship between their roots and academics.

Under the programme, in the first phase, text books have been prepared for the session 2016-17 for the students of IX and XI standard, who are pursuing education in the schools affiliated to the Board of Secondary Education, Rajasthan

Along with an insight into the social, cultural and historical benchmarks, factual information, project-based task and activity-based exercises have also been effectively dealt with in the prescribed books. The books will promote creativity, original thinking, contemplation and expression among the students. The modern techniques and teaching aids will make the learning more effective, interesting and result oriented.

I, therefore, on my behalf and on behalf of the Board of Secondary Education, Rajasthan extend my deep gratitude to the writers and Rajasthan State Text book Board for their kind co-operation in our endeavour to undertake the important work of text book writing and hope to get the same co-operation in future also.

Prof. B.L. Choudhary

Chairman

Board of Secondary Education, Rajasthan, Ajmer

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PREFACE

In the Post-Independence India, the purpose of English language teaching, besides imparting the linguistic skills, should be to acquaint and enable our learners to project the ethos that constitutes India to the outside world so that the world may know its rich cultural heritage. The view that there should be a judicious balance between ‘English for Marketability’ and ‘English for Ideology’ has come to stay a stronger hold now and the textbook is an endeavour to strengthen the same.

Accordingly, our English textbooks should also be a means to build a bridge to project our culture to the outside world. The texts included, therefore, represent either one or the other face of Indian culture or some universally cherished ideals/notions. The point that the learners be made aware of their own glorious cultural heritage, however, does not mean that they obliterate the present. The textbook, therefore, also comprises lessons on the latest emerging issue/s such as human rights. The theme of women empowerment has been given due space through the poem *Voice of the Unwanted Girl* which acquaints the learners with ‘Save the Girl Child’ campaign.

While designing the text book, the harsh ground realities were well taken care of. The major issue that the learner is not involved in the teaching/learning process and somehow s/he tries to ‘reduce’ and ‘reproduce’ the texts in the examination, and thereby thwarts the very purpose of English language teaching, has been at the centre while designing the textbook. The Activities at the end of every lesson are, hence, suggestive inbuilt pedagogy both for the teacher and the learner. Activity One aims at discouraging the tendency of rote-memorization and strengthening the faculty of comprehension. Besides, the other four Activities focus on the learner’s creativity.

I hope that the textbook shall prove useful to the learners. Suggestions for improvement are welcome.

- Convener

VISION 2020

When the India Today Conclave posed the question ‘India Tomorrow: Global Giant or Pygmy?’ I recalled an event that occurred while meeting students in Nagaland during my recent visit there. A Class V student asked me, ‘I would like to live in a happy, prosperous, peaceful and safe India. Tell me, what will you do Mr President? Also, tell me what I should do for that?’ During my interactions with school children of 17 states and three Union territories which I have visited, a series of similar questions was raised.

Sometimes, I feel, a nation of billion people think like a nation of million people. Why is it so? I consider no other nation has got a civilisational heritage like India to live a near-peaceful life. Indian minds were capable of absorbing the best of cultures from successive invasions. Now we should not allow any religion or any individual fanaticism to endanger our nation. Because, the nation is more important compared to any individual or party or religion.

Even the rich and developed nations, in spite of their wealth and military strength, are afraid of virtual enemies and they live with the fear complex. Economic prosperity and military strength alone do not bring peace to any nation, as we see from the dynamics of the world. In such a situation it is also very important to transform our religious forces into spiritual forces. Evolution of spiritual forces in addition to economic prosperity and military strength will bring happiness, peace and prosperity.

We got freedom in 1947 as a result of what I call the first vision for the nation. This vision created the best of leaders in many fields like politics, philosophy, judiciary, science and technology and industry. Improvements took place in many aspects of life, in literacy, agricultural products, strategic areas, certain small and large-scale industries. Now more than 50 years have gone by and we are called as one among the hundreds of developing countries and in a distinct way a separation from G-8 countries. We have many challenges. Nearly 260 million people who are below the poverty line have to join the mainstream of a good life. Hundred per cent literacy, health for all, multiple industrial and agricultural productivity and a lifestyle with a value system have to emerge. Hence, we need the second vision for the nation to become developed.

After Independence, India looked forward to development through Five Year Plans. The Green Revolution and technological growth enabled India to prosper with self- sufficiency in food, and achievements in many technological frontiers, particularly in the past two decades. A major transformation came during the information age when India established its position with its strong core competence in

information technology. Today, India is in the knowledge age which provides an opportunity to become a developed nation with a strong economy.

In the twenty-first century, a new society is emerging where knowledge is the primary production resource instead of capital and labour. People's lives will be enriched by IT-driven knowledge products and systems, biotechnology and space technology. As a future revolution, it is predicted that humanity will see human habitat in one of the planets and space solar power radiating to earth for electric power. Human life will be further extended for research outcomes. Nano technology will enter into human usage like the control systems of various transportation systems, medical-technology equipment and aerospace systems.

In most of the developed nations, the information and communications technology (ICT) sector directly contributes 7-8 per cent to their GDP. It is expected that by 2010 in these countries, ICT will account for 25 per cent of the GDP either directly (by way of sale of hardware and software) or indirectly (by being an integral part of e-governance, connectivity for improved productivity, industries and even in daily life for improved efficiency and transparency). In India, ICT today accounts for nearly 2 per cent of GDP. To be a developed nation, we should enhance this significantly.

Our core competencies that can be exploited in addition to what has been planned in 1998 include information security, scientific software development and e-governance that can spearhead a strong domestic market, entertainment, education, hardware and chip design and wireless. If we exploit these areas of our core competency, we can create Indian MNCs and aim at a target of \$150 billion by 2010.

Another core competence we should develop is in biotechnology. India is rich in herbs, germplasm and micro organisms. Industrially developed countries are importing these bio-resources in raw forms, adding value to them and exporting them as special seeds and biomaterials to developing countries including India. They also own fully protected patents of these products. Instead of allowing export of such resources and importing value-added products at high cost, India must add its own technology for conversion of such resources to value-added products for use in domestic requirement as well as for export of the global herbal product market of \$61 billion. China has a share of around \$3 billion whereas India's share is not even \$100 million. Hence, there is tremendous opportunity for a higher market share. India has similar potential for promoting floriculture and aquaculture in a big way.

Our Prime Minister, in his Independence Day address from the Red Fort on August 15, 2002, declared that India would become a developed nation by 2020. India has entered the 10th Five Year Plan with a focus on all round development. The 10th Plan is a very vital period as it has to lay the foundation for this journey of transformation by initiating mission projects that will bring economic strength to the nation. In order to realise a developed India by 2020, five key areas have been identified for an integrated action:

- ÷ Agriculture and food processing, with a target of 360 million tonnes of food and agricultural products in a year. Other areas of agriculture and agro-food processing will bring food security and prosperity to rural people and speed up economic growth;
- ÷ Education and healthcare aimed at increasing the employment potential leading to social security and population control;
- ÷ Infrastructure development, including reliable and quality electric power for all parts of the country, which is vital for all core sectors;
- ÷ Information and communications technology - this is one of our core competencies, promoting education in remote areas and creating massive employment and national wealth through export earning; and
- ÷ Critical technologies and strategic industries - the progress in nuclear, space and defence technologies will provide sustained growth and self-reliance for the nation.

These five areas are closely inter-related and will lead to national, food and economic security. A strong partnership among the R&D, academia, industry, business and the community as a whole with government departments and agencies will be essential to accomplish the vision. Apart from the plan to network the major rivers, a scheme called Providing Urban Amenities in Rural Areas (PURA) can help create rural wealth and prosperity. The model envisages a habitat designed to improve the quality of life in rural places and makes special suggestions to remove urban congestion too. As against a conventional city, say, rectangular in shape and measuring approximately 10 km by 6 km, the model considers a ring-shaped town integrating a minimum of 8 to 10 villages in the same area. This model provides easy access to villages, saves transportation time, cuts costs substantially and is more convenient for general public. Such a model of establishing a circular connectivity of rural village complexes will accelerate rural development process by empowerment.

The nation's strengths predominantly reside in its natural and human resources which we should leverage. Human resources, particularly with a large young population, is the unique core strength of the nation. There are 700 million people below 35 years of age in the population of a billion people. The nation needs young leaders who can command the change for transformation of India into a developed nation embedded with a knowledge society from now to 20 years. Quality leaders are like magnets that will attract the best persons to build a team for the organisation and give inspiring leadership even during failure of missions as they are not afraid of risks. The creators of vision ignite the young mind in particular.

What are the qualities of such a creative leader? He or she exercises changes in the traditional role from commander to coach, from manager to mentor, from director to delegator and from one who demands respect to one who facilitates self-respect. The higher the proportion of creative leaders in a nation, the higher the potential of success of visions like 'developed India'.

With the vision and characteristics of a creative leader defined, what can be the tasks of various people? The student community can remove the illiteracy of a certain number of people in their area where their schools or houses are situated. Only a burning candle can light another. Teachers and parents can assist them in this task. The Government and R&D labs can provide technological upgradation to small-scale industries so that production can be increased and they become competitive. The large-scale industries have to increase their productivity and quality so that the market share can be increased for economic growth and GDP. They can aim to become multinational companies and global leaders. The farming community has to increase its productivity with the help of new and available scientific methods particularly for dry land cultivation.

The information technology and knowledge workers have a tremendous responsibility to contribute in the areas of tele-medicine, tele-education and e-governance for rural areas apart from their business role. PURA has to be a business proposition, economically viable and managed by entrepreneurs and small-scale industrialists with government participation, as it involves education, healthcare, power-generation, transport and management. In this vision period, the government has to build a name for itself, by quick decision-making and transparent administration. The media has to become a partner and a positive critic in national development. Our musicians, poets, artisans and artists should nurture the glory of our great civilization and sing the song of developed India. This type of motivated environment will indeed lay a great foundation for our vision of transforming India into a 'developed nation'.

- **A.P.J. Abdul**

Kalam

About the Lesson

'Vision for 2020' was initially a document prepared by the Technology Information, Forecasting and Assessment Council (TIFAC) of India's Department of Science and Technology under the chairmanship of Dr. A. P. J. Kalam and a team of 500 experts. The plan is further detailed in the book *India 2020: A Vision for the New Millennium*, which Dr. Kalam co-authored with Dr. Y.S. Rajan. The essay focuses on transforming India into a developed country by 2020. Five areas have been identified, based on India's core competence, natural resources and talented manpower for integrated action, to speed up the growth rate of GDP and realize the vision of developed India.

A. P. J. Abdul Kalam (1931 – 2015) was the 11th President of India from 2002 to 2007. He succeeded in developing and launching Prithvi and Agni missiles. He, thus, came to be known as the *Missile Man of India*.

GLOSSARY

predict	:	forecast
distinct	:	clear

emerge	:	come out
fanaticism	:	strong beliefs concerning politics or religion
virtual	:	real
core	:	essential; the most significant
evolution	:	development that occurs serially
tremendous	:	very much
accomplish	:	to complete, to perform
congestion	:	over-crowded
access	:	reach, approach
substantially	:	of considerable importance
accelerate	:	speed up
predominantly	:	mainly
characteristics	:	features, main traits
various	:	different
viable	:	practicable
nurture	:	help grow

Activity 1: COMPREHENSION

A. Tick the correct alternative:

- According to Dr. Kalam, more important for any individual is -
 (a) family (b) religion
 (c) nation (d) party
- The second vision for India is needed to--
 (a) make it a developed nation (b) provide weapons
 (c) improve our life style (d) lead a luxurious life
- The developed countries are scared of-
 (a) U.S.A. (b) their enemies
 (c) atom bomb (d) none

B. Answer to the following questions should not exceed 10-15 words each:

- What was Dr. Kalam's second vision for India?
- What will bring happiness, peace and prosperity?
- What was the first vision for the nation?
- What has enabled India to prosper with self-sufficiency in food?
- How can the student community make its contribution to remove illiteracy?

C. Answer to the following questions should not exceed 30-40 words each:

- What are the five key areas of integrated action required for developed India?
- What are the qualities of a creative leader?
- Besides leaders, who are the others responsible for transforming India into a developed nation?
- What is the role of media in national development?
- What should large scale industries aim at?

D. Answer to the following questions should not exceed 60-80 words each:

1. How does Dr. Kalam envisage the 21st century?
2. Narrate 'Vision 2020' in your own words.

E. Say whether the following statements are True or False. Write T for true and F for false in the bracket:

1. After Independence, India looked forward to development through Five Year Plans. []
2. We got freedom in 1949. []
3. In order to realise a developed India by 2020, five key areas have been identified for an integrated action. []
4. The essay *Vision 2020* focuses on transforming India into a developed country by 2020. []

Activity 2: VOCABULARY

- (a) A number of words can be invented by combining with the word 'virtual' as an adjective. The word 'virtual' means "almost or very nearly the thing described."

Make one sentence each using the phrases given below in such a way that its meaning is clear –

Virtual world, Virtual memory, Virtual reality, Virtual library

- (b) The word 'biotechnology' is formed by using the prefix 'Bio-'. Some such words which are formed in the similar way include the following –

Biophysics, Biomedical, Biosphere, etc.

Look up these words and their meanings in *Oxford Advanced Learner's Dictionary*

Activity 3: GRAMMAR

In the previous class/es you have learnt about the Parts of Speech. You will know more about them in this lesson.

A. Read the following sentences and mark the underlined words :

- (a) I have seen his beautiful photograph microscopically.
Verb Adjective Noun Adverb

- (b) Alas! The two girls Maya and Lata, the ones in white kurta have lost their necklaces.
Intj det enum conj det pn prep aux

The underlined words in the sentence (a) are called Verb, Adjective, Noun and Adverb respectively, whereas those in (b) are Interjection (Intj), Determiner (det), Enumerator

(enum), Conjunction (conj), Pronoun (Pn), Preposition, and Auxiliary (aux). The underlined items in the sentence (a) are called Open Word Classes and those in (b) are called Closed Word Classes.

Nouns are divided into Count/Mass, Proper/Common, Concrete/Abstract and Collective Nouns. Now Study the following Sentences:

- ÷ I have a pen. (Count or Countable)
- ÷ Gold is a precious metal. (Uncountable or Mass Noun)
- ÷ Udaipur is called the City of Lakes. (Proper Noun)
- ÷ Ramesh is the student of class XI. (Proper Noun)
- ÷ Dog is an animal. (Common Noun)
- ÷ His joy knew no limits. (Abstract Noun)
- ÷ I saw a beautiful rabbit here. (Concrete Noun)
- ÷ The Committee has taken a decision. (Collective Noun)

On the basis of the examples given above try to conceptualise them from the point of meaning and structure.

The following sentences consist of adjectives-

- (c) She is an Australian.
- (d) She is intelligent.

The underlined words in (c) and (d) are Non-gradable and Gradable adjectives respectively. Non –gradable adjectives refer either to nationality or sex whereas Gradable adjectives are the attributes of size, shape, colour, merit etc. Know more about the adjectives from your teachers.

The sentences given below explain the grammatical category called a verb-

- (e) I understand that she is sentimental.
- (f) She jumped over the fence and went away.

The Underlined items in sentence (e) are called Stative Verbs whereas the one in (f) are Dynamic Verbs. Stative verbs refer to the states, whereas Dynamic verbs, are the words indicating movement.

You have learnt that the word ‘ microscopically’ is an adverb. Adverbs add something either to an adjective or a verb. The underlined items in the sentences given below are Adverbs-

- (g) She walked slowly.
- (h) She was in the room.
- (i) She reached the office in the afternoon.
- (j) She examined the letter thoroughly.

(k) I travelled by bus.

(l) Although she is innocent, she is not skilled.

The underlined items in sentences (g) to (l) refer to manner, place, time, process, means and contrast. Besides, there are adverbs of frequency, concession, reason etc. Learn all about them from your grammar book. Now, learn about the Closed Word Classes:

The Closed Word classes are

1. Pronoun
2. Determiner
3. Preposition
4. Conjunction
5. Auxiliary
6. Interjection
7. Enumerator

Read the following sentences and decide on the basis of your previous knowledge as to which grammatical category the underlined word belongs to-

He is a student.(Pronoun)

This pen is mine.(Determiner)

She is in the kitchen.(Preposition)

Mahesh and Mohan are here.(Conjunction)

Ugh! It's too hot here.(Interjection)

She is doing her work.(Auxiliary)

The second presentation is better.(Enumerator)

Remember

Pronouns are substitutes for Nouns.

Determiners signal the arrival of a Noun/ Noun phrase.

Prepositions are the words used before Nouns/ Pronouns to show place, position, time and method.

Conjunctions are the words that join words, phrases or sentences.

Interjections are the words spoken suddenly to express emotions.

Auxiliaries are the verbs used to show tenses,etc and to form questions and negatives.

Enumerators are the numbers,both cardinals(such as one....)and Ordinals(such as first, both,etc)

Activity 4: SPEECH ACTIVITY

Kalam contributed towards the development of the Nation in varied ways. His contribution in building up the Nation by creating Model Teachers hardly constitutes the subject of any discourse today. Organize a symposium on the following –

‘Kalam’s Views on a Model Teacher’

Activity 5: COMPOSITON

Read Kalam’s Vision 2020 and write a letter to your friend briefing him about the ideas described in the book.

WHAT INDIA CAN TEACH US

If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of the Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again I should point to India.

I know you will be surprised to hear me say this. I know that more particularly those who have spent many years of active life in Calcutta, or Bombay, or Madras, will be horror-struck at the idea that the humanity they meet with there, whether in the bazaars or in the courts of justice, or in so-called native society, should be able to teach us any lesson.

Let me, therefore, explain at once to my friends who may have lived in India for years, as civil servants, or officers, or missionaries, or merchants, and who ought to know a great deal more of that country than one who has never set foot on the soil of *Āryāvarta*, that we are speaking of two very different Indias. I am thinking chiefly of India, such as it was a thousand, two thousand, it may be three thousand years ago; they think of the India of today. And again, when, thinking of the India of today, they remember chiefly the India of Calcutta, or Madras, the India of the towns. I look to the India of the village communities, the true India of the Indians.

What I wish to show to you, I mean more specially the candidates for the Indian Civil Service, is that this India of a thousand, two thousand or three thousand years ago, aye the India of today also, if only you know where to look for it, is full of problems, the solution of which concerns all of us, even us in this Europe of the nineteenth century.

If you have acquired any special tastes here in England, you will find plenty to satisfy them in India; and whoever has learnt to take an interest in any of the great problems that occupy the best thinkers and workers at home, need certainly not be afraid of India proving to him an intellectual exile.

If you care for geology, there is work for you from the Himalayas to Ceylon.

If you are fond of botany, there is a flora rich enough for many Hookers.

If you are a zoologist, think of Haeckel, who is just now rushing through Indian forests and dredging in Indian seas, and to whom his stay in India is like the realisation of the brightest dream of his life.

If you are interested in ethnology, why India is like a living ethnological museum.

If you are fond of archæology, if you have ever assisted at the opening of a barrow in England, and know the delight of finding a fibula or a knife, or a flint in a heap of rubbish, read only General Cunningham's *Annual Reports of the Archaeological Survey of India* and you will be impatient for the time when you can take your spade and bring to light the ancient Viharas or colleges built by the Buddhist monarchs of India.

If ever you amused yourselves with collecting coins, why the soil of India teems with coins: Persian, Canaan, Thracian, Parthian, Greek, Macedonian, Roman, and Mohammedan. When Warren Hastings was Governor-General, an earthen pot was found on the bank of a river in the province of Banaras, containing 172 gold coins. Warren Hastings considered himself as making the most munificent present to his masters that he might ever have it in his power to send them, by presenting those ancient coins to the Court of Directors. The story is that they were sent to the melting-pot. At all events they had disappeared when Warren Hastings returned to England.

The study of Mythology has assumed an entirely new character, chiefly owing to the light that has been thrown on it by the ancient Vedic Mythology of India. But though the foundation of a true Science of Mythology has been laid, all the detail has still to be worked out, and could be worked out nowhere better than in India.

Even the study of fables owes its new life to India, from whence the various migration of fables have been traced at various times and through various channels from East to West. Buddhism is now known to have been the principal source of our legends and parables. But here, too, many problems still wait for their solution. Think, for instance, of the allusion to the fable of the donkey in the lion's skin, which occurs in Plato. Was that borrowed from the East? Or take the fable of the weasel changed by Aphrodité into a woman who, when she saw a mouse, could not refrain from making a spring at it. This, too, is very like a Sanskrit fable; but how then could it have been brought into Greece early enough to appear in one of its comedies, about 400 b.c.? Here too, there is still plenty of work to do.

We may go back even further into antiquity, and still find strange coincidences between the legends of India and the legends of the West, without as yet being able to say how they travelled, whether from East to West, or from West to East. That at the time of Solomon there was a channel of communication open between India and Syria and Palestine is established beyond doubt, I believe, by certain Sanskrit words which occur in the Bible as names of articles of export from Ophir, articles such as ivory, apes, peacocks, and sandalwood, which, taken together, could not have been exported

from any country but India. Nor is there any reason to suppose that the commercial intercourse between India, the Persian Gulf, the Red Sea and the Mediterranean was ever completely interrupted, even at the time when the *Book of Kings* is supposed to have been written.

Many of you may have studied not only languages, but also the Science of Language. And is there any country in which some of the most important problems of that science, say only the growth and decay of dialects, or the possible mixture of languages, with regard not only to words, but to grammatical elements also, can be studied to greater advantage than among the Aryans, the Dravidians, and the Munda inhabitants of India, when brought in contact with their various invaders and conquerors, the Greeks, the Arabs, the Persians, the Mughals, and lastly the English?

Again, if you are a student of Jurisprudence, there is a history of law to be explored in India, very different from what is known of the history of law in Greece, in Rome, and in Germany, yet both by its contrasts and by its similarities full of suggestions to the student of Comparative jurisprudence. New materials are being discovered every year.

If you have learnt to appreciate the value of recent researches into the antecedents of all law, namely the foundation and growth of the simplest political communities—and nowhere could you have had better opportunities for it than here at Cambridge—you will find a field of observation opened before you in the still existing village estates in India that will amply repay careful research.

And take that which, after all, whether we confess or deny it, we care for more in this life than for anything else—nay, which is often far more cared for by those who deny than by those who confess—take that which supports, pervades, and directs: our acts, thoughts and hopes—without which there can be neither village community nor empire, neither custom nor law, neither right nor wrong—take that which, next to language, has most firmly fixed the specific and permanent barrier between man and beast—which alone has made life possible and bearable, and which, as it is the deepest, though often hidden spring of individual life, is also the foundation of all national life—the history of all histories, and yet the mystery of all mysteries—take religion, and where can you study its true origin, its natural growth, and its inevitable decay better than in India, the home of Brahmanism, the birthplace of Buddhism, and the refuge of Zoroastrianism, even now the mother of new superstitions—and why not, in the future, the regenerate child of the purest faith, if only purified from the dust of nineteen centuries?

You will find yourselves everywhere in India between an immense past and an immense future, with opportunities such as the old world could but seldom, if ever, offer you. Take any of the burning questions of the day—popular education, higher education, parliamentary representation, codification of laws, finance, emigration, poor-law, and whether you have anything to teach and to try, or anything to observe and to learn, India will supply you with a laboratory such as exists nowhere else. That

very Sanskrit, the study of which may at first seem so tedious to you and so useless, if only you will carry it on, as you may carry it on here at Cambridge better than anywhere else, will open before you large layers of literature, as yet almost unknown and unexplored, and allow you an insight into strata of thought deeper than any you have known before, and rich in lessons that appeal to the deepest sympathies of the human heart.

You know how some of the best talent and the noblest genius of our age has been devoted to the study of the development of the outward or material world, the growth of the earth, the first appearance of the living cells, their combination and differentiation, leading up to the beginning of organic life, and its steady progress from the lowest to the highest stages. Is there not an inward intellectual world also which has to be studied in its historical development, from the first appearance of predicative and demonstrative roots, their combination and differentiation, leading up to the beginning of rational thought in its steady progress from the lowest to the highest stages? And in that study of the history of the human mind, in that study of ourselves, of our true selves, India occupies a place second to no other country. Whatever sphere of the human mind you may select for your special study, whether it be language, or religion, or mythology, or philosophy, whether it be laws or customs, primitive art or primitive science, everywhere, you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India, and in India only.

And while thus trying to explain to those whose lot will soon be cast in India the true position which that wonderful country holds or ought to hold in universal history, I may perhaps be able at the same time to appeal to the sympathies of other members of this University by showing them how imperfect our knowledge of universal history, our insight into the development of the human intellect, must always remain, if we narrow our horizon to the history of Greeks and Romans, Saxons and Celts, with a dim background of Palestine, Egypt and Babylon, and leave out of sight our nearest intellectual relatives, the Aryans of India, the framers of the most wonderful language, the Sanskrit, the fellow-workers in the construction of our fundamental concepts, the fathers of the most natural of natural religions, the makers of the most transparent mythologies, the inventors of the most subtle philosophy, and the givers of the most elaborate laws.

- Max Muller

About the Lesson

The present piece has been taken from the collection of lectures *India: What Can It Teach Us?* Max Muller, the great admirer of Indian Culture, history and literature, delivered them at the University of Cambridge where he portrayed India, specially, the Vedic India as an epitome of virtuosity and morality. In this extract, Max Muller analyses the greatness of India and maintains that it has solutions for many problems that confront mankind and cites various examples in support of his view.

Friedrich Max Muller (1823-1900), a German born philologist and Orientalist, lived and studied in Britain and became a professor of Modern European Languages at Oxford University. He translated, edited and commented on numerous Sanskrit texts.

GLOSSARY

endowed with :	to naturally have a quality, feature etc
pondered :	thought deeply
exclusively :	entirely, only
bestow :	to give something. impart
semitic :	races which include, Hebrews, Arabs, etc
transfigure :	change the shape and appearance
Ethnology :	science of the races of mankind
archaeology :	the branch of anthropology that studies prehistoric people and their cultures
Vihars :	Buddhist centres of learning
Parthian :	of Parthia, an ancient Kingdom of West Asia
munificent :	splendidly generous
Mythology :	the body of stories associated with a culture
legend :	old story handed down from the past
celt :	a member of a race of people from Western Europe settled in ancient Britain before the Romans came
jurisprudence :	science and philosophy of human law

Activity 1: COMPREHENSION

A. Tick the correct alternative :

- In the writer's view, which country is bestowed with all the wealth, power and beauty?
 - Germany
 - India
 - Syria
 - None of the above
- Which one of the following is the main source of legends and parables?
 - Vedic mythology
 - the book of the ring
 - Buddhism
 - all the above
- According to Muller, whatever discipline you select for your study, you will have to go to-
 - Athens
 - Britain
 - India
 - Germany

B. Answer to the following questions should not exceed 10-15 words each:

1. What, according to the author, is the principal source of our legends and parables?
2. Why does Max Mueller call India a paradise on earth?
3. What, according to the author, are two different Indias?
4. Which India does the author look to in 'What India can teach us'?
5. On whose thoughts Europeans have been nurtured?

C. Answer to the following questions should not exceed 25-30 words each:

1. What opportunities do various disciplines offer in India for intellectual work?
2. Why has the study of mythology assumed an entirely new character?
3. What makes the writer think that a channel of communication was present between India, Syria, and Palestine?
4. What important problems related to the Science of Language can be studied in India?
5. 'India can offer a laboratory for the disciplines.' What are they?

D. Answer to the following questions should not exceed 60-80 words each:

1. What are Max Muller's views about Sanskrit literature?
2. What, according to the writer, have been the most important contributions of the Aryans of India?

E. Say whether the following statements are true or false. Write T for true and F for false:

1. In the writer's views, true India is in villages. []
2. India, according to the author, has solutions for almost all kinds of problems. []
3. The allusion to the fable of the donkey in lion's skin, which occurs in Plato was not borrowed from the east, is the view presented in the lesson. []
4. The study of mythology has assumed entirely new character chiefly because of the light thrown on it by the ancient Vedic mythology of India. []
5. Fables have travelled through various channels at various times from East to West. []

Activity2: VOCABULARY

- (a) Anthropology is a sub-branch of knowledge of Archaeology. There are a number of words associated with Anthropology. Some of these are as follows – anthropo, anthropocentric, anthropoid, anthropologist, anthropomorphic. Look up their meanings in the Dictionary and construct a sentence using each word.
- (b) In the lesson you have studied, the words 'legend' and 'myth' have been used. The sentences given below use varied grammatical forms of these words. Identify them and state their meanings –
- (i) She was a legend in her own life time.
 - (ii) Legend has it that the lake was formed by the tears of a god.

- (iii) Her patience and tact are legendary.
- (iv) Scott of the Antarctic was national hero of mythic proportions.
- (v) The mythical rich uncle that he boasts about.

Activity 3: GRAMMAR

Tenses : The Simple Present, The Present Continuous and The Simple Past

Look at the following sentences:

- (A)
 - (i) Mohan (usually) gets up at six o'clock.
 - (ii) He (always) shaves before breakfast.
 - (iii) Mr. Lal spends most of his Sundays with the Guptas.
 - (iv) They play football in the evening.
- (B)
 - (i) At this moment you are reading *this* sentence.
 - (ii) I am writing (now).
 - (iii) The teacher is talking (now).
 - (iv) The students are listening (now).
 - (v) It is raining (now).
- (C)
 - (i) Mohan went to London in 2004.
 - (ii) They bought a house in Delhi two years ago.
 - (iii) They went to a movie last Sunday.

I. The sentences in A denote events that happen usually.

The verbs in the sentences in A are said to be in the Simple Present Tense. This refers to the form of the verb.

The Simple Present Tense is used to show something that happens habitually- every day, every month, every year, in general, as a matter of course:

Mohan gets up at six o'clock.

She (usually) *sings* in her bath.
On Sundays they go for outing.
It generally rains in June.

Roses bloom in summer.

The sun rises in the East.

In some special contexts the Simple Present Tense form is used to denote something that is happening now.

- II. The sentences in B show an action which is in progress at the moment of speaking or writing.

All the verbs in the Present Continuous Tense end in *-ing*: reading, writing, talking, listening, etc. All the verbs are preceded by a form of 'be': *are* reading, *am* writing, *is* talking, *are* listening. The form of 'be' as a helping verb is accompanied by a verb ending in *-ing*.

The verb group (i.e. the helping verb 'be' + the main verb ending in *-ing*) is called the Present Continuous Tense form.

The Present Continuous, like the Simple Present, can show a habitual activity; but when the Present Continuous form is used to show habitual activity, it carries an overtone of some emotion.

My scooter is always breaking down (shows irritation).

My scooter always breaks down (just a statement).

Mahesh is often coming late to class these days (shows emotion, irritation, surprise, etc.).

Mahesh always comes late to class (just a statement).

Note that in sentences like those which express well recognised facts or statements relating to universal time, the Simple Present form of the verb is used without adverbials like 'always', 'generally', etc.

There are many verbs that are generally not used in the Present Continuous; often, they denote a state or perception or cognition. These include - abhor, abscond, agree, astonish, be, believe, belong to, care, concern, consider (as in 'We consider him a good student') consist of, contain, cost, depend on, deserve, desire, detest, despise, differ, disagree, disbelieve, distrust, displease, dislike, doubt, equal, feel (mental condition), fit, forget, forgive, guess, hate, have, (possession or relationship), hear, hold (=contain), imagine, impress, include, intend, involve, know, lack, like, love, matter, mean, mind, need, notice (if followed by 'that' clause), owe, own, perceive, please, possess, prefer, presuppose, realize, recall, recognize, refuse, regard, remain, remember, require, resemble, result, satisfy, see, seem, smell, suppose, sound, suffice, taste, think (when followed by a clause) trust, understand, want, wish, etc.

Some of these are used in the Continuous Tense, then they have a meaning other than 'state' or 'perception'.

She is seeing me tomorrow, (see = meet).

He is having a nice time, (have = experience)

Verbs of bodily sensation (ache, feel, hurt, itch, etc.) can be used either in the Simple Present or the Present Progressive with no difference in meaning:

- III. The sentences in C at the beginning of this section denote events that happened in the past.

Look at the form of the verb: 'went'; 'bought',

They are the past forms of the verbs: 'go' and 'buy'. The past form of the verb is called the Simple Past Tense form.

Notice that the Simple Past form of the verb is used with a past time expression like 'in 2004', 'two years ago', 'last Sunday'. If the Simple Past is used with adverbs or adverbials like 'often', 'always', 'every day', etc., it shows a habitual or repeated action in the past:

I always finished my work on time.

Exercise:

- I. Fill in the blanks with the appropriate forms of the verb given in brackets: (Use the Simple Present or the Present Continuous or the Simple Past.)

- i. I..... (grow) a beard now.
- ii. I..... (forget) to wind the clock last night.
- iii. Every year he..... (spend) his holidays in Kashmir.
- iv. It..... (rain), take your umbrella.
- v. Keep quiet, we..... (listen) to the music.
- vi. That silly boy always..... (make) stupid remarks.
- vii. She..... (hate) cats.
- viii. My friend..... (come) to see me yesterday.
- ix. Who..... (discover) America?
- x. What a noise! What on earth(happen).

Activity 4: SPEECH ACTIVITY

“If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow..... I should point to India” Organize a symposium on the theme stated in the lines.

Activity 5: COMPOSITION

In this essay Max Muller describes how the world owes a lot to India. Prepare a comprehensive list of India's contributions to the world.

INDIA: OUR MOTHERLAND

Shall India die? Then from the world all spirituality will be extinct, all moral perfection will be extinct, all sweet-souled sympathy for religion will be extinct, all ideality will be extinct; and in its place will reign the duality of lust and luxury as the male and female deities, with money as its priest; fraud, force, and competition its ceremonies; and the human soul its sacrifice. Such a thing can never be.... Will she die? This old Mother of all that is noble or moral or spiritual, the land which the sages trod, the land in which Godlike men still live and breathe? I will borrow the lantern of the Athenian sage and follow you, my brother, through the cities and villages, plains and forests, of this broad world—show me such men in other lands if you can.

The debt which the world owes to our Motherland is immense. Taking country with country, there is not one race on this earth to which the world owes so much as to the patient Hindu, the mild Hindu.... Here activity prevailed when even Greece did not exist, when Rome was not thought of, when the very fathers of the modern Europeans lived in the forests and painted themselves blue. Even earlier, when history has no record, and tradition dares not peer into the gloom of that intense past, even from then until now, ideas after ideas have marched out from her, but every word has been spoken with a blessing behind it, and peace before it.

Can you adduce any reason why India should lie in the ebb tide of the Aryan nations? Is she inferior in intellect? Is she inferior in dexterity? Can you look at her art, at her mathematics, at her philosophy, and answer 'yes'? All that is needed is that she should de-hypnotise herself and wake up from her age-long sleep to take her true rank in the hierarchy of nations.... The national ideals of India are RENUNCIATION and SERVICE. Intensify her in those channels, and the rest will take care of itself.

This national ship of ours, ye children of the Immortals, my countrymen, has been plying for ages, carrying civilization and enriching the whole world with its inestimable treasures. For scores of shining centuries, this national ship of ours has been ferrying across the ocean of life, and has taken millions of souls to the other shore, beyond all misery. But today, it may have sprung a leak and got damaged, through your own fault or whatever cause it matters not. What would you, who have placed yourselves in it, do now? Would you go about cursing it and quarrelling among yourselves! Would you not all unite together and put your best efforts to stop the holes? Let us all gladly give our hearts' blood to do it; and if we fail in the attempt, let us all sink and die together, with blessings and not curses on our lips.

Now you understand clearly where the soul of this ogress is: it is in religion. Because no one was able to destroy that, therefore the Hindu nation is still living,

having survived so many troubles and tribulations. Well, one Indian scholar asks, 'What is the use of keeping the soul of the nation in religion? Why not keep it in social or political independence, as is the case with other nations?' It is very easy to talk like that.... The fact is: that the river has come down a thousand miles from its source in the mountains; does it, or can it, go back to its source? If it ever tries to trace back its course, it will simply dry up by being dissipated in all directions. Anyhow the river is sure to fall into the ocean, sooner or later, either by passing through open and beautiful plains or struggling through grimy soil. If our national life of these ten thousand years has been a mistake, then there is no help for it; and if we try now to form a new character, the inevitable result will be that we shall die.

Hidden under the ashes of apparent death, the fire of our national life is yet smouldering and that the life of this nation is religion, its language religion, and its idea religion; and your politics, society, municipality, plague-prevention work, and famine-relief work—all these things will be done as they have been done all along here, viz. only through religion; otherwise all your frantic yelling and bewailing will end in nothing, my friend!

In every country, the means is the same after all, that is, whatever only a handful of powerful men dictate, becomes the *fait accompli*; the rest of the men only follow like flock of sheep, that's all. I have seen your Parliament, your Senate, your vote, majority, ballot; it is the same thing everywhere, my friend.... Now the question is this, who are these men of power in India?—they who are giants in religion. It is they who lead our society; and it is they again who change our social laws and usages when necessity demands; and we listen to them silently and do what they command.

First of all, try to understand this: does man make laws, or do laws make man? Does man make money, or does money make man? Does man make name and fame, or name and fame make man? Be a man first, my friend, and you will see how all those things and the rest will follow of themselves after you. Give up that hateful malice, that dog-like bickering and barking at one another, and take your stand on good purpose, right means, righteous courage, and be brave. When you are born a man, leave some indelible mark behind you.

None will be able to resist truth and love and sincerity. Are you sincere? unselfish even unto death? and loving? Then fear not, not even death. Onward, my lads! The whole world requires Light. It is expectant! India alone has that Light, not in magic mummeries, and charlatanism, but in the teaching of the glories of the spirit of real religion—of the highest spiritual truth. That is why the Lord has preserved the race through all its vicissitudes unto the present day. Now the time has come. Have faith that you are all, my brave lads, born to do great things! Let not the barks of puppies frighten you—no, not even the thunderbolts of heaven—but stand up and work!

India will be raised, not with the power of the flesh, but with the power of the spirit; not with the flag of destruction, but with the flag of peace of love.... One vision

I see clear as life before me, that the ancient Mother has awakened once more, sitting on Her throne—rejuvenated, more glorious than ever. Proclaim Her to all the world with the voice of peace and benediction.

Let New India arise—out of the peasants' cottage, grasping the plough; out of the huts of the fisherman, the cobbler and the sweeper. Let her spring from the grocer's shop, from beside the oven of the fritter-seller. Let her emanate from the factory, from marts and from markets. Let her emerge from groves and forests, from hills and mountains.

We Indians suffer from a great defect, viz. we cannot make a permanent organization—and the reason is that we never like to share power with others and never think of what will come after we are gone.

An English friend of mine, named General Strong, was in India during the Sepoy Mutiny. He used to tell many stories about it. One day, in the course of conversation, I asked him how it was that the sepoys who had enough of guns, ammunition, and provisions at their disposal, and were also trained veterans, came to suffer such a defeat. He replied that the leaders among them, instead of advancing forward, only kept shouting from a safe position in the rear, 'Fight on, brave lads,' and so forth; but unless the commanding officer goes ahead and faces death, the rank and file will never fight with heart. 'A captain must sacrifice his head.' If you can lay down your life for a cause, then only you can be a leader. But we all want to be leaders without making the necessary sacrifice. And the result is zero—nobody listens to us!

Learn obedience first. Among these western nations, with such a high spirit of independence, the spirit of obedience is equally strong. We are all of us self-important, which never produces any work. Great enterprise, boundless courage, tremendous energy, and above all, perfect obedience—these are the only traits that lead to individual and national regeneration. These traits are altogether lacking in us.

Jealousy is the bane of our national character, natural to slaves. Even the Lord with all His power could do nothing on account of this jealousy. Think of me as one who has done all his duty and is now dead and gone. Think that the whole work is upon your shoulders. Think that you, young men of our motherland, are destined to do this. Put yourselves to the task.

I am thoroughly convinced that no individual or nation can live by holding itself apart from the community of others.... Give and take is the law; and if India wants to raise herself once more, it is absolutely necessary that she brings out her treasures and throws them broadcast among the nations of the earth, and in return be ready to receive what others have to give her. Expansion is life, contraction is death. Love is life, and hatred is death. We commenced to die the day we began to hate other races; and nothing can prevent our death unless we come back to expansion, which is life.

I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail, until the masses in India are once more well educated, well fed, and well cared for. They pay for our education, they build our temples, but in return, they get kicks. They are practically our slaves. If we want to regenerate India, we must work for them.

The more, therefore, the Hindus study the past, the more glorious will be their future, and whoever tries to bring the past to the door of everyone, is a great benefactor to his nation. The degeneration of India came not because the laws and customs of the ancients were bad, but because they were not allowed to be carried to their legitimate conclusions.

There are many things to be done, but means are wanting in this country. We have brains, but no hands. We have the doctrine of Vedanta, but we have not the power to reduce it into practice. In our books, there is the doctrine of universal equality, but in work we make great distinctions. It was in India that unselfish and disinterested work of the most exalted type was preached, but in practice we are awfully cruel, awfully heartless—unable to think of anything besides our own mass-of-flesh bodies.... I too believe that India will awake again, if anyone could love with all his heart the people of the country—bereft of the grace of affluence, of blasted fortune, their discretion totally lost, downtrodden, ever-starved, quarrelsome, and envious. Then only will India awake, when hundreds of large-hearted men and women, giving up all desires of enjoying the luxuries of life, will long and exert themselves to their utmost for the well-being of the millions of their countrymen who are gradually sinking lower and lower in the vortex of destitution and ignorance.

The one thing that is at the root of all evils in India is the condition of the poor. The poor in the West are devils; compared to them, ours are angels, and it is therefore so much the easier to raise our poor. The only service to be done for our lower classes is to give them education, *to develop their lost individuality*.

For the last three-quarters of a century, India has been bubbling over with reform societies and reformers. But, alas, every one of them has proved a failure. They did not know the secret. They had not learned the great lesson to be learned. In their haste, they laid all the evils in our society at the door of religion; and, like the man in the story, wanting to kill the mosquito that sat on a friend's forehead, they were trying to deal such heavy blows as would have killed man and mosquito together. But in this case, fortunately, they only dashed themselves against immovable rocks, and were crushed out of existence in the shock of recoil. Glory unto those noble and unselfish souls who have struggled and failed in their misdirected attempts. Those galvanic shocks of reformatory zeal were necessary to rouse the sleeping leviathan. But they were entirely destructive, and not constructive, and as such, they were mortal, and therefore died. Let us bless them and profit by their experience....

But mark you, if you give up that spirituality, leaving it aside to go after the materializing civilization of the West, the result will be that in three generations you will be an extinct race; because the backbone of the nation will be broken, the foundation upon which the national edifice has been built will be undermined, and the result will be annihilation all round.

Let us all work hard, my brethren; this is no time for sleep. On our work depends the coming of the India of the future. She is there ready waiting. She is only sleeping. Arise and awake, and see her seated here, on her eternal throne, rejuvenated, more glorious than she ever was—this motherland of ours.

Utter no words of condemnation. Close your lips, and let your hearts open. Work out the salvation of this land and of the whole world, each of you thinking that the entire burden is on your shoulders. Carry the light and the life of the Vedanta to every door, and rouse up the divinity that is hidden within every soul.

Make your nerves strong. What we want is muscles of iron and nerves of steel. We have wept long enough. No more weeping, but stand on your feet and be men.

Be steady, and above all, be pure and sincere to the backbone. Have faith in your destiny.... It depends upon you who have no money; because you are poor, therefore you will work. Because you have nothing, therefore you will be sincere. Because you are sincere, you will be ready to renounce all. That is what I am just now telling you.

Feel, my children, feel; feel for the poor, the ignorant, the downtrodden; feel till the heart stops and the brain reels and you think you will go mad; then pour the soul out at the feet of the Lord, and then will come power, help, and indomitable energy. Struggle, struggle, was my motto for the last ten years. Struggle, still say I. When it was all dark, I used to say, struggle; when light is breaking in, I still say, struggle. Be not afraid, my children.

Have fire and spread all over. Work, work. Be the servant while leading. Be unselfish, and *never listen to one friend in private accusing another*. Have infinite patience, and success is yours... Take care! Beware of everything that is untrue: stick to truth, and we shall succeed, may be slowly, but surely. Work as if on each of you depended the whole work. Fifty centuries are looking on you, the future of India depends on you. Work on.

My faith is in the younger generation, the modern generation—out of them will come my workers. They will work out the whole problem, like lions. I have formulated the idea and have given my life to it.... They will spread from centre to centre, until we have covered the whole of India.

What we want are some young men who will renounce everything and sacrifice their lives for their country's sake. We should first form their lives and then some real work can be expected.

Even the least work done for others awakens the power within; even thinking the least good of others gradually instils into the heart the strength of a lion. I love you all ever so much, but I wish you all to die working for others—I should rather be glad to see you do that! Get up, and put your shoulders to the wheel—how long is this life for? As you have come into this world, leave some mark behind. Otherwise, where is the difference between you and the trees and stones?

We now mostly need the ideal of a hero with the tremendous spirit of rajas thrilling through his veins from head to foot—the hero who will dare and die to know the Truth—the hero whose armour is renunciation, whose sword is wisdom. We want now the spirit the brave warrior in the battlefield of life, and not of the wooing lover who looks upon life as a pleasure-garden!

Have faith in yourself. You people were once the Vedic rishis. Only, you have come in different forms, that's all. I see it clear as daylight that you all have infinite power in you. Rouse that up; arise, arise—apply yourselves heart and soul, gird up your loins. What will you do with wealth and fame that are so transitory? Do you know what I think?—I don't care for *mukti* and all that. My mission is to arouse within you all such ideas; I am ready to undergo a hundred thousand rebirths to train up a single man.

My boy, when death is inevitable, is it not better to die like heroes than as stocks and stones? And what is the use of living a day or two more in this transitory world? It is better to wear out than to rust out—specially for the sake of doing the least good to others.

With no strength in the body, no enthusiasm at heart, and no originality in the brain, what will they do—these lumps of dead matter! By stimulating them, I want to bring life into them—to this, I have dedicated my life. I will rouse them through the infallible power of Vedic mantras. I am born to proclaim to them that fearless message—'Arise, Awake!' Be you my helpers in this work!

Numbers do not count, nor does wealth or poverty; a handful of men can throw the world off its hinges, provided they are united in thought, word, and deed—never forget this conviction. The more opposition there is, the better. Does a river acquire velocity unless there is resistance? The newer and better a thing is, the more opposition it will meet with at the outset. It is opposition which foretells success.

But appreciation or no appreciation, I am born to organise these young men; nay, hundreds more in every city are ready to join me; and I want to send them rolling like irresistible waves over India, bringing comfort, morality, religion, education to the doors of the meanest and the most downtrodden. And this, I will do or die.

If you are really my children, you will fear nothing, stop at nothing. You will be like lions. We must rouse India and the whole world.... My children must be ready to jump into fire, if needed, to accomplish their work.

O India! Forget not that the ideal of thy womanhood is Sita, Savitri, Damayanti; forget not that the God thou worshippest is the great Ascetic of ascetics, the all-renouncing Sankara, the Lord of Uma; forget not that thy marriage, thy wealth, thy life are not for sense-pleasure, are not for thy individual personal happiness; forgot not that thou art born as a sacrifice to the Mother's altar;... forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper, are thy flesh and blood, thy brothers.

Go, all of you, wherever there is an outbreak of plague or famine, or wherever the people are in distress, and mitigate their sufferings. At the most, you may die in the attempt—what of that? How many like you are being born and dying like worms every day? What difference does that make to the world at large? Die you must, but have a great ideal to die for, and it is better to die with a great ideal in life.

You must not depend on *any foreign help*. Nations, like individuals, must help themselves. This is real patriotism. If a nation cannot do that, its time has not yet come. It must wait.

Work unto death—I am with you, and when I am gone, my spirit will work with you. This life comes and goes—wealth, fame, enjoyments are only of a few days. It is better, far better to die on the field of duty, preaching the truth, than to die like a worldly worm. Advance!

- Swami Vivekananda

About the Lesson

In this essay, Vivekananda dwells on the past glory and the present miserable state of India. Reminding his readers that India's greatness lies in her spiritual ideas, he makes an impassioned plea to Indians, and in particular to the younger generation, to work for their motherland, so that India might once again occupy her pride of place among the nations of the world.

The essay was written by Swami Vivekananda, an exponent of Vedantic Philosophy. He travelled extensively and enthralled the audience in the Conference of Religions held in Chicago in 1893.

GLOSSARY

adduce	:	put forward as proof or an example
renunciation	:	the act of giving up the claim on or connection with something
faith accompli	:	(<i>French</i>) a thing already accomplished, and hence not a matter for

		argument
light	:	spirituality in a metaphorical sense
mummeries	:	foolish or unnecessary ceremonies
charlatanism	:	the claim to have more skill, ability or knowledge than one really has
vicissitude	:	change in one's fortunes or conditions of life
vortex	:	whirlpool
galvanic shocks	:	sudden and violent shocks as in those produced by an electric current
Leviathan	:	a mythical sea-animal of enormous size
mukti	:	ultimate salvation, freedom from the bondage of matter
mitigate	:	alleviate

Activity 1: COMPREHENSION

A. Tick the correct alternative:

1. According to Swami Vivekananda, the two national ideals of India are-
 - (a) renunciation and service
 - (b) truth and non-violence
 - (c) service and commitment
 - (d) honesty and service
2. The soul of India, says Swami Vivekananda, lies in-
 - (a) Religion
 - (b) Politics
 - (c) Constitution
 - (d) Judiciary
3. is the base of our national character.
 - (a) Jealousy
 - (b) Politics
 - (c) Religion
 - (d) Technology

B. Answer to the following questions should not exceed 10-15 words each:

1. "Shall India die?" Why, says Swami Vivekananda, cannot India die?
2. What are the national ideals of India?
3. What, according to Swami Vivekananda is real patriotism?
4. "Numbers do not count." What, according to Swami Vivekananda, does count?

C. Answer to the following questions should not-exceed 30-40 words each:

1. What, according to Swami Vivekananda, is the life of India as a nation?
2. How can, according to Swami Vivekananda, India be raised?
3. What, according to Swami Vivekananda, is the root of all evils in India?

D. Answer to the following questions should not exceed 60-80 words each:

1. How, according to Vivekananda, does the world owe an immense debt to India?
2. What, according to Vivekananda, has kept India alive?
3. What, according to Vivekananda, does India lack in?

E. Say whether the following are True or False. Write T for True and F for False in the bracket:

1. Swami Vivekananda says that love is life and hatred is death. []
2. India, according to Vivekananda, can be raised with the power of the flesh. []
3. Swami Vivekananda appreciates the Western Nations for their strong spirit of obedience. []
4. By Light, Swami Vivekananda means spirituality. []
5. The great national sin, says Vivekananda, is the neglect of the masses. []

Activity 2: VOCABULARY

A. Find out a word each for the phrases given below-

1. The quality of being concerned with religion or the human spirit
2. Foolish or unnecessary ceremonies
3. Change in one's fortune
4. The claim to have more skill or ability than one really has
5. The act of giving up the claim on or connection with something

B. Change the following into Nouns by adding appropriate affix-

Spiritual, Condemn, Annihilate, Civilize, Renounce, Resist

C. Match the Synonyms given below-

(A)

Alien
Worldly
Slowly
Very great or huge
Progeny
Resistance

(B)

Foreign
Gradually
Generation
Tremendous
Materialistic
Opposition

Activity 3: GRAMMAR

The Present Perfect and the Simple Past

Look at the following sentences:

- A. I saw him last month.
She went to the U.K. in 2002.
She studied there for two years.

- B.** I have seen her.
He has lived in the U.K.
He has lived in the U.K. for many years.
He has lived there since 1970.

The verb groups in **A** are in the Simple Past Tense. The verb group in **B** are in the Present Perfect. Look at the form of the verb group in **B**: 'have seen', 'has lived'. 'Have' or 'has' is the helping verb and it is followed by the third form of the verb. They belong to the Present Perfect.

The Simple Past differs from the Present Perfect. A specific time expression that denotes the past may be used in sentences that are in the Simple Past, but with the present perfect no specific past time expression can be used :

I saw him on Monday.

*I have seen him yesterday evening. (not acceptable)

I have seen him.

Time expressions with the preposition 'for' can be used both with the Simple Past and the Present Perfect but the meaning is different.

He lived in the United States for four years: 'for four years' in this sentences means for four years 'some time ago in the past'.

He has lived there for four years.

Here the adverbial denotes a period of time leading up to the present and the sentence may mean 'he is still there' or 'he has just left'.

He has studied there *since* 1970 / *since* he was a child.

'Since' shows a point of time : since 1970, since March, since Monday, since five o'clock.etc. Such expressions are used only with the Present Perfect and not with the Simple Past.

So the Present Perfect shows something that 'has happened' at an indefinite past.

I have seen the Hawa Mahal.
I have seen Jaipur.

The Simple Past as well as the Present Perfect shows an act done in the past. But in the Simple Past the stress is on the time of the activity and the time adverbial answers the question 'When?':

When did you see the Hawa Mahal?

I saw it in 1960.

The Present Perfect does not denote a definite time; the focus is on the completion of the action and its results:

I have written the letter. (= The letter is ready.)

I have moved into a new house. (= I am in a new house.)

The Present Perfect Tense is used to show something that began in the past and 'has continued' up to the time of speaking or writing. There is a link between the past and the present. In such cases, the expressions with 'since' or 'for' are used:

I have worked since seven o'clock.

I have worked for two hours.

The Present Perfect Tense is also used for something that 'has just happened':

I have just met my friend in the corridor.

He has just begun the work.

Exercise

Fill in the blanks with the Past Simple or the Present Perfect form of the verbs given in brackets:

- i. He to China last year. (go)
- ii. I him twice since ten o'clock. (see)
- iii. He in films for fifteen years now. (sing)
- iv. They the door last year. (paint)
- v. he the house last year? (build)
- vi. you our assignment yet? (read)
- vii. The water not yet. (boil)
- viii. I to him several times already. (talk)

Activity 4: SPEECH ACTIVITY

Swami Vivekananda was a disciple of Ramkrishna. Ramkrishna helped Vivekananda clear his doubts about the existence of God. Organize a Symposium and discuss Ramkrishna's contribution towards Narendranath's evolution into Swami Vivekananda.

Activity 5: COMPOSITION

A. Attempt an essay on-

1. Relevance of Vivekananda's Thoughts in Modern India
2. Vivekananda's Thoughts on Patriotism

TOASTED ENGLISH

In the American restaurants they call for 'Toasted English', referring to English muffins which though being made in America, now retain 'English' as a sort of concession to their origin. The same may be said of their language too. Americans too, went through a phase of throwing out the British but retaining their language and letting it flourish on American soil; the resultant language is somewhat different from its British counterpart; it may be said to have gone through a process of toasting. One noticeable result of this toasting is that much of the formalism surrounding the use of English has been abandoned.

In America, they have freed the language from the stifling tyranny of the Passive Voice. Where we should say ceremoniously 'Trespassing prohibited', their signboards, as I noticed in the parks of Berkeley merely say, 'Newly planted, don't walk'. Absolutely 'No Parking' leaves no room for speculation, and no motorist need spend too much time peering out and studying the notice. In a similar situation our authorities are likely to plant a twenty-line inscription on the landscape to say, 'Under Municipal Act so and so this area has been reserved, etc. etc., and any vehicle stationed thereon will be deemed to have contravened subsection so and so of the Motor Vehicles Act, etc. etc. I saw on many American office doors just 'Do not Enter'. The traffic signs at pedestrian crossings never mince words; they just say 'Go' or 'Wait'. In a Hollywood studio I was rather startled to read, 'Mark Stevens—Keep out'. Mark Stevens is a busy television personality who does not like to be disturbed by visitors. Incidentally, it left me wondering why, if Mr Stevens does not like interruptions, he should announce his name at all on the door! But it is one of the minor mysteries that make travel through that country so engrossing.

The 'toasting' of English has been achieved through other means also. Americans have evolved certain basic key words which may be used anywhere, anyhow, words which have universal multipurpose use. I may make my point clear if I mention the example of the word 'Check' which may safely be labelled the 'American National Expression'. While British usage confines it to its bare dictionary definitions, the American uses it anywhere, this expression being so devised that one may blindly utter it and still find that it is appropriate for the occasion. I'll check means I 'll find out, investigate, examine, scrutinise, verify, or probe. 'You check' means your ticket, token or whatever you may have to produce. 'Check room' is where you leave your possessions for a while. 'Check girl' is one who takes care of your coat, umbrella, or anything else you may leave in custody. 'Check in' and 'Check out' (at first I heard it as 'Chuck out' and felt rather disturbed) refers to one's arrival in a hotel and departure therefrom. And there are scores of other incidental uses for the word. If you are ever hard-up for a noun or a verb you may safely utter the word 'check' and feel confident that it will fit in. 'Fabulous' is another word that is used in that country freely, without much premeditation. Of course everyone knows what fabulous means, but the American usage has enlarged its sense. I found a lady in Wisconsin declare 'Oh, those cats of mine are fabulous and meaning that they were eccentric. "Oh, so and so, he is

fabulous!" may mean anything from a sincere compliment to an insinuation that so and so displays a mild form of charming lunacy.

'Ok' is another well-known example. It is the easiest sound that ever emanated from the human vocal cords. Everyone knows how comprehensive its sense can be. 'Okay' is a self-sufficient word which needs no suffix to indicate any special respect for the listener; it can stand by itself without a 'Sir' to conclude the sentence. In this respect it is like 'Yeah' which seals off a sentence without further ado. 'Yes sir', or 'Yes, darling', is conceivable but 'Yeah Sir', or 'Yeah darling', is unthinkable. 'Yeah' is uttered in a short base-of-the-tongue grunt, which almost snaps off any further continuation of a sentence. 'Yes' involves time as the sibilant could not prolong.

The refinements of usage in countries where English has a bazaar status are worth a study. On a London bus you will never hear the conductor cry, 'Ticket, ticket'. He approaches the passenger and says 'Thank you', and on receiving the fare says 'Thank you, sir'. I found out that one could calculate the number of passengers in a bus by having the total number of 'Thanks' heard. In any Western Country if a receptionist asks 'Can I help you?' it really means 'Have you any business here, if so, state it.' Or it may mean 'Evidently you have wandered off into a wrong place, go away.' A man who wants to pass you always says 'Excuse me', while he may with all justice burst out, 'What do you mean by standing there gaping at the world while you block everybody's passage? Stand aside, man!' When you send your card in, the busy-man's secretary appears and whispers in your ear, 'Would you like to wait?' Though the tone is one of consultation, you have really no choice in the matter. The thing to do is not to answer the question but say 'Thanks' and look for a comfortable seat in the waiting room, although you may feel like saying, 'No, I wouldn't like to wait. I have other things to do.'

The time has come for us to consider seriously the question of a Bharat brand of English. So far English has had a comparatively confined existence in our country, chiefly in the halls of learning, justice, or administration. Now the time is ripe for it to come to the dusty street, market place, and under the banyan tree. English must adopt the complexion of our life and assimilate its idiom. I am not suggesting here a mongrelization of the language. I am not recommending that we should go back to the days when we heard, particularly *in the railway*, "Wer U goin', man?" Bharat English will respect the rule of law and maintain the dignity of grammar, but still have a Swadeshi stamp about it unmistakably, like the Madras handloom check shirt or the Tirupathi doll.

- R.K. Narayan

About the Lesson

In *Toasted English*, R.K. Narayan shows the difference between American and British English. The essay is infused with humour. The author states that like Indians, Americans too, retained the English language and let it flourish even though they drove the British away. The Americans simplified the usage of English by eliminating

the passive voice in the language. For instance in place of ‘Trespassing Prohibited’ the notice reads ‘Newly planted, don’t walk’. American English also includes words such as Ok, check and fabulous – words which can be used anywhere and in any context.

He further discusses the ‘bazar status’ of English in London. In day-to-day activities in London, English is used in a fine, polished way. The writer illustrates this by discussing certain expressions (as they are used in practical life) and what they connote. For instance “Can I help you?” actually implies “Have you any business here, if so, state it”.

He concludes by proposing that Indians should follow a ‘Bharat brand of English’ in post independence India. The writer feels that like American English, Indian English should have its own flavour and style. There should be a “Swadeshi stamp” on it.

R.K. Narayan is one of the most popular Indian English novelists.

GLOSSARY

toasted English	:	toasted means to heat and turn brown bread. Here the expression toasted English means adding local flavour to English to suit local sensibilities.
muffin	:	a small, sweet, cup - shaped cake
abandoned	:	given up
stifling	:	suppressing and choking
tyranny	:	injustice and unfairness
mince words	:	to hold back words for the sake of politeness
pedestrian	:	person walking on a street
inscription	:	words carved or engraved on a rock
trespassing	:	going on to a privately owned land without permission
speculation	:	supposition, guessing
Hollywood	:	centre of the American film industry
eccentric	:	peculiar, not normal
insinuating	:	suggestive
emanate	:	to flow out from a source or proceed
ado	:	fuss
sibilant	:	characterized by hissing or a hushing sound like that of ‘s’ or ‘sh’
mongrelisation	:	mongrel means any cross between different things.
of the language	:	mongrelisation means to make mongrel in race, nature, or character. Here it means creation of a new language by mixing different languages.

Activity 1: COMPREHENSION

A. Tick the correct alternative:

1. The only thing American could not abandon along with other British things is—
 - (a) their traditions
 - (b) their language
 - (c) their food items
 - (d) their ideas
2. In this lesson “Toasted English” means –
 - (a) British English
 - (b) American English
 - (c) British English with necessary modifications required for local sensibility
 - (d) American English in its entirely different form from British English
3. The shift on emphasis throughout the lesson is to encourage and guide us to use English as –
 - (a) A Bharat brand of English
 - (b) American brand of English
 - (c) World brand of English
 - (d) English as used by Britishers
4. Check girl is one who takes care of –
 - (a) Your coat and umbrella
 - (b) Some of your important belongings
 - (c) Items of travelling
 - (d) Anything you ask her to take care of

B. Answer to the following questions should not exceed 10-15 words each:

1. Why have American restaurants not changed the name of English muffins ?
2. What was the British thing which Americans did not abandon ?
3. Is American English less complicated and more informal compared to its British form ?
4. What do Americans use instead of ‘Trespassing Prohibited’
5. Where does English have a bazaar status ?

C. Answer to the following questions should not exceed 30-40 words each:

1. Explain the phrase ‘no room for speculation’ ?
2. What is check room ? How long can we put our belongings in a check room ?
3. In what manner can we say Americans have ‘freed English’ ?
4. How did Americans simplify the usage of English ?

D. Answer to the following questions should not exceed 60–80 words each:

1. How does R.K. Narayan explain ‘Toasted English’ ?
2. According to the author O.K. can be used in many ways. How? Explain.
3. How does the writer define his Bharat brand of English ? Why does he strongly advocate its use ?

F. Say whether the following statements are True or False. Write T for True and F for False in the bracket:

1. Americans adopted various ways to free themselves from British English. []
2. Semantics play an important role in the interpretation of grammatical structures. []
3. There are certain key words which may be used liberally without sticking to dictionary meanings. []
4. When you are blocking somebody's way unnecessarily, in American English he would say 'Excuse me'. []
5. In this lesson, R.K.Narayan has tried to show difference between American English and British English. []

Activity 2: VOCABULARY**A. Given below is a list of words. Look up in your Dictionary and make sentences to illustrate their meaning.**

A	B
mince	means
devise	device
wonder	wander
connote	denote
context	pretext
confirm	conform
possession	procession
artist	artiste
desert	dessert

B. Find the odd one in the following:

1. hazard, risk, safe, danger
2. deprivation, loss, lacking, depreciation
3. addition, addiction, habit, accustomed
4. understanding, perfection, perception, grasp
5. caliber, competence, weakness, capacity
6. neglect, ignore, negate, omit
7. endowment, endurance, stamina, guts
8. accommodate, adopt, adapt, adjust
9. morbid, shocking, pleasing, traumatic
10. adolescence, adult, teenage, youth

Activity 3: GRAMMAR**The Past Continuous and the Past Perfect**

The Past Continuous form shows an action in progress in the past.

It was raining all day yesterday.

We were shopping all this morning.

The Past Perfect shows that two events happened in the past and it also shows which one happened first, i.e. which had happened before the other. The Past Perfect has the meaning of past-in-past and it shows the relationship between two events in the past and the priority of one of the two events. The Past Perfect, as its name implies, expresses an act in the past that was completed before another act in the past. So, the past perfect is used in tracing back events that took place in the past. The simple past is used when there is a succession of actions in the past.

When I reached the class, the students had left
(First the students left and then I reached)

I told the students that I had done the work
(First I did the work and then I told)

Exercise

Fill in the blanks with the Past Perfect form of the verbs given in brackets:

- i. When she entered the cinema, the film..... (start)
- ii. When Ram went out again, the rain.....(stop)
- iii. After all the students..... (leave), the place was cleaned.
- iv. The sun ... (rise) ... before they awoke.
- v. The crowd.... (begin) to hoot even before the minister began his speech
- vi. After they... (do) their homework, they went out to play.
- vii. They ... (leave) by the time we arrived.
- viii. Previously she ... (be) a very good teacher.

Activity 4: SPEECH ACTIVITY

Suppose you are the President of your school students' Union. Organize a Debate on "A Bharat Brand of English is the Need of the Hour"

Activity 5: COMPOSITION

How can an Indian flavour (with Swadeshi Stamp) make the learning of English more effective in the Post Independence India? Discuss.

MAN AND NATURE IN INDIA: THE ECOLOGICAL BALANCE

It is a matter of some satisfaction to all of us interested in the conservation of Nature that there is now, at last, a growing awareness and interest in India in the preservation of wildlife and wild places.

What is now required is the understanding of the fact that human ecology is an integral part of Nature conservation and all who take a view of life on earth must realise that man's future cannot be considered separately from that of other life .

From the time that man became an agriculturist and husbandman, thereby enabling himself to overcome the natural constraints that had kept the numbers of his predecessor—the hunter and forager—within the environmental capacity, man's impact on his environment has been largely disastrous.

As examples, one could consider the Cradle of Civilisation, West Asia, now largely arid, as a monument to man's misuse of the land. A number of ancient civilizations seem to have culminated in deserts in the same way—Egypt, the kingdoms of West Asia, Carthage and the Indus Valley civilization.

All seem to have gone to ruin down the same drain. None had profited from the knowledge of earlier disasters. Unhappily, the same sorry process continues today, only that improvements in communications and technology now permit man to exercise his expertise as a creator of deserts on a global scale and at a more accelerated tempo.

As far as forests and wildlife are concerned, there can be hardly any doubt that we in India have been living prodigally off an abundant capital. A study on any endangered natural resource shows that the basic problem in every case is human population, leading to a constant erosion of that resource.

In an article in *the Journal of the Bombay Natural History Society*, M.S Randhawa provides historical evidence to prove that in the last 2,000 years there has been a progressive desiccation of northern India. As an example, he cites the changes that have occurred in the Mathura region of Uttar Pradesh.

That area, apparently, once received over 2,000 mm of rainfall as against the present 600 mm. The evidence on which Randhawa bases his thesis is mainly the sculptures of the period and specific reference in the Puranas to the Ashoka tree (*Saraca asoca*), and other moisture loving plant species, whose present-day distribution is restricted to areas with over 2,000 mm rainfall. Thus, the Mathura region appears to have degraded within historical times from an area capable of supporting luxuriant forests to one with a semi-desert type of vegetation, rather similar to that of the Rajasthan desert.

The loss in the productivity of the land and the consequent degradation of the environment is nowhere more clearly shown than in the history of some of our endangered species of wildlife. The distribution of the Great Indian Rhinoceros sufficiently illustrates this point. This ponderous animal, now restricted to the swampy riverain forests of a few sanctuaries in Assam, West Bengal and Nepal, was found in historic times from Peshawar—where the Moghul Emper or Humayun hunted it—eastward across the Gangetic Plain to Assam.

The fact that the rhinoceros requires a swampy grass jungle to exist is a pointer to the conditions then obtaining in areas which are now practically desert.

The pinheaded duck, another resident of the same swampy forest habitat, became extinct in the thirties of the present century. Loss of its habitat, combined with the fact that it nested on the ground among reeds and not up in tree-holes like our other resident ducks is possibly one of the main reasons for the disappearance of the species.

The distribution of the lion in this country is perhaps further evidence of the result of man-made environmental changes. The widespread extension in the range of the lion—an inhabitant of dry habitats—in North India was possibly correlated with the withdrawal of moist conditions in the Indo-Gangetic Plain. This was the result of large-scale clearing of the forests as more and more land was brought under cultivation for an ever-increasing human population. The lion itself eventually fell a victim to the rising population pressure, losing its habitat to cultivation.

‘Habitat destruction is the primary reason for the disappearance or—rarity of most of our wildlife, and under present conditions there seems every likelihood that the process of destruction will continue.’

It is indeed, a tragic situation. There is not enough land for all the land-hungry and much of the land that is now being cleared under population pressure—some of it magnificent primaeval evergreen forest—will surely be abandoned in a permanently ruined state, another martyr to human irresponsibility! It would appear that what is really needed is not more land for cultivation, but better utilization of the land that is already under cultivation.

The disappearance of the rhinoceros, the lion or the tiger are examples striking enough to attract wide attention even of the layman, but there is a considerable invisible loss which, by nature of its obscureness, seldom comes to notice.

One example of such is the loss suffered by the agricultural economy of the country due to the thoughtless destruction of the predators of agricultural pests. And hardly any voice is raised in protest. The reptile skin trade, running into hundreds of tons annually—happily banned at last—effectively removed the snakes and lizards which are amongst the most stringent natural checks on rats and other rodent crop-pests.

Similarly, the trade in frog's legs removes one of the important Regulators of the populations of harmful insects and other small animals. One observable effect of this commercial exploitation of frogs is the marked increase in land crabs (*paratelphusa sp.*), which destroy paddy seedlings, and whose numbers were kept in check by the frogs.

Due to superstitious prejudice and ill founded allegations against owls and the diurnal birds of prey, man axes his own legs, as it were. Their senseless destruction deprives agriculture and forestry of the services of some of man's staunchest allies in the ceaseless battle against the fecund tribe of rats, and other scourges like the locust.

In recent years advanced technology has paradoxically enough, added dangerously to the hazards to wildlife and environments by the introduction of chemical pesticides and herbicides in the campaign to grow more food for the burgeoning human population. By the poisonous pollution these have brought about, of water, earth and air, they are boomeranging on man himself.

Whatever conservation measures are now undertaken, or may be undertaken in the future, can be expected to function as no more than stop-gaps, and no permanent remedy for the ecological imbalance can be devised unless and until the human population is effectively contained.

This, then, is the problem. Unless man is able to discipline himself there is no hope of avoiding the ecological disaster towards which he is rapidly heading. In order to restore and regulate the ecological balance, conservation now demands that the human population be drastically controlled, not only for the wise use of the available natural resources but for the very existence of man himself.

To find the remedies one must examine the causes. The evolution of man, unlike that of other animals has, above all, been the evolution of his brain. This is what has enabled him to overcome the limitations natural to other animals. He meets and deals with his environment at two levels ; firstly, the intellectual, aided by the vast area of knowledge available to him because of his intellect, and secondly, the physical level in which he is in no way different from other animals.

Man's reproductive capacity lies in the second plane, and to control it, the approach should be through knowledge of the reproductive function of other animals. To this end, fruitful research could be undertaken on the factors that cause seasonal reproductive behaviour in other animals and on whether it would be possible to permanently extend the inhibitory forces.

On the face of it this does not seem an impossible task since, in reverse, we have succeeded in breaking down the seasonal inhibitory force in domestic animals. For instance, the Red jungle Fowl—the ancestor of our domestic poultry—has, unlike the latter, a fixed and limited breeding season in nature. It is a curious fact, but true, that in truly social insects such as ants and bees the majority of individuals are sterile;

thus there is a built-in population control mechanism in the community. Can this model not be emulated by humans?

Whatever method we employ, the intellectual or the physical or a combination of both, time is running out for man. He must realize that his body, like that of other animals, is subject to narrow physical and chemical constraints and that, however intellectually versatile he may be, he could become a victim of ecological disaster just as any other animal if he refuses to pay heed to the warnings of a misused natural system working under fixed natural laws. To us in India especially this is the Writing on the Wall.

- Salim Ali

About the essay

In this essay Salim Ali discusses the importance of human ecology as an integral part of nature's conservation. Man's life cannot be happy unless the lives of plants and animals are ensured. Ali expresses sorrow over man's incapability of learning from the disasters of the past. The extinction of many species of animals is an indication that man will also be a victim of ecological disaster if he goes on misusing the natural ecosystem working under fixed natural laws.

Salim Ali was an ornithologist and naturalist, sometimes referred to as the "Birdman of India". He was among the first Indians to conduct systematic bird survey across India. He became the key figure behind the Bombay Natural History and created Bharatpur Bird Sanctuary. He was awarded the Padma Bhushan in 1958 and Padma Vibhushan in 1976.

GLOSSARY

ecology	:	the environment as it relates to living organisms
husbandman	:	farmer
predecessor	:	one who comes before you, forerunner
forager	:	someone who hunts for food and provisions
arid	:	land or climate having little or no rainfall; dry.
expertise	:	expertness
accelerated	:	speeded up
prodigally	:	spending money or resources too freely; extravagant.
erosion	:	a gradual decline of something
ponderous	:	slow and dull because of weight
swampy	:	(area of) soft wetland, marsh.
sanctuary	:	a shelter from danger
habitat	:	the type of environment in which an organism normally lives
extinct	:	no longer in existence
magnificent	:	glorious
primeval	:	having existed from beginning
martyr	:	one who suffers
obscureness	:	the state of being unimportant

stringent	:	rigorous,tight
seedlings	:	young plant grown from a seed
herbicide	:	substance that is poisonous to plants; used to destroy weeds.
emulated	:	imitated
versatile	:	having great diversity or variety

Activity 1: COMPREHENSION

A. Tick the correct alternative:

1. The ancient civilizations that seem to have culminated in deserts are the--
 - (a) Indus Valley civilization
 - (b) kingdoms of West Asia
 - (c) civilization of Egypt
 - (d) All of these
2. Distribution of the moisture loving plant species is restricted to areas with over--
 - (a) 2,000 mm rainfall
 - (b) 1,000 mm rainfall
 - (c) 500 mm rainfall
 - (d) 100 mm rainfall
3. In order to restore and regulate the ecological balance we need to--
 - (a) control the human population.
 - (b) use the available natural resources wisely.
 - (c) conserve forests.
 - (d) all of these.

B. Answer to the following questions should not exceed 10-15 words each:

1. What does the history of some of our endangered species of wildlife illustrate?
2. What will happen if man refuses to pay heed to the warnings of a misused natural system working under fixed natural laws?
3. What has enabled man to overcome the limitations natural to other animals?
4. Who is the ancestor of our domestic poultry?
5. What is a curious fact about truly social insects such as ants and bees?

C. Answer to the following questions should not exceed 30-40 words each:

1. What causes ecological imbalances?
2. How does the progress in communication and technology affect the ecological balance?
3. What does Salim Ali say about dryness in the North India?
4. Why are tigers and lions disappearing in India ?
5. How does population pressure affect ecology?

D. Answer to the following questions should not exceed 60-80 words each:

1. Describe the relationship between man and nature.
2. What measures must be undertaken to restore and regulate the ecological balance?

Activity 2 : VOCABULARY

1. Match the following words in column 'A' with their meanings in column 'B' given below:

Column 'A'		Column 'B'
conservation	:	farmer / one who plows and cultivates land
preserve	:	a natural source of wealth or revenue
husbandman	:	the protection of animals, plants, and natural resources
resource	:	a chemical used to destroy plants or stop plant growth
habitat	:	living with or under the care of human beings
obscurity	:	relating to the ability to think in logical way
herbicides	:	to keep safe from injury, harm, or destruction
restore	:	not well-known : not known to most people
Intellectual	:	the place where a plant or animal naturally lives or grows
domestic	:	to put or bring back to an earlier or original state

Activity 3: GRAMMAR**The Present Perfect Continuous and the Past Perfect Continuous**

Look at the following sentences:

- A. We *have been* working here since 1995.
He *has been* teaching English for a long time.
They *have been staying* here for an hour.
- B. They *had been drilling* for two years before they found oil.
I *had been working* for two hours when I found him.

The verb groups in (A) are called the Present Perfect Continuous and the verb groups in (B) are called the Past Perfect Continuous. Both the groups are formed by combining the perfective and the continuous aspects.

Look at the form of the verb groups given below:

Present Perfect Continuous:

have been living
has been studying

Past Perfect Continuous:

had been drilling
had been walking

The present perfect continuous is used for an activity that began in the past and which is still going on now:

I have been living here since 1970.
I have been waiting here for an hour.

The past perfect continuous expresses the duration of an action up to a certain point in the past:

The telephone had been ringing for three minutes before it was answered.

Exercise:

Combine each of the following sets of sentences, using the past perfect continuous.

Examples:

I worked as a teacher (for three years). Then I became a lecturer.

I had been working as a teacher (for three years) before I became a lecturer.

- i. They lived in Kolkatta (for ten years). Then they came to Mumbai in 2003.
- ii. I was reading a book. Then I fell ill.
- iii. We waited for thirty minutes. Then the bus arrived.
- iv. He studied politics for five years. Then I met him.
- v. I walked for ten minutes. Then I noticed that I had forgotten to put on my socks.
- vi. I slept for one hour this morning. Then the telephone rang.

Activity 4: SPEECH ACTIVITY

You are the President of the Environment Club of your school. The Club organized a three day trip to Jim Corbett park. Share your experiences with your friends.

Activity 5: COMPOSITION

According to Indian spiritual tradition, “Nature does not need to be controlled or transformed or decorated; she needs to be accepted in her entirety as a whole... She can be loved and celebrated as she is... But she is alive and must not be diminished or reduced.” In the light of this statement, write your ideas about Indian traditions of nature conservation.

HUMAN RIGHTS AND LEGAL RESPONSIBILITIES

Freedom is fragile and evanescent. Man has known so little of it in his entire history. The American Civil War was born of the conviction that a nation cannot remain half slave and half free. But the world continues to remain more than half slave and less than half free. Nearly four-fifths of the 160 members of the United Nations do not permit freedom of the press. In half of the countries of the world people are incarcerated for speaking their minds, often after trials that are no more than a sham. Torture- mental, physical, and emotional- is regularly practised by a third of the world's governments, notwithstanding the Declaration Against Torture and Degrading Treatment issued by the United Nations in 1975. In several states, dissenters who are inconvenient to the authorities suddenly disappear and are never seen again. This vanishing act continues to remain widely popular. More millions have died at the hands of their own governments than in war. Human rights violations have created more deaths and more human misery than have all the weapons of mass destruction.

With our incredible scientific progress, we have reached a stage when the only threat to man, left to be met, is man himself. In the zoo at Lusaka, there is a cage where the notice reads, 'The world's most dangerous animal.' Inside the cage there is no animal but a mirror where you see yourself.

It is difficult to measure whether repression worldwide is increasing or decreasing. But awareness of that repression has undoubtedly increased, since the human rights movement started as a world movement with the launching of Amnesty International in May 1961. The shifting hem lines of international atrocities are faithfully recorded in the annual reports of that body.

The oldest human rights organization—the Anti-Slavery Society—was founded in 1839. It is still in business, because slavery is still in business. Slavery was abolished in the British Empire only in 1833 and in the United States in 1862; but bonded labour still prevails in parts of India. The Anti-Slavery Society's latest publication, 'A Pattern of Slavery: India's Carpet Boys,' shows how millions of small children are pressed into bonded labour in India under conditions so abject as to make the distinction between their lot and conventional slavery a matter of semantics.

No doubt it is still a world of brutalities. But the historical perspective would make us realize that ours is a perfecting world, though its progress is painfully slow, sometimes by the millimetre.

There are two gleams of hope. The concept of human rights— the new gospel—has worked its way through the subsoil of human consciousness with speed and strength, and has become one of the great driving forces of our time. But we must be reconciled to the inevitability of gradualness. The slow drip of Amnesty International has begun to work. More and more people the world over realize, and realize more clearly, that there should be increased human rights inspections and

publicizing of abuses because, as President Mitterrand said, 'Silence nourishes oppression.' Secondly, there is a growing solidarity among the nations of the world who believe in freedom. The human rights record of a state has become the legitimate concern of the international community. Today the human rights movement is genuinely worldwide. There is, as Jerome Shestack observed, 'a moral inevitability to human rights.'

To attempt to define human rights definitively would be, merely to illustrate how the human mind tries, and tries in vain, to give a more precise definition than the subject-matter warrants. Human rights may be summed up in one word—Liberty. But Isaiah Berlin noted that there are more than 200 definitions of liberty; and, as Abraham Lincoln observed, the world has never had a good definition of liberty.

In the Third World today, governments which are most successful economically are authoritarian ones and veneration for human rights promises to be a cult of slow growth. That is because human rights cannot exist in a cultural and economic vacuum. Their chances of being understood—and respected—improve as the economic and educational level of society rises. It is a noble maxim that it is better for a man to go wrong in freedom rather than go right in chains; but it sounds like empty rhetoric to people who live in economic chains below the minimum subsistence level.

The categories of human rights are never closed. But we must guard against the devaluation of human rights by proliferation. It is good to increase the currency, but not at the cost of depreciating it. In the verbal haze in which we live today, secondary concepts have taken the place of primary ones; relative terms have pushed over absolute ones; and the peripheral has been given the same status as the crucial. Let me illustrate.

The primary idea of human rights involves rights against the government. Modern liberalism has expanded the idea to include rights to be satisfied by the government. 'Human rights should be distinguished from 'human needs'. Clarity of thought and a sense of priorities would suggest that the essence of liberty which comprises rights *against* the state should not be confused with claims or entitlements which fail to be satisfied *by* the state. Various resolutions and declarations of the United Nations list—as human rights—benefits like full employment, vacations with pay, maternity leave, and free medical care. Such broadbanding enables leftist ideologues to make a specious claim that even totalitarian States respect human rights. They contend that while free democracies have a better record in certain areas of human rights, totalitarian States have a superior record in other areas. It was such depreciation of the currency of human rights which emboldened Lenin to proclaim that the Soviets represent a 'higher form of democracy' and Hitler to claim to be an 'arch democrat'; and which enables States that practise torture and ruthless repression at home to pay pious lip service to human rights at international forums.

However, this is not to say that economic and social rights evolved by present-day liberalism are irrelevant or unimportant. Rights of men are not only against the government but against the people collectively. Humanity is one enormous extended family, with all the obligations of family membership. One of the basic rights is the right to decent living embodied in Article 25 of the Universal Declaration of Human Rights, 1948. Paul Sieghart, who died two years ago, pointed out that the test of rights is not whether the prosperous, with access to the law courts, are well protected, or whether living standards for the majority are improving, but whether the weak are helped by the strong. 'The ultimate measure of whether a society can properly be called civilized; he concludes, 'is how it treats those who are near the bottom of its human heap.'

Violations of economic needs occur from negligence, such as the failure to save large numbers of people from famine or floods. But mostly they occur when governments -wedded to the eighth deadly sin, ideology pursue economic policies which deprive the poor of employment and education, nutrition and health care.

-Nani A. Palkhivala

About the Lesson

In this essay Palkhivala establishes the importance of human rights and affirms that they must not be confused with human needs. The primary idea of human rights involves rights against the government and, therefore, the kernel of liberty which comprises rights *against* the state should not be confused with claims or rights which the state fails to satisfy. The concept of Human rights basically carries with it the idea of freedom but unfortunately the world continues to remain more than 'half slave and less than half free'. Working its way through the deeper layers of human consciousness, it has become one of the most impelling forces today.

The essayist Nani A. Palkhivala (1920-2002) was a reputed Indian jurist and economist.

GLOSSARY

evanescent	:	of a fleeting or transitory nature
incarcerated	:	locked up in prison
sham	:	something intended to deceive
hemlines	:	the edges
subsoil	:	the lower level of soil
proliferation	:	rapid increase

Activity 1: COMPREHENSION

A. Tick the correct alternative:

1. The vanishing act Palkhivala writes about is the-
 - (a) removal of poverty.
 - (b) disappearance of inequality.
 - (c) removal of corruption.

- (d) disappearance of dissenters, discrimination.
- 2. The greatest threat to humanity is--
 - (a) natural calamity.
 - (b) disease.
 - (c) man himself.
 - (d) nuclear weapon.
- 3. The primary idea of human rights involves-
 - (a) rights of the government.
 - (b) rights for the government.
 - (c) rights formulated by the government.
 - (d) rights to operate against the government.

B. Answer to the following questions should not exceed 10-15 words each:

- 1. What has caused more deaths than all the weapons of mass destruction?
- 2. How many members of the United Nations do not permit freedom of the press?
- 3. What is the justification given for the argument that totalitarian governments respect human rights?
- 4. Name the oldest human rights organization.

C. Answer to the following questions should not exceed 30-40 words each:

- 1. Why does the author say that human rights cannot function in a cultural and economic vacuum?
- 2. How has the concept of human rights found its way ?
- 3. What is the difference between human rights and human needs?
- 4. 'It is better for a man to go wrong in freedom rather than go right in chains.' Bring out the underlying meaning of the sentence.
- 5. What, according to Paul Sieghart, is the ultimate measure of whether a society is civilized or not?

D. Answer to the following questions should not exceed 60-80 words each:

- 1. Why does Palkhivala say that the world continues to be 'less than half free'?
- 2. Write a note on the concept of human rights as one of the greatest driving forces of our times.

E. Say whether the following statements are True or False. Write T for true and F for false in the bracket:

- 1. Whether a society is civilized or not can be measured through its material progress. []
- 2. The definition of human rights can be summed up in one word-freedom. []
- 3. The main reason for the serious economic problems of the majority is their ignorance. []
- 4. There is a growing solidarity among the nations of the world who believe in freedom. []

Activity 2: VOCABULARY

- (a) There are a number of words which seem to be similar in their meaning. However, they do not convey the same idea. Read the following words and state their difference of meaning –
independence, freedom, liberty
- (b) Human rights are meant to put an end to the forces of oppression and herald an era of Human Dignity and Freedom. Prepare a list of the words related to human dignity and freedom.

Activity 3: GRAMMAR

Study the following sentences:

- (i) I shall meet him tomorrow.
 (ii) They will go to college today.
 (iii) Manisha will attend the seminar.

The underlined words in the sentences above express futurity (i.e. simple futurity). There are several ways of expressing futurity. In the use of 'shall', 'should', 'will', and 'would', a distinction is made particularly in British English between 'Volitional future' and 'Simple Futurity'. Volitional future is related to the several shades of meaning such as willingness, desire, determination, intention etc. Simple futurity is expressed by the use of 'shall' with the first person (singular or plural) and 'will' is used with the second and third persons (singular or plural). What is expressed in the sentences above is simple futurity and no volition is intended.

You should know that American usage recognises 'will' for all persons. This, however, is not true about British English.

Look at the following sentences:

- (iv) I will drown myself, and no one shall save me.
 (v) I will be late for school today.

The above sentences do not convey what is intended. The intended meaning of sentence (iv) and (v) each is as follows:

- (a) I shall drown myself and no one will save me.
 (b) I shall be late for school today.

The several shades of meaning expressed by 'shall' and 'will' are as follows:

Will

- | | |
|---------------------------|--|
| 1. Intention | I will go and meet him today. |
| 2. Promise | I will give you the book tomorrow. |
| 3. Willingness | I will be glad to write a letter to you. |
| 4. Plans and Arrangements | The college will reopen on 7th July. |
| 5. Instruction | You will do as I tell you. |

6. Prediction Teaching will always be a challenging job.

Shall

- | | |
|---------------------|---|
| 1. Suggestion | Shall I talk to the clerk concerned? |
| 2. Request | Shall we sit here for some time? |
| 3. Legal obligation | The student shall abide by the rules of the school. |
| 4. Moral injunction | You shall be punished if you do the wrong. |

In indirect speech 'shall' is changed to 'should' and 'will' to 'would'. The distinction between the volitional use and the simple future is also applicable to 'should' and 'would'.

- (a) He said that he would go to receive (Simple Future)
him at the station.
- (b) He wondered whether he should go (Volitional use)
to receive him at the station.

Other ways of expressing futurity

- (i) **Simple Present** expresses scheduled action

- a. The last bus for Jaipur leaves at six O' clock.
b. My examination commences on 17th March.

- (ii) **Present Continuous** expresses future planning

- a. We are going to Ajmer tomorrow.

- (iii) **'going to'** expresses intention:

- a. What are you going to do now?

- (iv) Other modals also express futurity

- a. I may visit him tomorrow.
b. I must visit him tomorrow.

- (v) **Future Continuous**

The future continuous form is used if the future action is thought of in its continuity. The future continuous can also indicate some activity at some point in the future.

- a. This time next month we shall be living in Mumbai.
b. We shall be travelling by the train this time tomorrow.

- (vi) **Future Perfect**

The future perfect form is used to denote the activity that may start in the past but it terminates only in the future. It is usually used with time expressions introduced by 'before', 'at', 'when', 'on', etc.

- (a) He will have read at least one chapter of the book by that time.

(vii) **Future Perfect Continuous**

The future perfect continuous form is used to stress the duration of an action that takes place before another future event.

- (a) We have been living here for five years. Next year we shall have been living here for six years.

Exercise:

1. 'See' and 'hear' used in future continuous have special meanings. There are other stative verbs also which belong to their category. Read the following sentences and point out their meanings.
 - a. I will be seeing him tomorrow.
 - b. You will be hearing from me.
 - c. They shall be having a nice time next week.
 - d. I shall be feeling fine then.
2. Fill in the blanks in the following sentences, choosing one of the four auxiliaries - shall, will, should, would.
 - (i) How long.....he take?
 - (ii) When.....we see you next time?
 - (iii) you pass me that book, please ?
 - (iv) They.....have a holiday next week. That is a promise made by the Principal.
 - (v) You..... not leave until you apologise.
 - (vi)you like a ticket for the evening show?
 - (vii)you object if I were to open the door?
 - (viii) We asked him again and again; he.....never give us a definite answer.
 - (ix) People who live in glass houses.....not throw stones.
 - (x) One.....always be kind to others.

Activity 4: SPEECH ACTIVITY

Organize a Classroom Symposium on the idea 'Is Freedom fragile and evanescent ?'

Activity 5: COMPOSITION

- (i) Conduct a survey of the areas adjacent to your school and prepare a report of the cases of the violation of human rights.
- (ii) Organize a camp in one of the villages adjacent to your school and suggest measures to the villagers as to how they can put an end to the violation of human rights.

ECO-TOURISM

As the new millennium unfolds, we are becoming increasingly aware of the finite, interconnected and precious nature of our planet home. Likewise, tourism is becoming an increasingly popular expression of this awareness. With advances in transportation and information technology, ever more remote areas of the earth are coming within reach of the traveller. In fact, tourism is now the world's largest industry, with nature tourism the fastest growing segment.

Tourism is currently the world's largest industry and ecotourism represents the fastest growing sector of this market. Tourism is already the largest source of foreign exchange in countries like Costa Rica and Belize; in Guatemala, it is second. Throughout the developing tropics, protected area managers and local communities are struggling to balance the need for economic growth with the preservation of natural resources. Well-planned ecotourism can benefit both protected areas and residents of surrounding communities by linking long term biodiversity conservation with local, social and economic development.

Eco-tourism, in simple words, means management of tourism and conservation of nature in a way so as to maintain a fine balance between the requirement of tourism and ecology on the one hand and the needs of local communities for jobs, new skills, income generating employment and better status for women on the other. The global importance of eco- tourism, its benefits as well as its impact was recognised with the launching of the year 2002 as the International Year of eco- tourism (IYE) by the United Nations General Assembly . The IYE offers an opportunity to review eco-tourism experiences worldwide, in order to consolidate tools and institutional frameworks that would ensure its sustainable development in the future. This means maximizing the economic, environmental and social benefits from eco- tourism, while avoiding its shortcomings and negative impacts.

As a concept, eco- tourism has gained momentum recently in India , but as a way of life Indians have practiced eco- tourism since times immemorial by their traditional approach to nature and rich cultural heritage. Eco- tourism has been defined in various ways. The International Eco-tourism Society in 1991 produced one of the earliest definitions: "Eco-tourism is responsible travel to natural areas that conserves the environment and sustains the well being of local people." The World Tourism Organization has defined it as "tourism that involves travelling to relatively undisturbed natural areas with the specified object of studying, admiring and enjoying nature and its wild plants and animals, as well as existing cultural aspects (both of the past and present), found in these areas." According to the World Conservation Union, eco-tourism is "environmentally responsible travel to natural areas, in order to enjoy and appreciate nature and accompanying cultural features (both past and present) that promotes conservation, has a low visitor impact and provides for beneficially active

socio-economic involvement of the local people". In sum, the definitions focus on three significant aspects: nature, tourism and local communities. As a development tool, eco-tourism can advance the three basic goals of the Convention on Biological Diversity:

- ÷ conserve biological (and cultural) diversity by strengthening protected area management systems (public or private) and increasing the value of sound eco systems;
- ÷ promote the sustainable use of biodiversity by generating income, jobs and business opportunities in eco-tourism and related business networks; and
- ÷ share the benefit of eco-tourism developments equitably with local communities and indigenous people by obtaining their informed consent and full participation in the planning and management of eco-tourism businesses.

In the years since the concept was first defined, a general consensus was formed on the essential key elements of eco-tourism: a well preserved eco-system to attract tourists, conscientious, low-impact visitor behaviour during various cultural and adventure activities, lowest possible consumption of non-renewable resources, active involvement of the locals who are able to provide authentic information about nature, culture and the ethnic traditions to the visitors and finally, empowering the local populace to manage eco-tourism so that they ensure conservation through alternative livelihood opportunities and educational components for both the traveller and local communities.

Being an environment-friendly activity, eco-tourism aims at promoting environmental values and ethics and preserving nature in its uninterrupted form. It thus benefits wildlife and nature by contributing towards ecological integrity. Participation of the local communities ensures economic benefits for them, which in the longer run can ensure a better status and an easier life.

The mountain Eco-systems are a unique creation having an altogether distinct characteristic. Mountains are fragile eco-systems and are globally important as water towers of the earth, repositories of rich biological diversity, minerals and forests, target areas for recreation, and as a hub of cultural integrity and heritage. Occupying one-fifth of the world's land surface area, mountains provide a direct life support base for one-tenth of humankind as well as goods and services to more than half the world's population. They are inhabited by the richest human culture. Mountains are crucial to all life on earth. They are also an essential source of fresh water. More than three billion people rely on mountains for water to grow food, to produce electricity, to sustain industries and most importantly, to drink. But owing to the ecological degradation, the regional hydrological cycle is being seriously affected and the mountains' role as water towers will cease. The 'greenhouse effect' in the mountains will have serious repercussions. The Mountains Agenda discussed in the United Nations Conference on the Environment and Development at Rio de Janeiro in June 1992 says, "a warming trend in mountain region would not only cause an increase in

the altitude of the snowline, it would also increase water run-off by melting ice and snow. The glaciers themselves are reservoirs and if they melt, the run-off regime would change dramatically and serious water shortage may occur."

A study by the International Centre for Integrated Mountain Development, Kathmandu, Nepal reveals a large number of negative indicators suggesting that the mountains are in a state of unsustainability. Mountains are far more fragile than lowland environments. Throughout the world, unsustainable forestry and agriculture practices are degrading many mountain eco-systems, often as a result of poverty, urbanisation and growing population. Scientists also believe that mountains are barometers of global warning. Mountain glaciers, the source of water for most of the world's river systems, are melting at an unprecedented rate.

India has seven principal mountain ranges and the most important amongst them are the Himalayas. Our country has been bequeathed with the majestic Himalayan range that feeds and preserves life throughout the north. Tranquility and peace are synonymous with these mountains.

The Himalayas run across the top of the Indian sub-continent stretching over some 2500 kilometres. These mountains were formed between 50 to 60 million years ago. The most recently formed are the lower foothills known as the Shivaliks. Beyond the Shivaliks are the lower Himalayas which have the most popular hill resorts of India like Shimla, Dalhousie, Mussoorie, Nainital and Darjeeling at heights of four to eight thousand feet above sea level. Beyond the lower Himalayas are the Great Himalayas or the Himadris.

In the Himadris are the Everest and the Annapurna peaks which lie in the boundaries of Nepal and within India are Kanchenjunga, Nanga Parbat and Nanda Devi. The Aravallis, one of the oldest ranges in the world, runs between Delhi and Gujarat to the south-west. Its once snow-covered peaks are no more there but this mountain range still has one hill resort, Mount Abu, and one peak, Guru Shikhar, over 6000 feet high.

The Vindhyas divide the wide Gangetic plains of northern India from the southern parts of the country. They are stretched over a length of 1000 kilometres with an average altitude of 974 feet. The Satpuras which are south of the Vindhyas, run parallel to them. The name Satpuras is formed of two words: Sat meaning seven and Puras meaning folds, referring to the seven lines of hills which make up the Satpuras. It has one hill resort, Pachmarhi, which is located near the highest point in the range, Dhupgarh at a height of 4429 feet. The Sahyadris (the western Ghats) run for 1600 kms down the western edge to the southernmost point of India. The Sahyadris catch the monsoon rains on the western side. The hill resort in this area is Ootacamund or Ooty, known now as Udhagamandalam, which stands at the foot of the 8615 feet high Doda Betta Peak. This peak is located in the Nilgiris (literally, Blue Mountains). Beyond Nilgiris are the Anamalai or Elephant Hills, the summits of which are said to resemble elephant heads. The famous hill resort of Kodaikanal is located in the

Palani Hills. The Eastern Ghats which run on the opposite side of the Sahyadris have summits over 3200 feet but are devoid of hill resorts. To their south-east are the Shevroy hills and the hill station of Yercaud. Purvanchal, or eastern mountains, are the last great mountain ranges of India running along the Indo-Myanmar border in North East India.

Unfortunately the mountains in India are experiencing an inexorable decline in the resource base for local subsistence and a terrible deterioration in the already fragile environment. The results are landslides and frequent floods in the densely populated plains to the south of the Himalayan region in the Ganga and Brahmaputra basins. In the Kumaon Himalayas, in the last few decades, there has been unprecedented growth in human population and a corresponding rise in developmental activities, including housing, industry, agriculture, mining and communications. Consequently, there has been a rapid shrinkage in the size of the remaining natural habitats and forests.

The tourism industry has succeeded in adding an impetus to the immense deforestation activities. Together with the construction of roads and buildings the movement of heavy vehicles is mounting degenerating pressure on the already weakened mountains. Trekking is the latest craze with the youth. Trekking for them means just climbing up and down over treacherous terrain, and not following the basic rules of civics and hygiene that go with this sport. Trekking enthusiasts thus leave in their wake mounds of garbage- an ecological destruction. As a result, even remote places like Yamunotri, Gangotri, Kedarnath and Gaumukh have been subjected to destruction.

Since the essence of eco-tourism lies in admiration of nature and outdoor recreation, it encompasses a wide range of activities such as trekking, hiking, mountaineering, bird watching, boating, rafting, biological exploration and visiting wildlife sanctuaries. In that it is akin to adventure tourism with the difference whereas adventure tourism looks for thrill, eco-tourism ensures satisfaction. Its inspirational and emotional aspects are valued because it does not aim at consumptive erosion of natural resources.

India is one of the seven biodiverse countries of the world and has a rich cultural heritage. It has a vast potential of eco-tourism that needs to be tapped for economic benefits as well as for healthy conservation and preservation of nature. In the International Year of eco-tourism some important decisions were taken by the government and private sectors to promote eco-Tourism.

It is becoming evident that increased tourism to sensitive natural areas in the absence of appropriate planning and management can become a threat to the integrity of both eco-systems and local cultures. An increasing number of visitors to ecologically sensitive areas can lead to significant environmental degradation. Likewise local communities and indigenous cultures can be harmed in numerous ways by an influx of foreign visitors and wealth.

Any programme for tourism development should have the underlying objective of promoting the positive impacts and mitigating the negative impacts on the social, economic and physical environments of the designated areas. However, this same growth creates significant opportunities for both conservation and the local community benefit. Eco-tourism can provide the much-needed revenues for the protection of national parks and other natural areas, revenues that might not be available from other sources. In South and South-East Asia, most of the archaeological and historical preservation taking place can be economically justified because they provide attraction for tourists. In some cases, such as in Sri-Lanka, the admission fee paid by tourists is used directly for archaeological research and conservation.

Additionally, ecotourism can provide a viable economic development alternative for local communities, which may lack other income-generating options. Moreover, eco-tourism can make travellers enthusiastic and effective agents of conservation. Conservation and revitalisation of traditional arts, handicrafts, dance, music, drama, customs and ceremonies and certain aspects of traditional lifestyles directly feed into tourism.

In the mountain context ecological stability, viable economy, energetic efficiency, resilience, farmers' security and social justice should be the main indicators of sustainability. Keeping this in mind the planning of any eco-tourism policy in its macro, and micro dimensions should give utmost importance to the empowerment of the local communities. The inherent qualities of hillmen, which they have developed in the mountain environment — courage, hardwork, honesty and the ability to take fast decision— should grow, as these are the capitals of mankind. Only four percent people live in ten percent area of hilly terrain all over the world, but they decide the destinies of the forty percent living in the foothills. This should never be forgotten. This means that the planning and development of tourism infrastructure, its subsequent operation and its marketing should focus on environmental, social, cultural and economic sustainability criteria.

- **Santosh Yadav**

About the Lesson

In the essay, Santosh Yadav describes ecotourism as 'a responsible travel to natural areas.' Offering market-linked long term solutions, ecotourism provides effective economic incentives for conserving and enhancing bio-cultural diversity, and helps protect the natural and cultural heritage. By increasing local capacity and employment opportunities, ecotourism is an effective vehicle for empowering local communities around the world to fight against poverty and to achieve sustainable development.

Santosh Yadav is a mountaineer. She is the first woman in the world to climb up Mount Everest twice.

GLOSSARY

millennium : a span of thousand years

biodiverse	:	the diversity of plant and animal life in a particular
habitat		
conscientious	:	guided by one's sense of duty
recreation	:	an activity that amuses;entertainment
hub	:	a centre of activity
repercussions	:	a remote or indirect consequence of some action
bequeathed	:	gave by will after one's death
tranquility	:	quiet,free from disturbance
fragile	:	easily broken or damaged
repository	:	a facility where things can be deposited for storage
inexorable	:	impossible to stop or prevent
unprecedented	:	having no example
terrain	:	a stretch of land especially with regard to physical
features		
activism	:	a doctrine or practice that emphasizes direct action
resilience	:	ability to spring back to former shape or position
sustainability	:	ability to maintain by providing support
consumptive erosion:		constant destruction of land or soil by wind and water
revitalization	:	bringing again into activity

Activity 1: COMPREHENSION

A.Tick the correct alternative:

- The world's land surface area that the mountains occupy is—
 - two third
 - one third
 - one fifth
 - one fourth
- The number of principal mountain ranges in India is—
 - five
 - seven
 - nine
 - six
- Any programme for tourism development should have the objective of promoting the impacts that are--
 - negative
 - harmful
 - positive
 - unpleasant

B. Answer to the following questions should not 10-15 words each:

- What is eco-tourism?
- What does eco-tourism aim at?
- What are the two factors between which eco-tourism can attempt a balance?

4. Why does the author say that eco-tourism is a way of life in India?
5. What are the inherent qualities of a hill-man?

C. Answer to the following questions should not exceed 30-40 words each:

1. Discuss the key elements of eco-tourism?
2. What are the reasons for the rapid shrinkage of natural habitats in the forests of the Kumaon Himalaya?
3. How do mountains sustain human and animal life?
4. Discuss the impact of global warming on living beings in mountain regions?
5. Why is it essential to focus on the sustainability criteria for the planning and development of infrastructure and operation of tourism?

D. Answer to the following questions should not exceed 60-80 words each:

1. How can eco-tourism result in social, economic and cultural development?
2. Explain how India has a vast potential for eco-tourism.

E. Say whether the following statements are true or false. Write T for true and F for false in the bracket:

1. Trekkers do not follow the basic rules of civics and hygiene. []
2. The tourist industry has led to the immense deforestation activities. []
3. India is one of the seven bio-diverse countries of the world. []
4. Ecotourism is not an environmental friendly activity. []
5. Eco-tourism revitalizes traditional art. []

Activity 2: VOCABULARY

- (a) The word 'eco-' is a combining form (in nouns, adjectives and adverbs), and is connected with the environment. Some words focused by combining 'eco-' are as follows –

eco-friendly, eco-warriors, eco-terrorism, eco-cide, eco-feminism, eco-tourism

Make one sentence each using the above words so as to make their meanings clear.

- (b) Following is the list of words/phrases that are used to describe an activity protecting the environment.

- ÷ address/combat/tackle/ the impact of climate change
- ÷ fight/take action on/reduce/ stop global warming
- ÷ limit/curb/control air/water/atmospheric environmental pollution
- ÷ cut/reduce pollution/greenhouse gas emissions
- ÷ achieve/promote sustainable development
- ÷ preserve/conservate biodiversity/natural resources
- ÷ protect endangered species
- ÷ prevent/stop massive deforestation
- ÷ raise awareness of environmental issues
- ÷ save the planet

Now prepare a list of the words/phrases used to save energy and resources.

Activity 3: GRAMMAR

Study the following sentences:

- (i) Can you imagine her feelings at that time?
- (ii) Nor could Punna stay to mourn her dead child.
- (iii) What might have befallen Punna at that time?

There are a few helping verbs through which we can express notions like ability, obligation, possibility, etc. These are called modals/modal verbs because they help us to express various modes of meaning. All the underlined words in the above sentences (i), (ii) and (iii) are modal verbs. You should learn to use them properly.

Ability is expressed by "can" and "could"

I can speak English fluently.
(= am able to)

They couldn't submit the papers in time.
(= were not able to)

Possibility is shown by "can / could" and "may / might".

Anybody can question the move.
(= it is possible for anyone to)

The road could be blocked.
(= it is possible the road is)

He may come today.
(= it is possible that he will come)

That might be true.
(= it is possible that that is true)

Requests for permission are made with the help of "can / could" and "may / might". "could" and "might" are more polite than "can" and "may".

Can I use your pen?
(= am I permitted?)
May I come in?

Could I use your pen.
(= am I permitted)
Might I say a word?

Permission can be given by means of "can / could" and "may".

He can come if he wants to.
(= is permitted to)

You may borrow my pen if you need to.
(= are permitted to)

Obligation is conveyed by "should", "ought to", "must" and "had to". "Had to" is used to indicate obligation in the past.

You should do as he instructs.
(= you are obliged to do)

Oughtn't he to have helped him ?
(= wasn't he obliged to help him ?)

You must write your name in the register before you enter.

We had to report back by 15th March.
(= we were obliged to)

There are two negatives for "must" in the sense of obligation: ("mustn't" and "needn't/ don't have to") But they mean two different things:

You mustn't go if I refuse.
(= you are obliged not to go)

You needn't / don't have to go if you don't want to.
(= you are not obliged to ...)

Insistence can be expressed by "will" and "would"

He will do it, whatever you say.
(= He insists on doing it....)

Grandfather would take a cup of coffee late in the night.
(= He insisted on taking a cup of coffee)

In order to indicate **logical necessity**, we use the modals "must" and "should"

He must be in school now.
(= Last year he was 3 years old, so we can conclude he is in school now.)

He should have reached home by now.
(i.e. He left from here sometime ago, so it is reasonable to conclude that he has reached home by now.)

We make predictions with the help of the modal "will".

The function will be over in five minutes.

Oil will float on water.

He'll certainly come if you request him.

"Will" and "Shall" also indicate intention. "Shall" in this sense is used with the first person.

I'll speak to him about the matter.
(= I intend to ...)

I shall let you know my decision.
(= I intend to let you know ...)

Now compare some of them and see how they are used:

(i) Idea of Suggestion:

Weaker	You might try to solve the problem.
↓	You could be a little more considerate to your friend.
Stronger	You should not work like this.
	You must not work like this.

(ii) Idea of Politeness and Degree of Formality:

Polite formal	More polite	Most
May I ask you to contribute to the Welfare Society?	Might I	↓
Can I.....? Could I....?		
Will you contribute some money to the Welfare Society ?	Would you....?	
Do you mind contributing..?	Would you mind...?	
		Least Formal

Note that "(don't) have to" or "needn't" are negative forms of "must". "Have to" and "have got to" can also be used positively to mean obligation.

e.g. We have to reach Jaipur on Sunday.
I have got to be there in the afternoon.

"Had to" expresses **obligation in the past**; it is the past equivalent of "must".

e.g. In those days, we had to return to the hostel before 10 p.m.

"am/are/is to" is similar in meaning to "have (got) to" and "ought to".

e.g. All teachers on leave are to return to duty immediately.

"need to" also refers to obligation but is less forceful than "must".

You need to attend the seminar.

is less forceful than

You must attend the seminar.

"Used to" refers to a past state or habit in the distant past.

I used to go for a walk every day. (some years ago)

Don't say: I used to go for a walk every day last week.

(iii) **The Idea of Permission** is expressed by a number of helping verbs that fall into a sequence as follows:

mild suggestion	could.... If I wish, I could....
	can.... If I take the initiative, I can...
	may.... I am allowed to....
	should.... I am advised to....
	Ought to.... It is recommended that....
	need to.....It would be good for me
	had better There might be difficulty or trouble if I don't....
	must.... I am required to....
	have got to.....It is unavoidable for me to

(iv) **The Idea of Prohibition** (not giving permission) is expressed in the following sequence:

need not	it is not necessary
haven't got to	not forced to
should not	advised not to
must not	strictly forbidden
cannot	not in a position to
may not	forbidden
shall not	refused permission to

(v) **The Idea of Prediction** or speculation is expressed into a sequence as follows:

might	It is possible, but not likely
may	It is possible that....
should	It is probable that....
would	I guess / speculate
will	It is very likely
am, are, is going to	It has been arranged
	It will happen soon
↓ can't help	It is impossible for....

Exercise

Fill in the blanks using couldn't, can, can't, must, need, have got to, will have to:

Raman : Hello, Peter! Are you coming to the cinema tonight?

Kamal : No, I _____. I really _____ get some work done.

Raman : That's a pity. _____ you do it tonight?

Kamal : I'm afraid I _____. My father says I _____ start working harder. Otherwise I _____ leave college and work in an office.

Raman : How much _____ you _____ do tonight ?.

Kamal : Well. I _____ read at least two chapters of our economics book and then I _____ finish that essay, you know.

Raman : Haven't you done that yet ? We _____ hand it in tomorrow.

Kamal : I know. Look, _____ you really go to the cinema ? _____ you stay and help me ?

Raman : Well, I _____ if you like, but I _____ do my work.

Activity 4: SPEECH ACTIVITY

Organize a Classroom Symposium on the following Theme –
‘Eco-tourism is the Need of the Hour’

Activity 5: COMPOSITION

Ask your teacher to tell you about the environmental awareness of our ancestors/forefathers as described in our Scriptures and then write a paragraph of 250-words on

‘Our Traditional Knowledge System and Ecology’

TECHNOLOGY WITH A HUMAN FACE

The modern world has been shaped by its metaphysics, which has shaped its education, which in turn has brought forth its science and technology. So, without going back to metaphysics and education, we can say that the modern world has been shaped by technology. It tumbles from crisis to crisis on all sides, there are prophecies of disaster and, indeed visible signs of breakdown.

If that which has been shaped by technology, and continues to be so shaped looks sick, it might be wise to have a look at technology itself. If technology is felt to be becoming more and more inhuman; we might do well to consider whether it is possible to have something better—a technology with a human face.

Strange to say, technology, although of course the product of man, tends to develop by its own laws and principles, and these are very different from those of human nature or of living nature in general. Nature always, so to speak, knows where and when to stop. Greater even than the mystery of natural growth is the mystery of the natural cessation of growth. There is measure in all natural things in their size, speed, or violence. As a result, the system of nature, of which man is a part, tends to be self-balancing, self-adjusting, self-cleansing. Not so with technology, or perhaps I should say not so with man dominated by technology and specialization. Technology recognizes no self-limit principle—in terms, for instance, of size, speed, or violence. It therefore does not possess the virtues of being self-balanced, self-adjusting, and self-cleansing. In the subtle system of nature, technology, and in particular the super-technology of the modern world, acts like a foreign body, and there are now numerous signs of rejection.

Suddenly, if not altogether surprisingly, the modern world, shaped by modern technology, finds itself involved in three crises simultaneously. First, human nature revolts against inhuman technological, organizational, and political patterns, which it experiences as suffocating and debilitating; second, the living environment which supports human life aches and groans and gives signs of partial breakdown; and third, it is clear to anyone fully knowledgeable in the subject matter that the inroads being made into the world's non-renewable resources, particularly those of fossil fuels, are such that serious bottlenecks and virtual exhaustion look ahead in the quite foreseeable future.

Anyone of these three crisis or illnesses can turn out to be deadly. I do not know which of these three is that most likely to be the direct cause of collapse. What is quite clear is that a way of life that bases itself on materialism, i.e. on permanent, limitless expansionism in a finite environment, cannot last long, and that its life expectation is the shorter the more successfully it pursues its expansionist objectives.

If we ask where the tempestuous developments of world industry during the last quarter century have taken us, the answer is somewhat discouraging. Everywhere

the problems seem to be growing faster than the solutions. This seems to apply to the rich countries just as much as to the poor. There is nothing in the experience of the last twenty-five years to suggest that modern technology, as we know it, can really help us to alleviate world poverty, not to mention the problem of unemployment which already reaches levels like thirty percent in many so called developing countries, and now threatens to become endemic also in many of the rich countries. In any case, the apparent yet illusory successes of the last twenty-five years cannot be repeated; the threefold crisis of which I have spoken will see to that. So we had better face the question of technology—what does it do and what should it do? Can we develop a technology which really helps us to solve our problems—a technology which really helps us to solve our problems—a technology with a human face?

The primary task of technology—it would seem, is to lighten the burden of work, man has to carry in order to stay alive and develop his potential. It is easy enough to see that technology fulfils this purpose when we watch any particular piece of machinery at work. A computer, for instance, can do in seconds what it would take clerks or even mathematicians a very long time, if they can do it at all. It is more difficult to convince oneself of the truth of this simple proposition when one looks at whole societies. When I first began to travel the world, visiting rich and poor countries alike, I was tempted to formulate the first law of economics as follows: 'The amount of real leisure a society enjoys tends to be in inverse proportion to the amount of labour saving machinery it employs'.

The question of what technology actually does for us is therefore worthy of investigation. It obviously greatly reduces some kinds of work while it increases other kinds. The type of work which modern technology is most successful in reducing or even eliminating is skilful, productive work of human hands, in touch with real materials of one kind or another. In an advanced industrial society, such work has become exceedingly rare, and to make a decent living by doing such work has become virtually impossible. A great part of the modern neurosis may be due to this very fact; for the human being, defined by Thomas Aquinas as a being with brain and hands, enjoys nothing more than to be creatively, usefully, productively engaged with both his hands and his brain. Today, a person has to be wealthy to be able to enjoy this simple thing, this very great luxury: he has to be able to afford space and good tools; he has to be lucky enough to find a good teacher and plenty of free time to learn and practice. He really has to be rich enough not to need a job; for, the number of jobs that would be satisfactory in these respects is very small indeed.

The extent to which modern technology has taken over the work of human hands may be illustrated as follows. We may ask how much of 'total social time'—that is to say, the time all of us have together, twenty-four hours a day each—is actually engaged in real production. Rather less than one-half of the total population of this country is, as they say, gainfully occupied, and about one-third of these are actually producers in agriculture, mining, construction, and industry. I do mean actual producers, not people who tell other people what to do, or account for the past, or plan

for the future, or distribute what other people have produced. In other words, rather less than one-sixth of the total population is engaged in actual production; on average, each of them supports five others besides himself, of which two are gainfully employed on things other than real production and three are not, gainfully employed. Now, a fully employed person, allowing for holidays, sickness, and other absence, spends about one-fifth of his total time on his job. It follows that the proportion of 'total social time' spent on actual production in the narrow sense in which I am using the term - is, roughly one-fifth of one-third of one-half, i.e. 3.5 percent. The other 96.5 percent of 'total social time' is spent in other ways, including sleeping, eating, watching television, doing jobs that are not directly productive, or just killing time more or less humanely.

Although this bit of figuring work need not be taken too literally, it quite adequately serves to show what technology has enabled us to do: namely, to reduce the amount of time actually spent on production in its most elementary sense to such a tiny percentage of total social time that it pales into insignificance, that it carries no real weight, let alone prestige. When you look at industrial society in this way, you cannot be surprised to find that prestige is carried by these who help fill the other 96.5 percent of total social time, primarily the entertainers but also the executors of Parkinson's Law. In fact, one might put the following proposition to students of sociology: 'The prestige carried by people in modern industrial society varies in inverse proportion to their closeness to actual production.'

There is a further reason for this. The process of confining productive time to 3.5 percentage of total social time has had the inevitable effect of taking all normal human pleasure and satisfaction out of the time spent on this work. Virtually all real production has been turned into an inhuman chore which does not enrich a man but empties him. 'From the factory', it has been said, 'dead matter goes out improved, whereas men there are corrupted and degraded.'

We may say, therefore, that modern technology has deprived man of the kind of work that he enjoys most creative, useful work with hands and brains, and given him plenty of work of a fragmented kind, most of which he does not enjoy at all. It has multiplied the number of people who are exceedingly busy doing kinds of work which, if he is productive at all, is so only in an indirect or 'roundabout' way, and much of which would not be necessary at all if technology were rather less modern. Karl Marx appears to have foreseen much of this when he wrote: 'They want production to be limited to useful things, but they forget that the production of too many useful things result in too many useless people', to which we might add: particularly when the processes of production are joyless and boring. All this confirms our suspicion that modern technology, the way it has developed, is developing, and promises further to develop, is showing an increasingly inhuman face, and that we might do well to take stock and reconsider our goals.

Taking stock, we can say that we possess a vast accumulation of new knowledge, splendid scientific techniques to increase it further, and immense experience in its application. All this is truth of a kind. This truthful knowledge, as such, does not commit us to a technology of giantism, supersonic speed, violence, and the destruction of human work enjoyment. The use we have made of our knowledge is only one of its possible uses and, as is now becoming evermore apparent, often an unwise and destructive use.

As I have shown, directly productive time in our society has already been reduced to about 3.5 percent of total social time, and the whole drift of modern technological development is to reduce it further, asymptotically to zero. Imagine we set ourselves a goal in the opposite direction—to increase it six fold, to about twenty percent, so that twenty percent of total social time would be used for actually producing things, employing hands and brains and, naturally, excellent tools. An incredible thought! Even children would be allowed to make themselves useful, even old people. At one-sixth of present-day productivity, we should be producing as much as at present. There would be six times as much time for any piece of work we chose to undertake—enough to make a really good job of it, to enjoy oneself, to produce real quality, even to make things beautiful. Think of the therapeutic value of real work; think of its educational value. No one would then want to raise the school-leaving age or to lower the retirement age, so as to keep people off the labour market. Everybody would be welcome to lend a hand. Everybody would be admitted to what is now the rarest privilege, the opportunity of working usefully, creatively, with his own hands and brains, in his own time, at his own pace and with excellent tools. Would this mean an enormous extension of working hours? No, people who work in this way do not know the difference between work and leisure. Unless they sleep or eat or occasionally choose to do nothing at all, they are always agreeably, productively engaged. Many of the ‘on-cost jobs’ would simply disappear. I leave it to the reader’s imagination to identify them. There would be little need for mindless entertainment or other drugs, and unquestionably much less illness.

Now, it might be said that this is a romantic, a utopian vision. True enough. What we have today, in modern industrial society, is not romantic and certainly not Utopian, as we have it right here. But it is in very deep trouble and holds no promise of survival. We jolly well have to have the courage to dream if we want to survive and give our children a chance of survival. The threefold crises of which I have spoken will not go away if we simply carry on as before. It will become worse and end in disaster, until or unless we develop a new lifestyle which is compatible with the real needs of human nature, with the health of living nature around us, and with the resource endowment of the world.

Now, this is indeed a tall order, not because a new lifestyle to meet these critical requirement and facts is impossible to conceive, but because the present consumer society is like a drug addict who, no matter how miserable he may feel, finds it extremely difficult to get off the hook. The problem children of the world—

from this point of view and in spite of many other considerations that could be adduced—are the rich societies and not the poor.

It is almost like a providential blessing that we, the rich countries, have found it in our heart at least to consider the Third World and to try to mitigate its poverty. In spite of the mixture of motives and the persistence of exploitative practices, I think that this fairly recent development in the outlook of the rich is an honourable one. And it could save us; for the poverty of the poor makes it in any case impossible for them successfully to adopt our technology. Of course, they often try to do so, and then have to bear the more dire consequences, in arms of mass unemployment, mass migration into cities, rural decay, and intolerable social tensions. They need, in fact, the very thing I am talking about, which we also need: a different kind of technology, a technology with a human face, which instead of making human hands and brains redundant, helps them to become far more productive than they have ever been before.

As Gandhi said, the poor of the world cannot be helped by mass production, only by production by the masses. The system of mass production based on sophisticated, highly capital intensive, high energy-input dependent, and human labour-saving technology, presupposes that you are already rich, for a great deal of capital investment is needed to establish one single work place. The system of production by the masses mobilizes the priceless resources which are possessed by all human beings, their clever brains and skilful hands, and supports them with first-class tools. The technology of mass production is inherently violent, ecologically damaging, self-defeating in terms of non-renewable resources, and designed to serve the human person instead of making him the servant of machines. I have named it intermediate technology to signify that it is vastly superior to the primitive technology of bygone ages but at the same time much simpler, cheaper, and freer than the super-technology of the rich. One can also call it self-help technology, or democratic or people's technology- a technology to which everybody can gain admittance and which is not reserved to those already rich and powerful.

- E. F. Schumacher

About the Lesson

E. F. Schumacher, in this extract from his book *Small is Beautiful*, focuses on the inhuman side of technology and the need to bring a human face to it. He feels that modern technology has caused crises which will lead to disastrous consequences.

The writer E. F. Schumacher was a renowned economist and statistician. His most famous books includes *Small is Beautiful* and *A Guide for the Perplexed*.

GLOSSARY

metaphysics	:	philosophy (here)
tumbles from crisis to crisis	:	moves from one dangerous situation to another
bottlenecks	:	hinderances
illusory success	:	success which is not real

inverse proportion decreases	:	when one value increases, the other value decreases
neurosis	:	a mental illness
gainfully	:	profitably
giantism	:	being abnormally large
supersonic speed	:	faster than the speed of sound

Activity 1: COMPREHENSION**A. Tick the correct alternative:**

- How, according to the author, can we combat with the bad effects of modern industrial society?
 - by using the latest means of comfort and luxury
 - by evolving a life style
 - by defeating our enemy, i.e. technology
 - none of the above
- Which one of the following crises is not found in the modern world shaped by modern technology?
 - human nature revolts against inhuman technological patterns
 - the living environment gives signs of partial breakdown
 - serious bottlenecks and virtual exhaustion look ahead in the foreseeable future
 - the laws of human nature and technology shall become the same
- The super technology of the modern world acts like a –
 - foreign body
 - native land
 - native tongue
 - foreign house

B. Answer to the following questions should not exceed 10-15 words each:

- What prompts the writer to propose a technology with a human face?
- How, according to the writer, is technology anti-nature?
- What are the three crises technology has given rise to simultaneously?
- How does the writer substantiate his view that technology causes more problems than it offers solutions?
- What compels the writer to formulate his first law of economics: 'The amount of real leisure a society enjoys tends to be in inverse proportion to the amount of labour saving machinery it employs'?

C. Answer to the following questions should not exceed 30-40 words each:

- Why does the writer say that doing work with brains and hands has become exceedingly rare, especially in rich countries?
- How does the writer establish the claim that technology only lightens the burden of work and does not really carry any weight or prestige?
- Why does the writer state that modern technology does not enrich man but empties him?

4. How does the people's technology that the writer proposes differ from primitive or super-technology?

D. Answer to the following questions should not exceed 60-80 words each:

- Does the writer argue convincingly that modern technology has evolved to be more and more inhuman and led to more problems in both rich and poor nations?
- Explain the writer's concept of 'technology with a human face' and find out how it would tide over the crises of the super-technology of the rich.

E. Say whether the following are True or False. Write T for true and F for false in the bracket:

- The modern world has been shaped by science and technology. []
- According to the author, the question of what technology actually does for us is worthy of investigation. []
- Modern technology has deprived man of the most creative work. []
- A real work has therapeutic value. []
- The poor of the world, according to Gandhi, can be helped only by production by the masses. []
- The writer compares the present consumer society to a drug addict. []

Activity 2: VOCABULARY

A. Choose the correct meaning of the word from the options given below.

- Cessation
a. protection b. an end c. dominated d. involved
- inroads
a. problems b. attacking c. laying new roads d. to use a large part of something
- alleviate
a. calculate b. condition c. increase d. reduce
- endemic
a. common b. endanger c. painful d. energise
- exceedingly
a. expensive b. increasingly c. extremely d. in excess
- literally
a. realistically b. literary c. literacy d. adequately
- chore
a. work done regularly b. anxiety c. violence d. symptom

8. accumulation
a. accurate b. collection c. accusing d. consideration
9. foreseen
a. understand b. enhance c. predicted d. apparent
10. presupposes
a. pretends b. assumes as truth c. considers d. preserves

Activity 3: GRAMMAR

Compare the sentences in each of the following pairs:

Ramesh eats an apple every day.
An apple is eaten by Ramesh every day.

One of the boys saved his son.
His son was saved (by one of the boys.)

He will pay me the money.
I will be paid the money by him.

or
The money will be paid to me by him.

The first sentence in each pair is in active voice, and the second, in passive voice. In the active voice, the grammatical subject is the doer of the action, and the sentence tells "who's doing what." The passive voice tells what is done to the subject of the sentence. The person or thing doing the action may or may not be mentioned but is always implied : "My car was repaired" (by somebody at the workshop).

Active

<u>Ramesh</u>	<u>eats</u>	<u>an apple</u>	<u>every day.</u>
Subject	Active voice	Object	Adverb

Passive

<u>An apple</u>	<u>is eaten</u>	<u>by Ramesh</u>	<u>everyday</u>
Subject	Passive voice verb	doer or agent	adverb

Use the passive voice sparingly. A general rule is to use the passive voice for the purpose of reporting and when the doer or agent in your sentence is unknown or is unimportant.

Use the passive voice only with verbs that are transitive. Intransitive verbs such as *happen*, *occur* and *try* (to) are not used in the passive voice.

The ceremony [~~was~~] happened yesterday.

has

Morality is a concept that [~~was~~] tried to answer many of these problems.

The complete verb of a passive voice sentence consists of a form of the verb be followed by a past-participle.

receiver as subject	verb : be + past participle	doer omitted or named after by
—> The windows	are cleaned (by someone) every month.	
—> The windows	were being cleaned	yesterday afternoon.
—> The windows	will have been cleaned	by the end of the day.

Auxiliaries such as would, can, could, should, may, might and must can also replace will when the meaning demands it.

The windows might be cleaned next month.

In the case of the 'get-passive', (get + past participle) generally no agent is used:

- > They got married
- > They were married (by a priest)

Note the distinction between a 'dynamic' passive and a 'stative' passive. A dynamic passive denotes action and a 'stative' passive denotes the state:

Dynamic Passive	<ul style="list-style-type: none"> —> The letter was written on February 1, 2004. —> When was this house constructed?
Stative Passive	<ul style="list-style-type: none"> —> Your shirt is torn. —> My heart is broken.

Expressions like He was born in 1947. She is finished. He is drunk, etc. are to be considered idiomatic because there is neither any implication of an agent, nor of the object - subject relationship in such sentences.

In scientific writing, the passive voice is often preferred to indicate objective procedures. Scientists and engineers are interested in analyzing data and in performing studies other than researchers can replicate. The individual doing the experiment is therefore relatively unimportant and usually is not the subject of the sentence.

- > The experiment was conducted in a classroom. Participants were instructed to remove their watches prior to the experiment.

Do not overuse the passive voice. Generally your writing will be clearer and stronger if you name the subject and use verbs in the active voice to tell "Who's doing what". If you overuse the passive voice, the effect will be heavy and impersonal.

Unnecessary	He was alerted to the danger of drugs by his doctor and was persuaded
Passive	by her to enrol in a treatment programme.
Revised	His doctor alerted him to the danger of drugs and persuaded him to enrol in a treatment programme.

Passive voice of questions, commands and requests is used only when some special emphasis is desired.

Sentences marked with a star are not common in modern English. Such sentences should be avoided.

Did you write this letter?
Was this letter written by you?

Do the doctors here make such mistakes?
Are such mistakes made by the doctors here?

How many people attended the meeting?

* *By how many people was the meeting attended?*
Who did this?
Who was it done by?

* By whom was it done?
Please open the door.
You are requested to open the door.
Write his name.

* *Let his name be written*

Exercise

- A. Mahesh was given the following oral instructions / information at the time he opened an R.D. account in a post office. Can you rewrite these in the form in which they would be found in a passbook supplied by the post office. The first is done as an example.

1. We accept recurring deposits in equal monthly instalments of Rs.100/- or its multiples.

Recurring deposits are accepted in monthly instalments of Rs.100/- or its multiples.

2. The depositor should, at the time of opening the account, stipulate both the amount of monthly instalment and the number of instalments payable.
3. The depositor can make deposits by way of cash or by mail transfer.
4. The depositor must pay the instalment for any calendar month on or before the last working day of the month.
5. We will not make repayment of the deposit without production of the passbook.
6. You can transfer a Recurring Deposit account from one branch to another.
7. The Post office will repay the balance in the account together with the interest accrued one month after you pay the last installment.

B. Put the following sentences into passive voice:

1. We sell eggs here.
2. He paid ten rupees to each worker.
3. I have given him a beautiful gift.
4. Someone will send you a complete list.
5. Where did you find this ring?
6. Do you allow children here?

Activity 4: SPEECH ACTIVITY

Write an imaginary argumentative conversation between a friend and you who have diametrically opposite views on technology, one supporting high-technology and the other production by masses.

Activity 5: COMPOSITION

Taking a stand against the writer's anti-technological perception, write an essay establishing that all nations, irrespective of their economic status, should possess super-technology rather than people's technology.

A TALK ON ADVERTISING

Marquis, while you were talking I looked around this table and saw that (nearly) everyone here wins subsistence through the activity called advertising. Now, I realise that you invited me in the absence, enforced by your sedentary ways, of stuffed tiger heads or other trophies on your walls, a live artist being the equivalent of a dead beast as a social ornament. I will not question your motive because it has given me a chance to do a beautiful and good thing. I should like to entreat all these gentlemen to redeem the strange, bittersweet miracle of their lives, while there is yet time, by giving up the advertising business at once.

Has it ever occurred to any of you gentlemen to examine the peculiar fact that you find bread in your mouths daily? How does this happen? Who is that you have persuaded to feed you? The obvious answer is that you buy your food, but this just states the question in another, less clear way, because money is nothing but an exchange token. Drop the confusing element of money from the whole process, and the question I've posed must confront you bleakly. What is it that you do, that entitles you to eat?

A shoemaker gives shoes for his bread. Well, a singer sings for his supper. Well, a capitalist leads a large enterprise. Well, a pilot flies, a coal-miner digs, a sailor moves things, a minister preaches, an author tells stories, a laundryman washes, an auto worker makes cars, a painter makes pictures, a street car conductor moves people, a stenographer writes down words, a lumberjack saws, and a tailor sews. The people with the victuals appreciate these services and cheerfully feed the performers. But what does an advertising man do?

He induces human beings to want things they don't want.

Now, I will be deeply obliged if you will tell me by what links of logic anybody can be convinced that your activity – the creation of want where want does not exist – is a useful one and should be rewarded with food. Doesn't it seem, rather, the worst sort of mischief, deserving to be starved into extinction?

None of you, however, is anything but well-fed; yet I am sure that until this moment it has never occurred to you on what a dubious basis your feeding is accomplished. I shall tell you exactly how you eat. You induce people to use more things than they naturally desire – the more useless and undesirable the article, the greater the advertising effort needed to dispose of it – and in all the profit from that unnatural purchasing, you share. You are fed by the makers of undesired things, who exchange these things for food by means of your arts and give you your share of the haul.

Lest you think I oversimplify, I give you an obvious illustration. People naturally crave meat; so the advertising of meat is on a negligible scale. However, nobody is born craving tobacco, and even its slaves instinctively loathe it. So the advertising of tobacco is the largest item of expense in its distribution. It follows, of course, that advertising men thrive most richly in the service of utterly useless commodities like tobacco or under-arm pastes, or in a field where there is a hopeless plethora of goods, such as soap or whisky.

But the great evil of advertising is not that it is unproductive and wasteful; were it so, it would be no worse than idleness. No. advertising blasts everything that is good and beautiful in this land with a horrid spreading mildew. It has tarnished Creation. What is sweet to any of you in this world? Love? Nature? Art? Language? Youth? Behold them all, yoked by advertising in the harness of commerce.

Aurora Dawn! Has any of you enough of an ear for English to realize what a crime against the language is that (trade) name? Aurora is the dawn. The redundancy should assail your ears like the shriek of a bad hinge. But you are so numbed by habit that it conveys no offence. So it is with all your barbarities. Shakespeare used the rhyming of 'double' and 'bubble' to create two immortal lines in *Macbeth*. You use it to help sell your Dubl-Bubl Shampoo, and you have no slightest sense of doing anything wrong. Should someone tell you that language is the Promethean fire that lifts man above the animals and that you are smothering the flame in mud, you would stare. You are staring. Let me tell you without images, then, that you are cheapening speech until it is ceasing to be an honest method of exchange, and that the people, not knowing that the English in a radio commercial is meant to be a lie and the English in the President's speech which follows, a truth, will in the end fall into a paralysing scepticism in which all utterance will be disbelieved.

God made a great green wonderland when he spread out the span of the United States. Where is the square mile inhabited by men wherein advertising has not drowned out the land's meek hymn with the blare of billboards? By what right do you turn Nature into a painted hag crying 'Come buy'?

A few heavenly talents brighten the world in each generation. Artistic inspiration is entrusted to weak human beings who can be tempted with gold. Has advertising scrupled to buy up the holiest of these gifts and set them to work peddling?

And the traffic in lovely youth! By the Lord, gentlemen, I would close every advertising agency in the country tomorrow, if only to head off the droves of silly girls, sufficiently cursed with beauty, who troop into the cities each month, most of them to be stained and scarred, a few to find ashy success in the hardening life of a model! When will a strong voice call a halt to this dismal pilgrimage, the Children's Crusade to the Unholy Land? When will someone denounce the snaring allurements of the picture magazines? When will someone tell these babies that for each girl who grins on a magazine cover a hundred weep in back rooms, and that even the grin is a

bought and forced thing that fades with the flash of the photographer's bulb, leaving a face grim with scheming or heartbreak?

To what end is all this lying, vandalism, and misuse? You are trying to Sell; never mind what, never mind how, never mind to whom – just Sell, Sell, Sell! Small wonder that in good old American slang 'sell' means 'fraud'! Come now! Do you hesitate to promise requited love to miserable girls, triumph to failures, virility to weaklings, even prowess to little children, for the price of a mouth wash or a breakfast food? Does it ever occur to you to be ashamed to live by preying on the myriad little tragedies of unfulfilment which make your methods pay so well?

I trust that I am offending everybody very deeply. An artist has the privileges of the court fool, you know. I paint because I see with a seeing eye, an eye that familiarity never glazes. Advertising strikes me as it would a man from Mars and as it undoubtedly appears to the angels: an occupation the aim of which is subtle prevarication for gain, and the effect of which is the blighting of everything fair and pleasant in our time with the garish fungus of greed. If I have made all of you, or just one of you, repent of this career and determine to seek decent work, I will not have breathed in vain today.

- **Herman Wouk**

About the Lesson

The essay 'On Advertising' articulates Herman Wouk's genuine fears and doubts about today's thriving business of advertising. Commercial advertisements often seek to generate increased consumption of the products which are not actually required and thus induce people to use more things than they naturally desire. He points out very rightfully the pitfalls and the deceptions inherent in advertising that have made it more of a racket than a business. He also condemns the misuse of language in it. Wouk deplores very strongly the social evils and moral degradation that are rampant in the field of advertising.

Herman Wouk was born in New York. He has written essays, novels and plays which have brought him worldwide acclaim. In 1951 he was awarded Pulitzer Prize for his novel *The Caine Mutiny*.

GLOSSARY

subsistence	: livelihood
sedentary	: referring to work done while sitting down at desk
stuff	: (here) fill out the skin of dead animal with material to retain its natural form and appearance for display
redeem	: recover ; get back
bittersweet	: both pleasant and painful
Minister	: (here) Christian priest

street car	: public vehicle on rails running regularly along city streets
lumberjack	: one who cuts and prepare timber
vituals	: provisions
induce	: persuade
extinction	: total abolition
dubious	: doubtful
haul	: amount gained
loathe	: hate
thrive	: prosper
plethora	: excessive; abundance
mildew	: destructive growth of minute fungi on plants, leather, food etc.
tarnish	: diminish or destroy the purity of
yoke	: join
harness of commerce	: control of business
Aurora	: In Roman mythology, goddess of the dawn
redundancy	: state of not being needed
numbed	: be deprived of sensation
offence	: hurt
barbarity	: savage cruelty
Promethean	: daring or inventive (in Greek mythology Prometheus is the person who stole fire from Olympus and gave it to mankind.)
smother	: extinguish by covering
skepticism	: doubt about the truth of something
blare	: a loud noise
billboard	: large outdoor advertising, hoarding
hag	: ugly old woman
scrupled	: hesitated owing to uneasiness of conscience
peddle	: go from place to place with goods for sale
Head(smoothing) off	: prevent a difficult or unpleasant situation from happening
drove	: moving crowd
troop	: come together
stained and scarred	: (here) be dishonoured
ashy success	: hardly any success
heartbreak	: overwhelming distress
vandalism	: deliberate destruction or damage of private or public property
requite	: give in return
virility	: manliness, strength or power
prowess	: a superior skill
prey on	: to hurt or deceive those who are weak
myriad	: innumerable
court fool	: clown in a king's court
prevaricate	: be deliberately unclear in order to mislead or withhold
information	
blighting	: spoiling due to growth of fungi; (here) harming
garish	: showy; gaudy

Activity 1: COMPREHENSION

A. Tick the correct alternative:

1. The creation of want or need where it is not required is-
(a) a useful one .
(b) a mischief
(c) praiseworthy
(d) needed to be encouraged
2. As Wouk looks around the table , he sees almost everyone earning bread through the activity called ---
(a) Washing
(b) Painting
(c) Advertising
(d) Singing
3. 'It has given me a chance to do a beautiful and good thing.' The chance is to request people around him to give up the business of
(a) making clothes
(b) advertising
(c) teaching
(d) preaching

B. Answer to the following questions should not exceed 10-15 words each:

1. What, according to the essayist, is money?
2. What does an advertising man do?
3. In case of which articles greater advertising effort is needed?
4. What is the greatest evil of advertising?
5. What does advertising do to everything that is good and beautiful?

C. Answer to the following questions should not exceed 30-40 words each:

1. Why is Wouk against earning livelihood through advertising?
2. Describe, with suitable examples, the misuse of language in advertising.
3. What is the aim of the occupation of advertising?
4. When does language cease to be an honest method of exchange?
5. How is the work of a person in advertising different from that of others?

D. Answer to the following questions should not exceed 60-80 words each:

1. How does advertising have an adverse effect on the mind and life of the young?
2. Write a note on the element of falsehood inherent in the advertising business.

E. Say whether the following statements are true or false. Write T for true and F for false in the bracket:

1. Advertising is a noble profession. []
2. Language should be an honest method of exchange. []

3. The essayist will be fully compensated if even a single person gives up the occupation of advertising and looks for some decent work. []
4. Language has hardly been affected by advertising. []
5. Wouk deplores the moral degradation in the field of advertisement. []

Activity 2: VOCABULARY

1. The word 'subsistence' means "the state of having just enough money or food to stay alive." Form as many phrases as you can by using the word 'subsistence.' One such example may be 'subsistence wage.'
2. The word 'redundancy' has been used in two different sense in the following sentences –
 - (i) Thousands of factory workers are facing redundancy.
 - (ii) Natural language is characterized by 'redundancy'. Now differentiate between layoff and redundancy as used in (i), and 'verbosity' and 'redundancy' as used in (ii). Confirm your answer from the Oxford Advanced Learners dictionary.

Activity 3: GRAMMAR

Part A

Study the following sentences:

1. So he went to his father and said "Father, to whom will you offer me?"
2. His father replied, "Son, don't trouble me now, I am busy."
3. His father got angry and shouted "I will offer you to death."
4. "Granted", said Yama, "ask your second boon."
5. Then Yama said "Nachiketa, ask of me your third boon."

In the sentences given above, the words within quotations are directly reported. What people actually say is direct speech; they are direct quotations; direct quotations are placed between inverted commas or quotation marks; the first word of the direct quotation is capitalized; the verb of saying or asking is cut off by a comma. Notice that at the end of the sentence the quotation marks are placed after the full stop, comma, question mark or mark of exclamation.

It is not always convenient to use direct speech. In reporting, indirect or reported speech is preferred because it is convenient and clear.

It is rarely that a speech is reported at the same time when it is uttered or the same place where it is uttered. This changed context of Time, Person and Place requires the reporter to modify the original speech. The modifications required for changing the direct speech into indirect speech are broadly of three kinds, to suit the changed context of time, person and place.

No Modification of Tense or Person

Direct Speech

Raman says, "Mohan has passed

Indirect Speech

Raman says that Mohan

the examination."

has passed the examination.

When the reporting verb (the verb in the main clause) is in the present, or future and when the nouns in the noun clause refer to the third person singular or plural, no modification is necessary in tense and person. Only the punctuation marks are changed in the written form. Modifications made are as follows:

Modification in Tense

	Direct	→	Indirect
1. Present	Simple Perfect Continuous	→ Past	Simple Perfect Continuous
	Simple	→ No change / sometimes past perfect	
2. Past	Perfect Continuous	→ No change → No change / sometimes past perfect	
	continuous		

Modification in Person (Personal Pronouns)

The Pronouns of first person and second person are changed according to who the speaker and the listener are. Pronouns of the first person in the reported part are changed according to the person of the subject of the reporting verb. Pronouns of the second person are changed according to the object of the reporting verb. Pronouns of the third person normally remain unchanged.

Examples

- (a) The woman said to the officer, "I have got a gift for you."
The woman told the officer that she had got a gift for him.
 - (b) "Have you come to file a complaint?" The officer asked the young man.
The officer asked the youngman whether he had come to file a complaint.
 - (c) "Are you joining us ?," they asked me.
They asked me whether I was joining them.
- (a) Mohan said to the strangers, "Mayank has killed the scorpion."
Mohan told the strangers that Mayank (had) killed the scorpion.
 - (b) The actress said, "I had performed the role of maid servant in three films."
The actress said that she had performed the role of maid servant in three films.
 - (c) The scooterist said, "I was driving at a speed of 30km/hr."
The scooterist said that he was driving at a speed of 30km/hr.

We have said that in reported speech present tense changes to past tense (of course when the tense outside the quotes is past). This does not apply when what is said in direct speech either refers to a general truth or is relevant even at the time of reporting.

Example:

Mr. Dev said he was an Indian.

(This is not correct since Mr. Dev is still an Indian)

Mr. Dev felt that competition begins early in life.

(This is better since it is relevant even today)

I thought you were a gentleman.

(This will mean that I now think you are not.)

When reporting statements, questions, commands, advice etc. it is better to mention the way they were said or asked. The connective word "to" is used in commands, advice, etc. and "whether" or "if" in yes-no questions.

Part B

Exercise

(i) Imagine that you were asked the following questions in an interview. Tell your friend what questions were asked. Examples:

(a) How old are you?

They asked me how old I was.

(b) Are you a student?

They asked me whether.....

(a) Can you type?

(b) Have you had a job before?

(c) How long have you been working in your present job?

(d) What are your interests?

(e) What made you apply for this job?

Part C-Language Work

Do as Directed.

A. "Marquis, while you were talking I looked around and saw that everyone here wins subsistence through advertising." (Change the narration.)

B. "Drop the confusing element of money from the whole process, and the question I've posed must confront you bleakly." he said. (Change the narration.)

Activity 4: SPEECH ACTIVITY

Advertising ensures consumer's access to the best product. Advertising, likewise, has become a deceptive device also. Keeping in mind this view, organize a speech activity on the following topic –

‘Advantages and Disadvantages of Advertising’

Activity 5: COMPOSITION

Draw an advertisement depicting the advantages of reading habits. It may be in any form you like.

BUILDING AN INTERNET CULTURE

The Internet offers the hope of a more democratic society. By promoting a decentralized form of social mobilization, it is said, the Internet can help us to renovate our institutions and liberate ourselves from our authoritarian legacies. The Internet does indeed hold these possibilities, but they are hardly inevitable. In order for the Internet to become a tool for social progress, not a tool of oppression or another centralized broadcast medium or simply a waste of money, concerned citizens must understand the different ways in which the Internet can become embedded in larger social processes.

In thinking about culturally appropriate ways of using technologies like the Internet, the best starting-point is with people -- coherent communities of people and the ways they think together. Let us consider an example. A photocopier company asked an anthropologist named Julian Orr to study its repair technicians and recommend the best ways to use technology in supporting their work. Orr took a broad view of the technicians' lives, learning some of their skills and following them around. Each morning the technicians would come to work, pick up their company vehicles, and drive to customers' premises where photocopiers needed fixing; each evening they would return to the company, go to a bar together, and drink beer. Although the company had provided the technicians with formal training, Orr discovered that they actually acquired much of their expertise informally while drinking beer together. Having spent the day contending with difficult repair problems, they would entertain one another with "war stories", and these stories often helped them with future repairs. He suggested, therefore, that the technicians be given radio equipment so that they could remain in contact all day, telling stories and helping each other with their repair tasks.

As Orr's story suggests, people think together best when they have something important in common. Networking technologies can often be used to create a space for 'communities of practice', like the photocopier technicians, to think together in their own ways. This is perhaps the most common use of the Internet: discussion groups organized by people who wish to pool their information and ideas about a topic of shared interest. At the same time, we should not consider the Internet in isolation. Regardless of whether they are located in the same geographic region or distributed around the world, a community's members will typically think together using several media, such as the telephone, electronic mail, printed publications, and face-to-face meetings, and the Internet is best conceived as simply one component of this larger ecology of media.

Simply putting everyone on the Internet, however, will not ensure that they share their thinking with one another. A global accounting firm tried to pool its employees' knowledge using an expensive software package called Lotus Notes, but it was disappointed to discover that the employees did not share anything very important. A business professor named Wanda Orlikowski discovered the problem:

because the employees were competing for promotions, they had an incentive to keep their knowledge secret. As this case suggests, many applications of the Internet fail because the technology is poorly matched with the culture of the institution that adopts it.

Social networks also influence the adoption of new technologies: if the members of a community already have social connections to one another then they are more likely to benefit from technological connections. Every culture has its own distinctive practices for creating and maintaining social networks, and a society will be healthier in political and economic terms when these practices are functioning well. For example, it has long been a mystery why the people of Sarajevo have maintained their tolerant, pluralistic culture as terrible wars rage around them. A visit to the city, however, makes one reason entirely obvious: Sarajevo is organized around a pedestrian mall about two kilometers long, and the people entertain themselves by walking the length of this mall, meeting their acquaintances, and stopping for coffee. Social connections are thus continually renewed, and people are led naturally to introduce their friends to one another.

To take another example, Hungary remained a relatively healthy society during the Soviet occupation largely because of its well-developed social networks, based on a tradition of close life-long relationships among the members of each gymnasium class. The social networks of Silicon Valley, by contrast, depend on workplace connections. People frequently move to new jobs, but they assiduously maintain their relationships with their previous coworkers, even when those coworkers get new jobs themselves, so that they will have people to call the next time they are looking for work.

As these examples illustrate, the practices of social networking vary considerably, and each practice is knitted into the larger workings of the society. Authoritarian societies will attempt to suppress the cultural practices of networking, and democratic societies will promote them. Broad implementation of the Internet is one way to promote social networking, and the existing practices of networking can offer clues to the most effective ways of implementing the Internet. Of course, much of the spread of the Internet is spontaneous: so long as the telephone system works reasonably well, Internet service providers can spring up to offer Internet service to anyone who wants it. In an affluent society with strong social networks, this might be enough. But when resources are more limited or the cultural practices of networking have been weakened by a history of authoritarianism, state policies have some hope of promoting Internet use. The most obvious policy, simply plugging everybody in, is far too expensive and does not address the social and cultural issues. It is much better, not to mention cheaper, to take a modest, targeted approach. Building on experience in the United States and the analysis I have developed above, let me offer ten conclusions that might guide a country's development of a culturally appropriate Internet policy:

1. Resist the standard sales pitch for new technology. This sales pitch, which is found in every part of the world, plays on your fears of being left behind by technological change. It treats all of your experience and common sense as obsolete things of the past, and invites you to release your grip on the past by buying lots of technology. Unless you have a coherent plan that builds on your experience and common sense, however, buying a lot of machinery will not save you from being left behind.
2. Do not spend vast sums of money to buy machinery that you are going to set down on top of existing dysfunctional institutions. The Internet, for example, will not fix your schools. Perhaps the Internet can be part of a much larger and more complicated plan for fixing your schools, but simply installing an Internet connection will almost surely be a waste of money.
3. Focus on developing people, not machinery. Learning how to use the Internet is primarily a matter of institutional arrangements, not technical skills. Therefore, invite proposals for demonstration projects that enable your institutions to learn how to use the machinery. Once the institutions are ready to digest large amounts of machinery, the machinery will be cheaper.
4. Build Internet civil society. Find those people in every sector of society that want to use the Internet for positive social purposes, introduce them to one another, and connect them to their counterparts in other countries around the world. Numerous organizations in other countries can help with this.
5. Electronic mail is more important than technologies such as the World Wide Web that employ sophisticated graphics. You can get most of the social benefits of the Internet with low technology that works entirely with text, without foreclosing the possibility of upgrading the technology later on. Electronic mail does require literacy, but the benefits of electronic correspondence also provide a powerful motivation to acquire literacy skills.
6. Conduct extensive, structured analysis of the technical and cultural environment. Include the people whose work will actually be affected. A shared analytical process will help envision how the technology will fit into the whole way of life around it, and the technology will have a greater chance of actually being used.
7. Identify existing practices for sharing information and building social networks and experiment using the Internet and allied technologies to amplify them.
8. Don't distribute the technology randomly. Electronic mail is useless unless the people you want to communicate with are also online, and people will not read their e-mail unless they want to. Therefore, you should focus your effort on particular communities, starting with the communities that have a strong sense of

identity, a good record of sharing information, and a collective motivation to get online.

9. For children, practical experience in organizing complicated social events, for example theater productions, is more important than computer skills. The Internet can be a powerful tool for education if it is integrated into a coherent pedagogy. But someone who has experience with the social skills of organizing will immediately comprehend the purpose of the Internet, and will readily acquire the technical skills when the time comes.
10. Machinery does not reform society, repair institutions, build social networks, or produce a democratic culture. People must do those things, and the Internet is simply one tool among many. Find talented people and give them the tools they need. When they do great things, contribute to your society's Internet culture by publicizing their ideas

- Philip Agre

About the Lesson

This essay highlights the importance of the internet as a tool for social progress leading to establishing a more democratic society. The essayist offers some guidelines to evolve an appropriate Internet policy, such as advocating a reduction in investment on machinery, focusing on developing people, building up an Internet civil society, using existing social networks, etc., all to work towards a meaningfully networked society.

Philip Agre was an Associate Professor of Information Sciences at the University of California at Los Angeles and for years he ran a popular technology e-mail list with thousands of subscribers.

GLOSSARY

authorization	:	(here) tyrannical or domineering
legacies	:	what is handed down from one generation to the next
embedded	:	fixed firmly
coherent	:	staying together
premises	:	the buildings and land that a company, a shop etc. uses
contending	:	striving
discussion groups	:	(here) a group of people who use the Internet to exchange ideas on a particular subject
ecology	:	(here) collection
pedestrian mall	:	a sheltered walk or promenade
assiduously	:	closely and diligently
sales pitch	:	sales talk, promotional talk
obsolete	:	outmoded

foreclosing : stopping
structured : where the parts of something are connected with each other and form a whole

Activity 1: COMPREHENSION

A. Tick the correct alternative:

1. Which one is wrong for internet policy-
 - (a) building internet civil society
 - (b) resisting standard sales pitch
 - (c) distributing the technology randomly
 - (d) not spending vast money to buy machinery
2. The Internet can be a powerful tool for
 - (a) Education
 - (b) Sports
 - (c) Technical skill
 - (d) All the above

B. Answer to the following questions should not exceed 10-15 words each:

1. What is the most common use of the Internet?
2. What do you understand by Electronic mail ?
3. Why does some applications of internet fail in some institutions?
4. What does Orr's story suggest?
5. How machinery can be helpful in the reform of a society?

C. Answer to the following questions should not exceed 30-40 words each:

1. In what ways, can the Internet help us to renovate our institutions and liberate ourselves from our authoritarian legacies?
2. Using technologies like the Internet, the best starting-point is with people.Explain.
3. Illustrate with example the practices of social networking.
4. How can we build Internet civil society ?
5. How does Social networks help in the adoption of a new technology?

D. Answer to the following questions should not exceed 60-80 words each:

1. Machinery does not reform society, repair institutions, build social networks, or produce a democratic culture. Explain.
2. Philp Agre offers ten conclusions that might guide a country's development of a culturally appropriate Internet policy. What are these conclusions?

E. Say whether the following statements are True or False. Write T for true And F for false in the bracket:

1. Democratic societies attempt to promote the cultural practices of networking. []
2. Electronic mail is more important than technologies such as the www (world wide web). []

3. Machinery does not reform society. []
4. In an institution, focus must be on developing machinery. []
5. The internet should not become a tool of oppression, but a tool for social progress. []
6. Internet can help to rennovate our institution. []

Activity 2: VOCABULARY

A. Match the following –

A	B
Decentralised	logical and well organized
Mobilization	to give power to smaller parts/organizations
Coherent	working together to achieve a particular aim
Pluralistic	not working properly
Obsolete	one with a lot of experiences of the world, culture, etc.
Dysfunctional	outdated
Sophisticated	having many different groups of people and different political parties

- (a) Internet has added new words to English vocabulary. Some of them are e-mail, e-commerce, web-site, etc. Enlist the words belonging to the world of internet and try to know their meanings from your teacher.
- (b) Bring out the difference of meaning
Cyber Café and Cyber Space
Citizen and netizen

Activity 3: GRAMMAR

Look at the following sentences

- (i) If you help me, I'll buy you a beautiful dress (open condition)
- (ii) If I were a cloud, I could bring a lot of rains, (imaginary condition)
- (iii) If he knew about it, he would be very angry, (impossible condition)

The above sentences show that there are three types of conditional clauses - those that contain a condition that may or may not be fulfilled, they are known as open and conditional clauses; the second type of conditional clauses are those that contain a condition that may be theoretical, combined with improbability or unreality. They are called unreal conditional clauses. The unreal conditional clauses state two types of condition : (i) imaginary and (ii) impossible

Examples : Men would look odd if they had three legs.
(imaginary)

If he came earlier, he could join the party.
(impossible)

Exercise:

Put the verbs in brackets into correct tense forms :

- (i) If I (be) you, I would do it.
- (ii) Unless you (send) a telegram, I (not come).
- (iii) If I had been in your place, I (not allow) the robbers to escape.
- (iv) If you saw someone in trouble, what you (do)?
- (v) If she (not use) cosmetics, she (look) more beautiful.
- (vi) If I (be) the king, I would work for the welfare of mankind.
- (vii) Whether you (be) here or there, I will always remember you.

Activity 4: SPEECH ACTIVITY

We are surrounded by the gadgets that demand our attention, constantly fragmenting our ability to properly focus on the task at hand. Living with technology doesn't mean to live with an addiction." Discuss in group the uses and drawbacks of technology.

Activity 5: COMPOSITION

With the powerful emergence of internet, social media has become a powerful means to mobilise the public. As a result, social media plays a virtual role in deciding the democratic destiny of a country. Write an essay on '**Social Media and General Election.**'

CHANDALIKA

Characters

MOTHER

PRAKRITI, her daughter

Ananda

SCENE-I

UNIT-A

MOTHER: Prakriti! Prakriti! Where has she gone? What ails the girl, I wonder? She's never to be found in the house.

PRAKRITI: Here, mother, here I am.

MOTHER: Where?

PRAKRITI: Here, by the well.

MOTHER: Whatever will you do next? Past noon, and a blistering sun, and the earth too hot for the feet! The morning's water was drawn long ago, and the other girls in the village have all taken their pots home. Why, the very crows on the *amlaki* branches are gasping for heat. Yet you see and roast in the *Vaisakh* sun for no reason at all! There's a story in the *Purana* about how Uma left home and did penance in the burning sun—is that what you are about?

PRAKRITI: Yes, mother, that's it—I'm doing penance.

MOTHER: Good heavens! And for whom?

PRAKRITI: For someone whose call has come to me.

MOTHER: What call is that?

PRAKRITI: 'Give me water'. He set the words echoing in my heart.

MOTHER: Heavens defend us! He said to you 'Give me water'? Who was it? Someone of our own caste?

PRAKRITI: That's what he said—that he belonged to our kind.

MOTHER: You didn't hide your caste? Did you tell him that you are a *Chandalini*?

PRAKRITI: I told him, yes—he said it wasn't true. If the black clouds of *Sravana* are dubbed Chandal, he said, what of it? It doesn't change their nature, or destroy the virtue of their water. Don't humiliate yourself, he said; self-humiliation is a sin, worse than self-murder.

MOTHER: What words are these from you? Have you remembered some tale of a former birth?

PRAKRITI: No, this is a tale of my new birth.

MOTHER: You make me laugh. New birth, indeed! Since when, pray?

PRAKRITI: It was the other day. The palace gong had just struck noon and it was blazing hot. I was washing that calf at the well—the one whose mother died. Then a Buddhist monk came stood before me, in his yellow robes, and said, 'Give me water'. My heart leaped with wonder. I started up trembling and bowed before his feet, without touching them. His form was radiant as with the light of dawn. I said, 'I am a Chandalini, and the well-water is unclean'. He said, 'As I am human being, so also are you, and all water is clean and holy that cools our heat and satisfies our thirst'. For the first time in my life I heard such words, for the first time I poured water into his cupped hands—the hands of a man the very dust of whose feet I would never have dared to touch.

MOTHER: O, you stupid girl, how could you be so reckless? There will be a price to pay for this madness! Don't you know what caste you were born in?

PRAKRITI: Only once did he cup his hands, to take the water from mine. Such little water, yet the water grew to a fathomless, boundless sea. In it flowed all the seven seas in one, and my caste was drowned, and my birth was clean.

MOTHER: Why, even the way you speak is changed. He has laid your tongue under a spell. Do you understand yourself what you are saying?

PRAKRITI: Was there no other water, Mother, in all Sravasti city? Why did he come to this well of all wells? I may truly call it my new birth! He came to give me the honour of quenching Man's thirst. That was the mighty act of merit which he sought. Nowhere else could he have found the water which could fulfil his holy vow—no, not in any sacred stream. He said that Janki bathed in such water as this, at the beginning of her forest exile, and that Guhak, the Chandal drew it for her. My heart has been dancing ever since, and night and day I hear those solemn tones—'Give me water, give me water'.

MOTHER: I don't know what to make of it, child; I don't like it. I don't understand the magic of their spells. Today I don't recognize your speech; tomorrow, perhaps, I shall not even recognize your face. Their spell can make a changeling of the very soul itself.

PRAKRITI. All these days you have never really known me, Mother. He who has recognized me will reveal me. And so I wait and watch. The midday gong booms from the palace, the girls take up their water-pots and go home, the kite soars alone into the far sky, and I bring my pitcher and sit here at the well by the wayside.

MOTHER: For whom do you wait?

PRAKRITI: For the wayfarer.

MOTHER: What wayfarer will come to you, you crazy girl?

PRAKRITI: That one wayfarer, Mother, the one and only. In him are all who fare along the ways of all the world. Day after day goes by, yet he does not come. Though he spoke no word, his word was given—why does he not keep his word? For my heart is become like a waterless waste, where the heat-haze quivers all day long and the hot wind fans like flame. Its water cannot be given for no one comes to seek it.

MOTHER: I can make nothing of your talk today; it's as though you were intoxicated. Tell me plainly what do you want?

PRAKRITI: I want him. All unlooked-for he came, and taught this marvellous truth, that even my service will count with the God who guides the world. O words of great wonder! That I may serve, I, a flower sprung from a poison-plant! Let him raise that truth, that flower from the dust, and take it to his bosom.

MOTHER: Be warned, Prakriti, these men's words are meant only to be heard, not to be practised. The filth into which an evil fate has cast you is a wall of mud that no spade in the world can break through. You are unclean, beware of tainting the outside world with your unclean presence. See that you keep to your own place, narrow as it is. To stray anywhere beyond its limits is to trespass.

UNIT-B

PRAKRITI (*sings*):

Blessed am I, says the flower, who belongs to the earth, for
I serve you, my god, in this my lowly home
Make me forget that I am born of dust
For my spirit is free from it
When you bend your eyes upon me my petals tremble in joy;
Give me a touch of your feet and make me heavenly,
For the earth must offer its worship through me.

MOTHER: Child, I'm beginning to understand something of what you say. You are a woman; by serving you must worship, and by serving you must rule. Women alone can in a moment overstep the bounds of caste; when once the curtains of destiny are drawn aside, they all stand revealed in their queenliness. You had a good chance, you know, when the king's son was deer-hunting and came to this very well of yours. You remember, don't you?

PRAKRITI: Yes, I remember.

MOTHER: Why didn't you go to the king's house? He had forgotten everything in your beauty.

PRAKRITI: Yes, he had forgotten everything—forgotten that I was a human being. He had gone out hunting beasts; he saw nothing but the beast whom he wanted to bind in chains of gold.

MOTHER: At least he noticed your beauty, if only as game to be hunted. As for a Bhikshu, does he see the woman in you?

PRAKRITI: You won't understand, Mother, you won't! I feel that in all these days he is the first who ever really recognized me. That is a marvellous thing. I want him, Mother, I want him beyond all measure. I want to take this life of mine and lay it like a basket of flowers at his feet. It will not defile them. Let everyone marvel at my daring! I shall glory in claiming 'I am your handmaid', I shall declare—for otherwise I must lie bound for ever at the whole world's feet, a slave!

MOTHER: Why do you get so excited, child? You were born a slave. It's the writ of Destiny, who can undo it?

PRAKRITI: Fie, fie, Mother, I tell you again, don't delude yourself with this self-humiliation—it is false, and a sin. Plenty of slaves are born of royal blood, but I am no slave; plenty of chandals are born of Brahmin families, but I am no chandal.

MOTHER: I don't know how to answer you, child. Very good. I'll go to him myself, and cling to his feet. 'You accept food from every home,' I'll say, 'Come to our house too, and accept from our hands at least a bowl of water.'

PRAKRITI: No, no, I'll not call him in that way, from outside. I'll send my call into his soul, for him to hear. I am longing to give myself; it is like a pain at my heart. Who is going to accept the gift? Who will join with me in give-and-take? Will he not mingle his longings with mine, as the Ganges mingles with the backwaters of the Jumna? For music springs up of itself, and he who came unbidden has left behind him a word of hope. What is the use of one pitcher of water when the earth is cracked with drought? Will not the clouds come of themselves to fill the whole sky, the rain seek the soil by its own weight?

MOTHER: What is the use of such talk? If the clouds come, they come; if they don't they don't; if the crops wither, it's no concern of theirs! What more can we do than sit and watch the sky?

PRAKRITI: That won't do for me: I won't simply sit and watch. You know how to work spells; let those spells be the clasp of my arm, let them drag him here.

MOTHER: What are you saying, wretched girl? Is there no limit to your recklessness? It would be playing with fire! Are these Bhikshus like ordinary folk? How am I to work spells on them? I shudder even to think of it.

PRAKRITI: You would have worked them boldly enough on the king's son.

MOTHER: I'm not afraid of the king; he might have had me impaled, perhaps. But these men—they do nothing.

PRAKRITI: I fear nothing any longer, except to sink back again, to forget myself again, to enter again the house of darkness. That would be worse than death! Bring him here, you must! I speak so boldly, of such great matter— isn't that in itself a wonder? Who worked the wonder but he? Shall there not be further wonders? Shall he not come to my side, and sit with me on the corner of my cloth?

MOTHER: Suppose I can bring him, are you ready to pay the price? Nothing will be left to you.

PRAKRITI: No, nothing will be left. The burden and heritage of birth after birth— nothing will remain. Only let me bring it all to an end, then I shall live indeed. That's why I need him. Nothing will be left of me. I have waited for age after age, and now in this birth my life shall be fulfilled. My mind is saying it over and over again— fulfilled! It was for this that I heard those wonderful words, 'Give me water'. Today I know that even I can give. Everyone else had hidden the truth from me. I sit and watch for his coming today to give, to give, to give everything I have.

MOTHER: Have you no respect for religion?

PRAKRITI: How can I say? I respect him, who respects me. A religion that insults is a false religion. Everyone united to make me conform to a creed that blinds and gags. But since that day something forbids me to conform any longer. I'm afraid of nothing now. Chant your spells, bring the Bhikshu to the side of the Chandalini. I myself shall do him honour—no one else can honour him so well.

MOTHER: Aren't you afraid of bringing a curse upon yourself?

PRAKRITI: There has been a curse upon me all my life. Poison kills poison, they say—so one curse another; not another word, Mother, not another word. Begin your spells. I cannot bear any more delay.

UNIT-C

MOTHER: Very well then. What is his name?

PRAKRITI: His name is Ananda.

MOTHER: Ananda? The disciple of the Lord Buddha?

PRAKRITI: Yes, it is he.

MOTHER : O my heart's treasure, you are the apple of my eye—but it's a great wrong. I'm putting my hand to at your bidding!

PRAKRITI: What wrong? I will bring to my side the one who brings all near. What crime is there in that?

MOTHER: They draw men by the strength of their virtue. We drag them with spells, as beasts are dragged in a noose. We only churn up the mud.

PRAKRITI: So much the better. Without churning, how can the well be cleansed?

MOTHER (*apostrophizing Ananda*)'. O thou exalted one, thy power to forgive is greater by far than my power to offend. I am about to do thee dishonour, yet, I bow before thee: accept my obeisance, Lord.

PRAKRITI: What are you afraid of, Mother? Yours are the lips I use but it's I who chant the spells. If my longing can draw him here and if that is a crime, then I will commit the crime. I care nothing for a code which holds only punishment, and no comfort.

MOTHER: You are immensely daring, Prakriti.

PRAKRITI: You call me daring? Think of the might of his daring! How simply he spoke the words which no one had ever dared to say to me before! 'Give me little water'. Such little words, yet as mighty as flame—they rolled away the black stone whose weight so long had stopped the fountains of my heart, and the joy bubbled forth. Your fear is an illusion, for you did not see him. All morning he had begged alms in Sravasti city; when his task was done he came across the common, past burning-ground, along the river bank, with the hot sun on his head—and for what? To say that one word, 'Give me water', even to a girl like me. O, it's too wonderful! Whence did such grace, such love, come down upon a wretch unworthy beyond all others? What can I fear now? 'Give me water'— yes, the water which has filled all my days, to overflowing, which I must need give or die. 'Give me water'; in a moment I knew that I had water, inexhaustible water; to whom should I tell my joy? And so call him night and day. If he does not hear, fear not; chant your spell, he will be able to bear it.

MOTHER: Look, Prakriti, some men in yellow robes are going by the road across the common.

PRAKRITI: So they are; all monks of the *sangha*, I see, don't you hear them chanting?

(The chant is heard in the distance.)

To the most pure Buddha, mighty ocean of mercy,
Seer of knowledge absolute, pure, supreme,
Of the world's sin and suffering the Destroyer—
Solemnly to the Buddha I bow in homage.

PRAKRITI: O Mother, see, he is going, there ahead of them all. He never turned his head or looked towards this well. He could so easily have said 'Give me water' once more before he went. I thought he would never be able to cast me aside—me, his own handiwork, his new creation.*(She flings herself down and beats her head on the ground)*

This dust, this dust is your place! O wretched woman, who raised you to bloom for a moment in the light? Fallen in the end into this same dust, you must mingle for all time with this same dust, trampled underfoot by all who travel the road.

MOTHER: Child, dear child, forget it all. They have broken your momentary dream and they are going away—let them go, let them go. When a thing is not meant to last, the quicker it goes the better.

PRAKRITI: Day after day this cry of desire, moment by moment this burden of shame; this prisoned bird in my breast, that beats its wings unto death—do you call it a dream? A dream, is it, that sinks its sharp teeth into the fibres of my heart, and will not loosen its grip? And they, who have no ties, no joy or sorrow, no earthly burden, who float along like the clouds in autumn—are only they awake, are only they real?

MOTHER: O Prakriti, I cannot bear to see you suffer so. Come, get up. I will chant the spells. I will bring him. All along the dusty road I will bring him. 'I want nothing', he says in his pride. I'll break that pride and make him come, running and crying, 'I want, I want'.

PRAKRITI: Mother, yours is an ancient spell, as old as life itself. Their mantras are raw things of yesterday. These men can never be a match for you—the knot of their mantras will be loosened under the stress of your spells. He is bound to be defeated.

MOTHER: Where are they going?

PRAKRITI: Going? They are going nowhere. During the rains they remain four months in penance and fasting, and then they are off again, how should I know where? That's what they call being awake.

MOTHER: Then why are you talking of spells, you crazy thing? He is going so far—how am I to bring him back?

PRAKRITI: No matter where he goes, you must bring him back. Distance is nothing for your spells. He showed no pity to me. I shall show none to him. Chant your spells, your cruellest spells: and wind them about his mind till every coil bites deep. Wherever he goes, he shall never escape me.

MOTHER: You need not fear, it is not beyond our powers. I will give you this magic mirror; you shall take it in your hand and dance. His shadow will fall on the glass, and in it you will see what happens to him and how near he has come.

PRAKRITI: See there the clouds, the storm clouds, gathered in the west. The spell will work, Mother, it will work. His dry meditations will scatter like withered leaves, his lamp will go out, his path will be lost in darkness. As a bird at dead of night falls fluttering into the dark courtyard, its nest broken in the storm, even so shall he be whirled helpless to our doors. The thunder throbs in my heart, my mind is filled with the lightning flash, the waves form high in an ocean whose shore I cannot see.

MOTHER: Think well even now, lest sudden terror spring upon you with the work half done. Can you endure to the end? When the spell has reached its height, it would cost me my life to undo it. Remember that this fire will not die down till all that will burn is burnt to ashes.

PRAKRITI: For whom are you afraid? Is he a common man? Nothing will hurt him? Let him come, let him tread the path of fire to the very end. Before me I see in vision the night of doom, the storm of union, the bliss of the breaking of worlds.

SCENE-II

UNIT-D

(Fifteen days have passed)

PRAKRITI: O, my heart will break. I will not look in the mirror. I cannot bear it. Such agony, so furious a storm. Must the king of forest crash to the dust at last, his cloud-kissing glory broken?

MOTHER: Even now, child, if you say so, I will try to undo the spell. Let the cords of my life be torn apart and my life-blood spent, if only that great soul can be saved.

PRAKRITI: That is best, Mother. Let the spells stop, I'll have no more...no, no, don't! Go on—the end of the path is so near! Make him come right to my bosom! After that I will blot out all his suffering, emptying my whole world at his feet. At dead of night the wayfarer will come and I will kindle the lamps for him in the flames of my burning heart. Deep within are springs of nectar, where he shall bathe and anoint his weary, hot

and wounded limbs. Once again he shall say 'Give me water'—water from the ocean of my heart. Yes, that day will come—go on with the spell.

(Song)

In my own sorrow
Will I quit thy sorrow;
Thy heart will I bathe
In the deep waters of my pain's immensity.
My world will I give to the flames,
And my blackened shame shall be cleansed.
My mortal pain will I offer as gift at thy feet.

MOTHER: I never knew it would take so long. My spells have no more power, child; there is no breath left in my body.

PRAKRITI: Don't be afraid, Mother, hold out a little longer only, only a little. It will not be long now.

MOTHER: The month of *Ashad* is here, and their four months' fast is at hand.

PRAKRITI: They are gone to Vaisali, to the monastery there.

MOTHER: How pitiless you are! That is so far away.

PRAKRITI: Not very far; seven days' journey. Fifteen days have already passed. His seat of meditation has been shaken at last. He is coming, he is coming! All that once lay so far away, so many million miles away, beyond the very sun and moon, immeasurably beyond the reach of my arms—it is coming, nearer and nearer! He is coming, and my heart is rocked as by an earthquake.

MOTHER: I have worked the spell through all its stages—such force might have brought down Indra of the thunderbolt himself. And yet he does not come. It is a fight to the death indeed. What did you see in the mirror?

PRAKRITI: At first I saw a mist covering the whole sky, deathly pale like the weary gods after their struggle with demons. Through rifts in the mist there glimmered fire. After that the mist gathered itself up into red and angry clusters, like swollen, festering sores. That day passed. The next day I looked, and all the background was a deep black cloud, with lightning playing across it. Before it he was standing, all his limbs fenced with flame. My blood ran cold, and I rushed to tell you to stop your spells at once but I found you in deep trance, sitting like a log, breathing harshly, and unconscious. It seemed as though a fierce fire burned in you, and your fire was a flaming serpent that hissed and struck in deadly duel at the fire that wrapped him round. I came back and took up the mirror; the light was gone—only torment, unfathomable torment was in his face.

MOTHER: Yet that did not kill you? The fire of his suffering burnt into my soul, till I thought I could bear no more.

PRAKRITI!: It seemed that the tortured form I saw was not his only, but mine too; it belonged to us both. In those awful fires the gold and copper had been melted and fused.

MOTHER: And you felt no fear?

PRAKRITI: Something far greater than fear. I beheld the God of Creation, more terrible by far than the God of Destruction, lashing the flames to work His purposes, while they writhed and roared in anger. What lay at his feet in the casket of the seven elements—Life or Death? My mind swelled with a joy hard to name—joy in the tremendous detachment of new creation, free of care or fear, of pity or sorrow. Creation breaking, burning and melting among the sparks of the elemental fires. I could not keep still. My soul and body danced and danced together, as the painted flames dance in the fire.

MOTHER: And how did your Bhikshu appear?

PRAKRITI: His eyes were fixed motionless upon the distance, like stars in the evening twilight. I longed to escape from myself far into boundless space.

MOTHER: When you danced before the mirror, he saw you?

PRAKRITI: Fie upon it, how I am shamed! Again and again his eyes grew red, as though he were about to curse. Again and again he trampled down the glowing fires of anger, and at last his anger turned upon himself, quivering, like a spear, and pierced his own breast.

MOTHER: And you bore all this?

PRAKRITI: I was amazed. I, this I, this daughter of yours, this nobody from nowhere—his suffering and mine are one today! What holy fire of creation could have wrought such a union? Who could dream of so great a thing?

MOTHER: When shall this turmoil be stilled?

PRAKRITI!: When my suffering is stilled. How can he attain his *Mukti* until I attain mine?

MOTHER: When did you last look into your mirror?

PRAKRITI: Yesterday evening. He had passed through the lion gate of Vaisali some days before, at the dead of night—seemingly in secret, unknown to the monks. After that I had sometimes seen him ferried across rivers or on difficult mountain passes. I had seen the evening fall, and him alone on the wide commons, or on the dark forest

paths at dead of night. As the days went by, he fell more deeply under the spell and became heedless of everything, all the conflict with his own soul at an end. His face was mazed, his body slack, his eyes fixed in unseeing stare, as though for him there were neither true nor false, good nor evil—only a blind and thoughtless compulsion, with no meaning in it.

MOTHER: Can you guess how far he has come today?

PRAKRITI: I saw him yesterday at Patal village on the river Upali. The river was turbulent with new rains; there was an old peepul tree by the ghat, fireflies shining in its branches, and under it a lichened altar. As he reached it he gave a sudden start and stood still. It was a place he had known for a long time. I have heard that one day the Lord Buddha preached there to King Suprabhas. He sat down and covered his eyes with his hands—I felt that his dream-spell might break at any moment. I flung away the mirror, for I was afraid of what I might see. The whole day has passed since then, and torn between hope and fear I have sat on, not daring to know. Now it is dark again; on the road goes the watchman calling the hour, it must be an hour past midnight. O Mother, the time is short, so short; don't let this night be wasted; put the whole of your strength into the spell.

MOTHER: Child, I can do no more, the spell is weakening, I am failing body and soul.

PRAKRITI: It mustn't weaken now—don't give up now! Maybe he has turned his face away, maybe the chain we bound on him is stretched to the uttermost, and will not hold. What if he escapes now, away from this birth of mine, and I can never reach him again? Then it will be my turn to dream, to return to the illusion of a Chandal birth. I will never endure that mockery again. I beseech you, Mother, put out your whole strength once only; set in motion your spell of the primeval earth, and shake the complacent heaven of the virtuous.

MOTHER: Have you made ready as I told you?

PRAKRITI: Yes, yesterday was the second night of the waxing moon. I bathed in the river Gambhira, plunging below the water. Here in the courtyard I drew a circle, with rice and pomegranate blossoms, vermilion and the seven jewels. I planted the flags of yellow cloth, I placed sandal-paste and garlands on a brass tray, I lit the lamps. After my bath I put on a cloth, green like the tender rice shoots and a scarf like the champa flower. I sat with my face to the East. All night long I have contemplated his image. On my left arm I have tied the bracelet of thread—sixteen strands of golden yellow bound in sixteen knots.

MOTHER: Then dance round the circle in your dance of invocation, while I work my spells before the altar.

(PRAKRITI dances and sings)

Now, Prakriti, take your mirror and look. See, a dark shadow has fallen over the altar. My heart is bursting and I can do no more. Look into the mirror—how long will it be now?

PRAKRITI: No, I will not look again, I will listen—listen in my inmost being. If he reveals himself I shall see him before me. Bear up a little longer, Mother, he will surely, surely reveal himself. Hark! to the sudden storm, the storm of his coming! The earth quivers beneath his tread, and my heart throbs.

MOTHER: It brings a curse for you, unhappy girl. As for me, it means surely death—the fibres of my being are shattered.

PRAKRITI: No curse, it brings no curse, it brings the gift of my new birth. The thunderbolt hammers open the Lion gates of Death; the door breaks, the walls crumble, the falsehood of this birth of mine is shattered. Tremors of fear shake my mind, but rhythms of joy enrapture my soul. My All-destroyer, my All-in-all, you have come! I will enthrone you on the summit of all my dishonour, and build your royal seat of my shame, my fear and my joy.

MOTHER: My time is near, I can do no more. Look in the mirror at once.

PRAKRITI: Mother, I'm afraid. His journey is almost at an end, and what then? What then for him? Only myself, my wretched self? Nothing else? Only this to repay the long and cruel pain? Nothing but me? Only this at the end of the weary, difficult road?—only me?

MOTHER: Have pity, cruel girl, I can bear no more. Look in the mirror, quick!

PRAKRITI(*looks in the mirror and flings it away*): O Mother, stop! Undo the spell now—at once—undo it! What have you done? What have you done? O wicked, wicked deed! Better have died. What a sight to see! Where is the light and radiance, the shining purity, the heavenly glow? How worn, how faded; has he come to my door! Bearing his self defeat as a heavy burden, he comes with drooping head...Away with all this, away with it! (*she kicks the paraphernalia of magic to pieces*) Prakriti, Prakriti, if in truth you are no Chandalini, offer no insult to the heroic. Victory, Victory, Victory to him.

(*Enter ANANDA*)

O Lord, you have come to give me deliverance, therefore have you known this torment. Forgive me, forgive me. Let your feet spurn afar the endless reproach of my birth. I have dragged you down to earth. How else could you raise me to your heaven? O pure one, the dust has soiled your feet, but they have not been soiled in vain. The veil of my illusion shall fall upon them, and wipe away the dust. Victory, Victory to thee, O Lord!

MOTHER: Victory to thee, O Lord. My sins and my life lie together at thy feet, and my days end here, in the heaven of thy forgiveness.

ANANDA (chanting):

To the most pure Buddha, mighty ocean of mercy,
Seer of knowledge absolute, pure, supreme,
Of the world's sin and suffering the Destroyer—
Solemnly to the Buddha I bow in homage.

About the Play

Deeply rooted in the Indian ethos, *Chandalika* emphasizes Tagore's favourite theme that the value of a human being resides in a loving heart and not in the caste, creed or religion professed by him. The play is based on a popular Buddhist legend about Ananda, the Buddha's famous disciple. One hot day he asked an 'untouchable' girl, Chandalika for some water. Astonished by this unprecedented request, the girl was consumed by adoration and desire for the monk. With the help of magical power which her mother wielded, the girl forced Ananda to come to her door. But the grace of Buddha, The Enlightened One, saved the monk from sin as also 'Chandalika'. The play is a deeply-felt study of spiritual and moral conflict.

The author Rabindranath Tagore, popularly known as Gurudev was awarded the Nobel prize for literature for his collection of poems 'Gitanjali' in 1913.

GLOSSARY

Blisters	:	small swellings on the skin filled with liquid (caused by burning, friction)
<i>Amlaki</i>	:	'amla'
<i>Vaisakh</i>	:	name of a month in the Indian calendar
Uma	:	Parvati, Lord Siva's consort
penance	:	punishment of suffering which one imposes upon oneself
Chandalini	:	a Harijan girl, an untouchable
Sravana	:	name of another month in the Indian Calendar, the
month falls		in the rainy season
humiliate of	:	cause to feel ashamed, lower the dignity or self respect
Janki	:	Sita, daughter of King Janaka
Changeling	:	child secretly substituted for another
intoxicated	:	greatly excited, beyond self-control
taint	:	make infected, defile
trespass	:	(here) do wrong, sin
<i>Bhikshu</i>	:	mendicant, holy man
defile	:	make impure, taint
fie	:	for shame
delude	:	deceive

longing	:	earnest desire
spell	:	words used as a magic charm
clasp	:	firm hold
impale	:	pierce through, pin down with some sharp pointed
weapon		

Activity 1: COMPREHENSION

A. Tick the correct alternative

- Who is Chandalika in the play titled *Chandalika*?
 - Mother
 - Prakriti
 - Prakriti's Sister
 - Nothing is clear
- What does the word 'Chandalika' mean?
 - an untouchable female
 - an untouchable male
 - an untouchable object
 - an objectionable act
- The play 'Chandalika' emphasizes that the value of a human being-
 - resides in a loving heart.
 - resides in caste, creed and religion.
 - resides in one's deeds.
 - resides in worshipping the God.

B. Answer to the following questions should not exceed 10-15 words each:

- Who drew the water with which Janaki bathed in the exile?
- Who was the girl Prakriti waiting for?
- Who, says the girl Prakriti, has done the wonder?
- Which, according to the girl Prakriti, is a false religion?
- How do the spiritual people, according to the Mother, draw towards themselves?
- How, according to the mother, does a common man draw the spiritual people towards him?
- Name the Buddhist Monk mentioned in the play.

C. Answer to the following questions should not exceed 30-40 words each:

- Why does the girl Prakriti say that she is reborn?
- What did the Buddhist monk say when Prakriti said that she was a Chandalini and therefore the well water is unclean?
- What was the marvellous truth that the Buddhist monk revealed to the girl Prakriti?
- How and why does the mother warn the girl Prakriti?
- What, says the mother, is the writ of destiny of a Chandali?
- What, according to the girl Prakriti, is self-humiliation?

7. Why does the girl Prakriti say that no one can do her the honour so well as he (Buddhist monk) can?
8. How shall the life of the girl Prakriti be fulfilled?

D. Answer to the following questions should not exceed 60-80 words each :

1. What does the girl Prakriti see in the mirror?
2. How does the girl Prakriti become aware that the monk's journey is at the end?
3. Why does the mother call the girl Prakriti quite daring? and why does the girl Prakriti say that the monk is much more daring than her?

E. Say whether the following are True or False. Write T for True and F for False in the bracket :

1. Buddha's famous disciple Anand has been mentioned in the play *Chandalika*.
[]
2. The girl Chandalika is consumed by passion and adoration for the monk.
[]
3. The play *Chandalika* is deeply rooted in the Indian ethos.
[]
4. The play *Chandalika* is a study of moral and spiritual conflict.
[]
5. The mother and the girl cast a spell on the monk to compel him to come.
[]

Activity 2: VOCABULARY

1. The word 'wayfarer' used in the play means a person who travels from one place to another usually on foot. The word is formed with the stems 'way' and 'farer'. A number of new words can be formed by adding a stem/root to the word 'way'. Some of them are given below. Match the meaning of these words with the phrases given in column B

Column A

Way-mark

Way-out (noun)

Way-out (adjective)

Way-point

Way-side

Way-station

Way-ward

Column B

difficult to control

a place to eat or rest during a journey

the area of the side of a road

a place where you stop during a journey

unusual or strange

a door used for leaving

a sign on the route to show the way

2. “He who has recognized me will ‘reveal’ me.” The verb ‘recognized’ in the sentence means ‘to know’ (more appropriately known). The following words are formed with the root ‘recognize’. Look up their meanings in the Oxford Advanced Learner’s Dictionary.

recognizance, recognizable, recognition

Activity 3: GRAMMAR

Transformation of Sentences

Transformation of sentences is the changing of 'the form' of sentences without changing their meaning. The given sentences are remodelled on the basis of the directed new structures. The process often demands a change in the word order in accordance with the new structures without changing their meanings.

A. Study the following examples of transformation

1. Vishal is more intelligent than Supriya. (Comparative degree)
Supriya is not so intelligent as Vishal. (Positive degree)
2. Ravi is the wisest boy in the class. (Superlative degree)
No other boy in the class is so wise as Ravi. (Positive)
3. Mumbai is the biggest city in India. (Superlative)
Mumbai is bigger than any other city in India. (Comparative)
Or, No other city in India is as big as Mumbai. (Positive)
4. Sometimes he is late. (Affirmative)
He is not always late. (Negative)
5. I will always remember your kind cooperation. (Affirmative)
I will never forget your kind cooperation. (Negative)
6. He is too proud to listen to others. (Affirmative)
He is so proud that he won't listen to others. (Negative)
7. As soon as we had finished it began to rain. (Affirmative)
No sooner had we finished than it began to rain. (Negative)
8. Who does not know about Padmini's Johar? (Interrogative)
Everyone knows about Padmini's Johar. (Assertive)
9. What though we miss the bus? (Interrogative)
It does not matter if we miss the bus. (Assertive)
10. Why waste time in waiting for the rains? (Interrogative)
It is foolish to waste time in waiting for the rains. (Assertive)
11. Everyone wants to be a millionaire. (Assertive)

Who does not want to be a millionaire ? (Interrogative)

12. What a beautiful park it is ! (Exclamatory)

It is a very beautiful park. (Assertive)

13. How hot the day is! (Exclamatory)

It is a very hot day. (Assertive)

14. How he snores! (Exclamatory)

He snores loudly.(Assertive)

B. Some more examples of transformation

1. Hearing a gun-shot, he turned round. (Simple sentence)

He heard a gun-shot and turned round. (Compound Sentence)

2. Inspite of her hard work, she failed the examination. (Simple)

She worked hard but failed the examination. (Compound)

3. Owing to fever he could not come. (Simple)

He had fever, so he could not come. (Compound)

4. Besides stealing the money, he murdered the owner. (Simple)

He not only stole the money but also murdered the owner. (Compound)

5. You must make haste to catch the train. (Simple)

You must make haste, or you won't catch the train. (Compound)

6. The boy was very hungry, so he ate-up all the food. (Compound)

Being very hungry, the boy ate up all the food. (Simple)

7. It was raining hard, so the cricket match was called off. (Compound)

The cricket match was called off due to rain. (Simple)

8. The show was cancelled and this disappointed the crowd. (Compound)

To the disappointment of the crowd the show was cancelled. (Simple)

9. I must finish my day's work, or I can't leave the office. (Compound)

I must finish my day's work to leave the office. (Simple)

10. It is too cold to go out. (Simple)

It is so cold that we can't go out. (Complex)

11. We were happy to hear the good news. (Simple)

We were happy when we heard the good news. (Complex)

12. The train arrived on time inspite of thick fog. (Simple)

The train arrived on time though there was thick fog. (Complex)

13. He admitted that he had stolen the bag. (Complex)
He admitted stealing the bag. (Simple)
14. He proved that he was innocent. (Complex)
He proved his innocence. (Simple)
15. She did it when he was absent. (Complex)
She did it in his absence. (Simple)
16. He missed the train because he was late. (Complex)
Being late, he missed the train. (Simple)
17. Irrigate the fields and the crops will grow fast. (Compound)
If you irrigate the fields, the crops will grow fast. (Complex)
18. Wear your woollens, or you will catch cold. (Compound)
Unless you wear your woollens, you will catch cold. (Complex)
19. It is not raining, yet she is carrying an umbrella. (Compound)
Though it is not raining, she is carrying an umbrella. (Complex)
20. If you work hard, you will win the prize. (Complex)
Work hard and you will win the prize. (Compound)
21. We sow (so) that we may reap. (Complex)
We wish to reap, therefore, we sow. (Compound)
22. I have found the key that I had lost. (Complex)
I had lost the key but I have found it now. (Compound)

Exercise

B. Convert the following sentences as directed:

1. Besides scolding the child, she also beat him. (Simple to Compound)
2. With all his wealth, he is unhappy. (Simple to Compound)
3. She raised her gun and shot the bird. (Compound to Simple)
4. Vipul had high fever yet he attended the class. (Compound to Simple)
5. I believe him to be a worthy man. (Simple to Complex using 'that clause')
6. We went out inspite of bad weather. (Simple to Complex using 'though')
7. When he saw the snake, he ran away. (Complex to Simple, begin with 'seeing')
8. I saw a tiger which was wounded. (Complex to Simple using participle phrase)
9. He received the message and left at once. (Compound to Complex using 'as soon as')

10. We heard a cry and looked round. (Compound to Complex begin with 'when')
11. Though they saw the danger, they did not stop work. (Complex to Compound using 'and yet')
12. If he rings the bell, the students will come out of their classes. (Complex to compound - using 'and')

Activity 4: SPEECH ACTIVITY

The Indian scriptures ban the practice of untouchability. Organize a symposium on the following – ‘**Untouchability Prohibits the Social and Economic Growth of a Nation**’ Divide the class into groups and ask every group leader to make a presentation based on the ideas of his/her group members.

Activity 5: COMPOSITION

The great leaders such as Dr. B.R. Ambedkar, and M.K. Gandhi launched a crusade to eradicate untouchability from India. Write a paragraph of about 250 words describing the initiatives taken up by Dr. Ambedkar and Gandhiji for the eradication of untouchability.

SONGS OF THE GANGA

I am Ganga
Snow from the mountains
The keeper of water

I am the plains
I am the foothills
I carry the wishes of my streams
To the sea

I am both man and woman

I am paper boats for children
I am habits for fishermen
I am a cloud for shaven monks
I reflect all movements

I am the bridge
I am the fort and the archer
Taking aim
I am the great dissolver of men

I give life and I take it back.

I go out into the world
I am the world
I am nations, cities, people
I am the pages of an unbound book
My room is the air around me

I am dressed in water
I am naked as water
I am clarity

Billy goats
Come down from the mountain
Without finding solitude
Camels return from the desert

I make two lines in the sand
And say they are unbreakable walls

I make the four directions one
I know the secret of walking

I am the death of fire

From smoke I learn disappearance
From the ocean unprejudice

From birds
How to find a rest-house
In the storm

From the leopard
How to cover the sun
With spots

In summer I tend watermelons
And in flood I stay
Near the postman's house

I am a beggar
I am a clown
And I am shadowless

- A.K. Mehrotra

About the poem

This poem has the river Ganga speaking in its own voice and revealing its thoughts and feelings. The use of the first person 'I' focuses on the centrality of the river and the focus is on the identity of the Ganga, its purpose and character.

'Songs of the Ganga' begins with self-introductory 'I am Ganga'. Ganga which is formed of the melted snow from the mountains is also a restorer of water. The myriad streams flow within her; and their wishes are carried to the sea by her. Not being confined within a particular gender slot, the Ganga claims: 'I am both man and woman.'

The children seek the river to float their paper boats, fishermen for their livelihood and shaven monks for solace. In addition to giving, the river also learns a lot from the elements of nature, birds and animals. The ocean teaches the river to keep away from bias and prejudice. The birds teach it to find a refuge even in the middle of a storm. During summer the river helps watermelons to grow and during floods it stays by the postman's house.

The Ganga plays a variety of roles from being a beggar to a clown to finally being shadowless. The poet A.K Mehrotra celebrates the identity of the river Ganga and expresses an enjoyment of the imaginative freedom he has discovered in presenting the picture of the Ganga.

GLOSSARY

- monk : a member of a religious community, or men living under certain restrictions
- dissolver : a person who incorporates, dismisses or causes to disappear
- billygoats : male goats
- solitude : the state of being lonely
- unprejudiced : unbiased, without a feeling or opinion against something

Activity 1: COMPREHENSION

A. Tick the correct alternative:

1. What do the following lines express?
I am naked as water, and
I am clarity
 - (a) Straight forward nature of the river
 - (b) duplicity of the river
 - (c) hypocrisy of the river
 - (d) sacredness of the river
2. What does the ocean teach the river?
 - (a) to keep away from bias
 - (b) to keep away from the honest
 - (c) to keep away from the innocent
 - (d) to keep away from the dull

(B) Answer to the following should not exceed 30-40 words each:

1. What does the poet celebrate in 'Songs of the Ganga'?
2. Comment on the beginning of the poem.
3. What does the use of First person singular narrative focus on?
4. What do the birds teach the river?

(C) Answer to the following should not exceed 60-80 words each:

1. How does the poet celebrate the identity of Ganga in the poem? Comment.
2. How, according to the poet, is the Ganga a beggar and clown?

(D) Think and do :

You must have heard the story of the origin of the river Ganga. Form a group and compose a Skit on the Biography of the river Ganga.

RAKSHA-BANDHAN

A piece of silken tassel tipped with gold,
 Tied round the wrist by loving sister's hand,
 A sacred day in Sravan, when the lands
 Are bathed in welcome rain, is said to hold
 A potent charm for good. From days of old
 This pretty faith has come and happy bands
 Of brothers still pay heed to its commands
 One day each year. Who will be rashly bold
 And flout this festival as void of worth:
 An ancient mummery-to which man shows
 His slavish piety? Let him, who knows
 Of being more devoted than the fair,
 Of wished purer than a sister's care,
 And stronger powers than woman's love on earth.

- P. Sheshadri

About the Poem

It is a short narrative poem. It is about Rakhi or Raksha Bandan, which is India's popular and holy festival. The poet wants to attract our attention towards the sanctity of this holy festival Raksha-Bandhan. It is the festival which celebrates the purity of relationship between brother and sisters. The poem is written in simple diction.

It is written by P. Sheshadri, former Principal of the Government college, Ajmer.

GLOSSARY

Silken tassel	:	A tuft of loosely hanging silken thread.
charm	:	to exercise a strong influence, as if by magic.
happy bands of brothers	:	A large number of brothers who are happy to get a rakhi tied by their sisters.
flout this festival as	:	Reject this festival, thinking that it is of no worth or value.
an ancient mummery	:	an old and meaningless ceremony.
slavish Piety	:	blind devotion
Who knows of being more	:	Who knows anybody more devoted than the fair women? Indian women are proverbially known for their devotion to their husbands, their children and their brothers.

A. Tick the correct alternative:

1. The poem is a
a. Sonnet b. Elegy c. Dramatic monologue d. Epic
2. What does the phrase “ pretty faith” in the poem mean
a. the sanctified relationship between brother and sister
b. the relationship of purity between Priest and the God
c. the relationship between the two devotees
d. the relationship among the members of a community

B. Answer to the following questions should not exceed 30-40 words each:

1. In which Hindi month does the festival of Raksha-Bandhan fall?
2. What does the poet think of its value as a sacred rite?
3. How is Rakhi celebrated in your region?
4. How is the weather in Sravan?
5. For whom is this festival important?

C. Answer to the following should not exceed 60-80 words each:

1. Do you recall any story related to Raksha Bandhan? Narrate it in your own words.
2. What is the significance of Rakhi? Narrate a historical incident.

VOICE OF THE UNWANTED GIRL

Mother, I am the one
you sent away
when the doctor told you
I would be
a girl — In the end they had to
give me an injection to kill me.
Before I died I heard
the traffic rushing outside, the monsoon
slush, the wind sulking through
your beloved Mumbai —
I could have clutched the neon blue

no one wanted —
No one wanted
To touch me - except later in the autopsy room
when they knew my mouth would not search
for anything - and my head could be measured
and bent cut apart.
I looked like a sliced pomegranate.
The fruit you never touched.
Mother, I am the one you sent away
When the doctor told you
I would be a girl - your second girl.
Afterwards, as soon as you could
you put on your grass-green sari -
the orange stems of the parijatak blossoms
glistened in your hair –

Afterwards
everyone smiled.
But now I ask you
to look for me, mother,
look for me because
I won't come to you in your dreams.
Look for me, mother, look
because I won't become a flower
I won't turn into a butterfly
And I am not a part of anyone's song.
Look, mother,
look for the place where you have sent me.
Look for the unspeakable.

for the place that can never be described.
 Look for me, mother, because
 this is what you have done.
 Look for me, mother, because
 this is not 'God's will'.
 Look for me, mother
 because I smell of formaldehyde –
 I smell of formaldehyde
 and still, I wish you would look
 for me, mother.

- Sujata Bhatt

About the Poem

'Voice of the Unwanted Girl' as the title states is the articulation of a victim girl child who questions the inhumanity and horror of female infanticide. The poem, taken from Sujata Bhatt's anthology *My Mother's Way of Wearing a Sari* written with rare sensitivity and social concern, critiques patriarchy and demands for a world in which gender discriminations are erased.

Sujata Bhatt was born in Ahmedabad. She has been called 'one of the finest poets alive today'.

GLOSSARY

slush	:	when snow starts to melt and becomes dirty
sulking	:	being angry and refusing to talk to others
autopsy	:	a medical examination of a dead person to find out the cause of death
pomegranate	:	round fruit with hard skin and thick seeds
glistened	:	shines due to being wet
unspeakable	:	used for emphasizing how bad something is and how much it upsets some one
formaldehyde	:	a gas with no colour and a strong smell, used by being mixed with water to preserve things in a laboratory

Activity 1: COMPREHENSION

A. Tick the correct alternative

- I looked like a sliced –
 - Apple
 - Banana
 - Pomegranate
 - none of the above
- The poem is the articulation of –
 - a girl child
 - a boy
 - mother

(d) none of the above

3. The poem demands for a world in which
 - (a) gender discrimination does not exist
 - (b) nature is protected
 - (c) poor are protected
 - (d) all the above

B. Answer to the following questions should not exceed 10-15 words each:

1. To whom is the poem 'Voice of the Unwanted Girl' addressed?
2. Why is the girl child killed? In which city does the infanticide take place?
3. What does the doctor tell the mother that results in the decision of infanticide?
4. What does the killed infant smell of?
5. Describe the scene in the autopsy room.
6. Why does the mother want to get rid of the Girl Child?

C. Answer to the following questions should not exceed 30-40 words each:

1. How does the 'Voice of the Unwanted Girl' question the society?
2. What was not the 'God's will'?
3. The girl compares herself with many symbols. What are they?

D. Answer to the following questions should not exceed 60-80 words each:

1. Why is the mother not concerned with the voice of the Unwanted Girl.
2. Articulate the feelings of the victim girl child in your words.

READING COMPREHENSION

'Comprehension' means understanding. Teaching Comprehension aims at developing in the learner the ability to read in such a way that he / she gets the full meaning of the text. For reading with comprehension one should have the knowledge of words; their meanings in different situations and the knowledge of the grammatical patterns, which establish the interrelationship of words and their meanings in particular situations.

Comprehension is mainly of two types - Factual and Logical. Factual comprehension means grasping of facts and objective information. Logical comprehension means grasping the underlying meaning. Proper comprehension includes understanding of the implied meaning also.

Notice that grammatical structures also add to the meaning of the text. Look at the following text:

Luckily he was too distant to see me.

To comprehend the meaning of the above text, one has to know the meaning of the structure 'too.....to', so that one gets to know that the person mentioned was so distant that he could not see the narrator. Secondly, under the given circumstances, the narrator did not want to be seen by the man referred to. The latter understanding is implied by the use of the word 'luckily'.

Exercise

Read the following passage carefully and answer the questions given below:

Passage 1

What do you think of the man who eats a banana in front of a shop and gaily throws the skin on the road? He is a pest indeed but perhaps not quite a match for the man or woman who slips into your garden very early in the morning before you are awake. All the roses that you have tried so hard to produce are picked and put away in a basket in a trice. When you step into the garden to feast your eyes on your roses, they are just not there! The worst pest, however, is the man who lives next door and celebrates the marriage of his daughters once every two months till all the six girls are married off. This monster hires loudspeakers which shriek away from very early in morning till late at night. At that volume music simply ceases to be music and becomes a shrill stream of noise that shatters your ear-drums and tears your nerves

apart. Nobody who has been forced to endure this for a day will ever want another wedding to take place in the locality again.

1. What can be the most suitable title of the passage ?
 (a) Social pests (b) Nuisance makers
 (c) Anti-social elements (d) none
2. What does the man who slips into your garden want the flowers for?
3. Who are the men that have been mentioned as social pests ?
4. What does the man who has a number of daughters do ?
5. What does 'pest' mean?
6. What does the sentence.... "but perhaps not quite a match for the man" communicate ?

Passage 2

Bansilal's train was late and it reached Mumbai a little after mid-night. It was his first visit to the city, and he didn't know where to go. He thought he would go to a choultry where he would not have to pay rent, but he did not know how to find one at that hour. He asked a porter to get him a cheap room. The porter said that if Bansilal gave him three rupees, he would take him to one. But Bansilal waived him away and walked out of the station. He wandered through the streets and asked a number of people, but could not find a room cheap enough for him. He sat down on a park bench to think of what he should do next. He was very tired and fell asleep on the bench. He woke up the next morning stiff in every limb - but he smiled when he realized that it was the cheapest night's lodging that he had ever had.

- (i) Bansilal is a man of:
 (a) Miserly nature
 (b) Generous nature
 (c) Only one incident has been mentioned, and we cannot say anything
 (d) none
- (ii) "But Bansilal waived him away". What does "waived" here mean?
 (a) agreed
 (b) disagreed
 (c) refused to pay
 (d) none
- (iii) How did Bansilal comfort himself in the morning:

- (a) It was a good night's lodging
 - (b) It was the cheapest night's lodging
 - (c) It was the most comfortable night's lodging
 - (d) All the above
- (iv) He thought he would go to a choultry ...What does 'choultry' mean?
- (a) Dharamshala
 - (b) Birthplace
 - (c) Guesthouse
 - (d) Inn
- (v) "He woke up the next morning stiff in every limb" what does 'stiff in limb' refer to :
- (a) Tired
 - (b) Exhausted
 - (c) Not comfortable
 - (d) None
- (vi) "But he did not know how to find one at that hour" What does 'one' refer to ?
- (a) Choultry
 - (b) Bansilal
 - (c) Train
 - (d) Porter
- (vii) But he smiled when he realized...." What does 'smiled' mean?
- (a) laughed very loudly
 - (b) felt happy
 - (c) felt a sense of consolation
 - (d) None
- (viii) "He was very tired and fell asleep on the bench." Which word in the sentence tells you that Bansilal had not planned to sleep on the bench.
- (a) fell asleep
 - (b) tired
 - (c) on the bench
 - (d) none
- (ix) Why did Bansilal think he would go to a choultry ?
- (x) What did the Porter say to Bansilal?
- (xi) What did Bansilal do in the park?

Passage 3

People moan about poverty as a great evil and it seems to be an accepted belief that if people had plenty of money, they would be happy and cheerful and get more out of life. As a rule, there is more genuine satisfaction in life and more is obtained from life in the humble cottages of the poor than in the places of the rich. I always pity the sons and daughters of rich men, who are attended by servants and have governesses at a later stage; at the same time I am glad to think they do not know what they have missed.

It is because I know how sweet and happy and pure the home of honest poverty is, how free from perplexing care and from social envies and jealousies - how loving and united the members are in the common interest of supporting the family that I sympathise with the rich man's boy and congratulate the poor man's son. It is for these reasons that from the ranks of the poor so many strong, eminent, self-reliant men have always sprung and must always spring. If you read the list of the "immortals who were not born to die" you will find that most of them have been poor.

1. What is the popular notion about poverty ?
2. Are the rich persons happier than the poor ones ?
3. Why does the writer pity the rich man's boy ?
4. What are the blessings of honest poverty ?

(Adapted from *A Practical Manual of General English*)

Passage 4

The tendency is for people to consume ready-made food articles rather than to bother with cooking. In old fashioned England one starts the day with porridge which requires to be cooked daily. In America, on the other hand, there are various kinds of ready-made breakfast foods, Soups, meat-dishes, fish, vegetables, cakes, sweets and fruits are obtained in tins all ready to be used without cooking. They are produced on a mass scale and sold so cheap that it is often more expensive to buy the raw material for them from the market and cook them in the house. Besides, cooking means time and space for kitchen and washing. All this is avoided by the use of tinned foods. Such stale food cannot have the nutritive value of fresh food. Nor is there the possibility of expressing one's individuality in the dishes one turns out as in the old world. But these things are of little consideration to those who are out to profit by a large-scale centralized production and unwary customer falls a ready prey to the greed of the capitalist. He depends on other even for the preparation of his food, and thus tends to become helpless and resourceless.

1. What is the general tendency among the Americans regarding food?
2. What is the difference between the eating habits of the Britishers and the Americans ?
3. Why do the Americans prefer ready-made food?
4. What are the chief defects of ready-made food?