

INSIGHT

CLASS IX



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RAJASTHAN, AJMER**

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Publish

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INSIGHT

CLASS IX

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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-opreation 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

Preface

Insight is a textbook designed on the basis of the syllabus for Compulsory English for Class IX. The emphasis of this text book is on developing skills. The texts have been selected bearing in mind the necessity to teaching values through literature, widening the horizon of the learners' knowledge and making them familiar with modern English. The texts are of moderate length and each one is followed by five activities related to Understanding the Text (Activity 1), Vocabulary (Activity 2), Grammar (Activity 3), Speaking Skills (Activity 4) and Composition or Writing Skills (Activity 5). These activities, if worked out sincerely, can be quite challenging as well as interesting for the students. These activities would enable the teacher to build up a task based approach towards teaching, and thereby make learning indeed an enjoyable experience for the students.

Meant for intensive reading, the textbook tests the students' comprehension through various types of questions. To help students build on their vocabulary, questions on morphological, semantic and syntactic aspects of vocabulary have been incorporated. We believe that it is essential to acquaint the students with basic grammatical concepts. Exercises unaccompanied by the explanation of the concepts involved can never enable a student to handle language confidently. Practice will always remain incomplete without conceptualization: on the other hand, too much emphasis on concepts may render the subject dry and distasteful. So we need *grammar in action*, that is, basic grammatical concepts defined and explained with the help of simple illustrations followed by some exercises to reinforce conceptual grasp. Activity 4 related to Speaking Skills, contains speech task/s integrated to the text. Activity 5 related to Compositional Skills gives scope to students' imagination to bloom. The part on Writing Skills related to writing letters, developing dialogues, etc., has been built around everyday situations.

We hope that the textbook will serve as a useful resource to learn English.

Suggestions for improvement are welcome.

Convener

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THE POWER OF PRAYER

I was born into a middle-class Tamil family in the island town of Rameswaram in the erstwhile Madras state. My father Jainulabdeen had neither much formal education nor much wealth; despite these disadvantages, he possessed great innate wisdom and a true generosity of spirit. He had an ideal helpmate in my mother, Ashiamma. I do not recall the exact number of people she fed every day, but I am quite certain that far more outsiders ate with us than all the members of our own family put together.

My parents were widely regarded as an ideal couple. My mother's lineage was the more distinguished, one of her forebears having been bestowed the title of 'Bahadur' by the British.

I was one of many children—a short boy with rather undistinguished looks, born to tall and handsome parents. We lived in our ancestral house, which was built in the middle of the 19th century. It was a fairly large pucca house, made of limestone and brick, on the Mosque Street in Rameswaram. My austere father used to avoid all inessential comforts and luxuries. However, all necessities were provided for, in terms of food, medicine or clothes. In fact, I would say mine was a very secure childhood, both materially and emotionally.

I normally ate with my mother, sitting on the floor of the kitchen. She would place a banana leaf before me, on which she then ladled rice and aromatic sambhar, a variety of sharp, homemade pickles and a dollop of fresh coconut chutney.

The famous Shiva temple, which made Rameswaram so sacred to pilgrims, was about a ten-minute walk from our house. Our locality was predominantly Muslim, but there were quite a few Hindu families too, living amicably with their Muslim neighbours. There was a very old mosque in our locality where my father would take me for evening prayers. I had not the faintest idea of the meaning of the Arabic prayers chanted, but I was totally convinced that they reached God. When my father came out of the mosque after the prayers, people of different religions would be sitting outside, waiting for him. Many of them offered bowls of water to my father who would dip his fingertips in them and say a prayer. This water was then carried home for invalids. I also remember people visiting our home to offer thanks after being cured. My father always smiled and asked them to thank Allah, the benevolent and merciful.

The high priest of Rameswaram temple, Pakshi lakshmana Sastry, was a very close friend of my father. One of the most vivid memories of my early

childhood is of the two men, each in his traditional attire, discussing spiritual matters. When I was old enough to ask questions, I asked my father about the relevance of prayer. My father told me there was nothing mysterious about prayer. Rather, prayer made possible a communion of the spirit between people. “When you pray,” he said, “you transcend your body and become a part of the cosmos, which knows no division of wealth, age, caste, or creed.”

My father could convey complex spiritual concepts in very simple, down-to-earth Tamil. He once told me, “In his own time, in his own place, in what he really is, and in the stage he has reached—good or bad—every human being is a specific element within the whole of the manifest divine Being. So why be afraid of difficulties, sufferings and problems? When troubles come, try to understand the relevance of your sufferings. Adversity always presents opportunities for introspection.”

Each individual creature on this beautiful planet is created by God to fulfil a particular role. Whatever I have achieved in life is through His help, and an expression of His will. He showered His grace on me through some outstanding teachers and colleagues, and when I pay my tributes to these fine persons, I am merely praising His glory. All these rockets and missiles are His work through a small person called Kalam, in order to tell the several-million mass of India, to never feel small or helpless. Yes! We are all born with a divine fire in us. Our efforts should be to give wings to this fire and fill the world with the glow of its goodness.

May God bless you!

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

About the Essay

The present extract is from Kalam’s autobiography, *Wings of Fire* which describes his life story and how his teachers, parents and mentors played a powerful role in shaping his mind, character and ambitions. The power of spirituality and religion plays a powerful role in his life and attitudes.

Born in 1931 in the family of a boat owner at Rameswaram in Tamil Nadu, Avul Pakir Jainulabdeen Abdul Kalam has had an unparalleled career as a defence scientist. He is also the recipient of the highest civilian award of India, the *Bharat Ratna* and was the President of India for five years. As chief of the country’s defence research and development programme, Kalam has demonstrated the potential for dynamism and innovation that exists in seemingly moribund research establishments.

GLOSSARY

innate	:	inborn, natural
lineage	:	family line, ancestry
ancestral	:	belonging to or having come from a person's ancestors
austere	:	severe or strict in appearance or manner
dollop	:	a shapeless mass of food
amicably	:	peacefully, in a friendly way
chanted	:	a repeated rhythmic phrase, sung aloud
benevolent	:	kind and helpful
attire	:	dress
communion	:	exchange of thoughts and feelings
transcend	:	go beyond the range of something
cosmos	:	the universe

Activity 1: COMPREHENSION

A. Tick the correct alternative:

- 1) Kalam felt that he had a very.....
 - a) secure childhood
 - b) insecure childhood
 - c) peaceful childhood
 - d) disgusted childhood
- 2) Kalam's house was made of.....
 - a) brick
 - b) limestone and brick
 - c) stone and brick
 - d) red stone and brick
- 3) Prayers make a..... of the spirit between people possible.
 - a) communion
 - b) transcendence

- c) recurrence
- d) communication

B. Answer the following questions in not more than 30-40 words each:

- 1) What used to happen when the writer's father came out of the mosque after prayers?
- 2) Why does Kalam suggest not to feel small or helpless?
- 3) Why, according to Kalam, has God created an individual creature?
- 4) How does prayer affect an individual?
- 5) What did Kalam's meal in childhood normally consist of?
- 6) What, according to the author, is God's purpose in creating each individual being?

C. Answer the following questions in 60-80 words each:

- 1) Describe the house in which Kalam lived during his childhood.
- 2) What did Kalam learn from his father about the power of prayer?
- 3) Why does the writer regard his father to have been austere?
- 4) Why does Kalam say that one should not be afraid of difficulties, sufferings and problems?

D. Say whether the following statements are True or False. Write 'T' for true and 'F' for False in the bracket:

- 1) A.P.J Abdul Kalam was born in Shimla. []
- 2) The high Priest of Rameswaram temple, Pakshi Lakshaman Sastry, was a close friend of Kalam's father. []
- 3) A.P.J Abdul Kalam is known as the missile man of India. []
- 4) *The Wings of Fire* is an autobiographical work of A.P.J Abdul Kalam. []

Activity 2: VOCABULARY

A. Find out one word for the following group of words –

- 1) Severe or strict in appearance or manner _____
- 2) Family line _____
- 3) A shapeless mass of food _____
- 4) Willingness to give someone money, gifts, time freely _____
- 5) A building in which Muslims worship _____
- 6) Done in a friendly way and without arguing _____
- 7) The situation of being greater in number _____

B. Change the following words into adverbs by adding a suitable affix –

- 1) wide
- 2) fair
- 3) normal

- 4) predominant
- 5) vivid
- 6) real
- 7) individual

C. The word ‘invalid’ used in the lesson can be used as an adjective, noun, and verb. Study the following sentences –

- 1) People with invalid papers are deported to another country (adjective).
- 2) Her parents had treated her as an invalid (noun).
- 3) He was invalided out of the army in 1975 (verb).

Find out five words from the Dictionary which express different meaning when used as different word category, such as noun, adjective, verb or any other.

Activity 3: GRAMMAR

1. Read the following sentence underlined in two different ways. In the single sentence numbered (i) and (ii) the underlined smaller parts are different. Can you guess what are they? And how the marked elements in (i) differ from that of (ii)

(i) My parents were ideally regarded as an ideal people.

1 2 3 4 5

(ii) My parents were ideally regarded as an ideal people.

1 2 3 4

In sentence (i) the underlined elements are noun(1), adverb(2), verb(3), adjective(4) and noun(5) respectively whereas in sentence (ii) the underlined elements are possessive(1) auxiliary(2) preposition (3) and determiner (4).

The clue to the question how the marked elements in (i) differ from that of (ii) is to find answer to the following question-

Have you ever thought why the number of words in a Dictionary increases over the years?

The answer to the question is that the type of words underlined in the sentence (i) increases as our needs increase. This, however, is not true about the words underlined in (ii). Their membership is fairly fixed.

Nouns are the naming words, such as the words parents and people in the sentence (i); they answer the question ‘who is it?’ or ‘what is it?’ Adjectives are the words that describe or qualify the nouns that come after them such as the word ideal. Ideally is an adverb. An adverb modifies a verb; it can also

modify an adjective. The word regarded is a verb. Verbs are called doing words.

In sentence (ii) the underlined words my, were, as, an, are a determiner, an auxiliary, a preposition and a determiner respectively. Besides, the words whose membership is fairly fixed also include the words like the following underlined ones-

2. (i) I normally ate with my mother.....
(ii)but I was totally convinced that they reached God.
(iii) Yes! We are all born with a divine fire in us.

The underlined words in the sentence 2(i) (ii) and 2(iii) are called a pronoun, a conjunction and an interjection respectively. A pronoun is a replacement for a noun; a conjunction is a joining word and an interjection is a marker of our sudden and strong feeling of emphasis, joy, fear, sadness, etc.

Now choose as many sentences as you wish from the lesson 'The Power of Prayer' or any other lesson/s and identify the category of each word used in the sentence. Also enlist the words belonging to different categories like the ones illustrated in the sentences 1(ii) and 2(i),(ii),(iii)

Activity 4: SPEECH ACTIVITY

Divide your class among groups and discuss the contribution of A.P.J Abdul Kalam as a Missile Man.

Activity 5: COMPOSITION

Kalam considered youth, the architect of India. Have you ever heard Kalam's speech on the role of youth in nation building? In the light of any of Kalam's speech you have read, organize a discussion/debate related to the 'Importance of Youth' in the making of a nation.

OR

Kalam believed in 'Work is Worship'. He, therefore, told the nation not to observe a holiday on his death. The genuine tribute to him, he said, would be to work one day extra. In the light of the maxim and Kalam's belief, enlist ways which enable you to execute the saying. Your list must be as long as possible.

GOOD MANNERS

There was once a young man who was strong and healthy and enjoyed his work. In every way he felt on top of life, and had no sympathy for the uninteresting folk who seemed to form such a large proportion of the population. One day he got an attack of influenza. He had had it before and paid little attention to it but this time he developed pneumonia and was dangerously ill. When he recovered he could only move slowly. He was easily tired and life became difficult for him. When he was well enough to go to work he found the journey home very tiring. He looked at the strong young men sitting comfortably in the train or bus, and then, feeling tired himself, noticed how tired some of the older people were who were standing beside him. Gradually he got strong again, but when he was in a train or bus he now looked round to see if there was any older person in need of a seat, and if there was he gave up his. "I've got my strength back now," he said to himself; "these older people will never have their strength again."

When you are cycling and see an old man hesitating on a crossing, don't call him an old fool. He may not hear very well, or he may not see clearly, or he may have become tired with walking. Perhaps he was a famous soldier in the War and his wounds are still painful, or perhaps he had an artificial leg. One day you may go to a war and be severely injured. What will you think if schoolboys make fun of you because you can only move slowly?

One of the things all boys and girls are going to learn before very long is that they are fragile little things in a dangerous world. Your parents and your teachers and all older people have had some severe blows already. They get more severe blows every year. Most of them would give all the money they have to get your health and strength, your good teeth and nice hair. You have no idea how tired they are at times, but because they do not complain you think everything is alright. Well, try to make life easy for them so far as you can, and when it is your turn to suffer you will feel happier for having helped when you could.

Good manners are also important when you are with your own friends. When you speak to anyone, speak clearly and sufficiently loudly for the person to hear. It is an insult to a person to ask his attention and then speak so that he does not understand you. And remember it is your responsibility to make yourself understood.

An American writer called Thoreau said, "It takes two to speak the truth – one to speak and another to hear." This is a very important saying, and it would save a great deal of argument and annoyance in life if people paid attention to it. "It takes two to speak the truth". You have to express it differently for different

people. To some people 'socialism' means taking money from those who have money and giving it to those who have none. To other people 'socialism' means State control of industry and commerce. To others we cannot tell a man 'the truth about socialism' until you know what he understands by the term. If you say, 'I believe in socialism', and he understands that you mean you believe in robbery, you must not be surprised if he takes a dislike to you; and if that is not what you mean, you did not speak the truth. If a man says to a friend, "Good morning, Mr. A" and the friend replies "It's not a good morning at all", is that the truth, even if the morning is bad?

Sometimes people ask very tiresome questions and we like to make a joke about it. "Are you a boy Scout?" said a lady to a boy wearing shorts, a jersey with badges, a Scout's hat, and carrying a Boy Scout pole. "No," said the little fellow, "I'm two eggs on toast." The lady only meant, however, 'How nice you look in your uniform; that is the Scout uniform, isn't it?' and there was really nothing silly in her remark.

It is only stupid people who take remarks too literally, as we say; that is, who do not look for the real meaning in the statements people make. Thus, when a friend says, "You will not be going past the post office, will you?" he may mean, "I should be grateful if you would post a letter for me if it is not too much trouble." If you say "No" to the question because you are not going past the post office, it means to your friend that you are not willing to go out of your way even a little to oblige him.

It is not always easy in company to speak frankly, and if you don't want to be considered a bad mannered person, you have to watch constantly for signs. It is not easy, for example, to listen for long to any person. Try in company to take only a fair share of the conversation. If there are two of you, take half of it. When you have said a little, keep quiet, and give your friend a chance to say something. If he does not talk, he probably does not want you to talk either. Many a young man or woman talks away, thinking the company is delighted to hear him or her, and everyone is really exhausted and angry.

Don't think you can say unpleasant things about someone behind his back and not be found out. It is surprising how the remarks usually find their way to the person with your name attached, so to speak. Whatever you say, always assume that the person may overhear, and adjust your remarks accordingly. All experienced people act in this way.

Now here is one of the most surprising things in life: no man really understands himself. What a lot of argument and anger we should be saved if people would only understand this! Suppose, for example, you saw a motor accident and were giving evidence about what happened. You would feel

perfectly confident, perhaps, that the car which knocked the boy over was a blue car; another person would be equally confident that it was a grey car; and someone else that it was black car.

Experiments are sometime made by experts to find out how many errors people do make in their statements here is one experiment which was tried. Some students at a university were shown on a screen a picture of a bull-fight. They were then asked to write a short account of what they had seen. When this was finished they were told to put a number on every statement made - 1. If they thought so; 2. If they were fairly sure about it; 3. If they were quite sure and 4. If they were prepared to swear to the statement on oath. Every student had at least ten per cent errors in the statements he was prepared to swear to an oath, and considerably, more than ten percent in all the other groups.

Now how does this happen? Here, for example, was one mistake. A student saw the bull having its tongue out. He was quite sure about it. Yet when he was shown the picture again, he saw that the bull's mouth was closed, but that, because its head was turned to the side, the ear looked like the tongue.

So whenever you are arguing with someone about a point remember that there is quite a good chance that you are wrong, however confident you feel about it.

Good manners come from having sympathy with others and from understanding our own limitations. 'The truth' is too big for any one of us to understand. 'The truth' as we see it is only our truth and part of a larger truth. We should always realize that we are humble, unimportant little people on this earth and try to help the world as much as we can in our short time here. "I expect to pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

- J. C. Hill

About the Essay

The essay 'Good Manners' is adapted from the book *An Introduction to Citizenship* by J.C. Hill where he says that values are the link between need and action and form the basis of our feelings and behaviour. In the essay, 'Good Manners', the author lays emphasis on the need for good manners so that fellow feelings can be brought back into society that seems to have been overtaken by callous, selfish principles. In a very intimate and friendly tone, Hill brings home his argument in favour of good manners by alluding to the young man's weak physical condition, when he is suffering from influenza and how he wakes up to

the awareness of the ill manners of the youth, in the treatment of the sick and aged members of society.

GLOSSARY

folk	:	common people
little attention	:	no attention
fragile	:	easily broken or damaged
severe	:	very hard or strong
blow	:	powerful stroke, an unfortunate happening
socialism	:	a political theory advocating state ownership of industry
tiresome	:	boring
exhausted	:	tired
knock	:	hit
swear	:	to promise publicly that you are telling the truth
humble	:	modest, low or inferior in station or quality
defer	:	delay

Activity 1: COMPREHENSION

A. Tick the correct alternative :

1. When the young man recovered, he could move slowly. Here ‘recovered’ means:
(a) covered again
(b) covered completely
(c) to get well after illness
(d) all of these
2. The young man realized the problems of the older people --
(a) after his illness.
(b) before his illness.

- (c) when he was very young.
 - (d) when he was very old.
3. When we are cycling and see an old man hesitating on a crossing, we should not call him tomfool because-
- (a) he may not hear very well.
 - (b) he may not see clearly.
 - (c) he may have become tired with walking.
 - (d) all of these.

B. Answer the following questions not exceeding 30-40 words each:

1. What is the significance of the story of the young man at the beginning of the essay?
2. What happened to the young man and what change did it bring in his outlook?
3. Why are good manners important?
4. What does socialism mean to different people?
5. What is the underlying meaning of the sentence 'I shall not pass this way again'?

C. Answer the following questions in 60-80 words each:

1. Why does one have to express truth differently to different people? Give reasons for your answer with suitable examples from the text.
2. Bring out the significance of good manners in life.

D. Say whether the following statements are True or False. Write 'T' for true and 'F' for false in the bracket:

1. The young man in the beginning was very happy and cared for everyone. []
2. After his illness a change came in the young man and he started helping older people. []
3. Wise people take remarks too literally while talking. []
4. Good manners are important even when we are with our friends. []
5. The writer is curious to help people because he expects to pass through this world but once. []

Activity 2: VOCABULARY

A. Match the following words in column 'A' with their meaning in column 'B' as used in the passage.

A	B
fragile	delay
tiresome	easily broken or damaged
oath	boring
exhausted	common men, people
defer	tired
folk	make promise to do something
confident	restrictions
limitations	feeling sure about abilities to do something

B. Use the following expressions in your own sentences to bring out the meaning clearly:

Feel on top of life, make fun of, it takes two to speak the truth, a great deal of, make allowances

Activity 3: GRAMMAR

The word 'tense' refers to the different forms of a verb which tell us when the action referred to, happens—before, at the time of or after the moment of speech. There are two main tenses in English: the present tense and the past tense. Each of these is divided into a number of sub-tenses. The complete system of tenses is as follows.

- ÷ simple present
- ÷ present progressive (or present continuous)
- ÷ present perfect
- ÷ present perfect progressive
- ÷ simple past
- ÷ past progressive (or continuous)
- ÷ past perfect
- ÷ past perfect progressive

In English, verbs have two different tense forms that indicate whether something occurs in the present or in the past. For example:

We *go* to school every day. (Present tense form of 'go', indicating an action taking place at the present time)

We *went* to school yesterday, (past tense form of 'go', indicating action in the past)

But if we want to talk about an action that is expected to take place in the future, there is no separate 'tense', or form of the verb, that can be used. For example:

He *will go* to school tomorrow.

Although there are several different ways of indicating future action in English, we do not make use of any special 'tense' for this purpose. We use some other means instead. Therefore, instead of talking about the 'future tense', we will refer to the 'different ways of showing future action'. These are listed below.

- a. future action shown by 'will' or 'shall', together with the simple present tense form of the main verb
- b. future action shown by 'going to'
- c. future action shown by the use of the present progressive tense
- d. future action shown by the use of the simple present tense

You will read more about Tenses in the following lessons.

Activity 4: SPEECH ACTIVITY

You are Rajesh. Recently you visited the fort of Chittorhgarh. The historicity of the fort impressed you very much. What displeased you was the crowd's unintentional annoying manners. Form a circle of your friends and tell them how we can observe good manners at a public place.

Activity 5: COMPOSITION

Your grandma must have narrated to you some story dealing with the thought as to how our unintentional discourtesy may also lead to dangerous results. Write the story with its moral and read it out in your cultural programme held at every weekend.

THE HERITAGE OF INDIA

Ram Mohan Roy had sounded the theme with his passionate advocacy of social reform: Vivekananda repeated it with a more nationalist timbre, when he declared that the highest form of service of the Great Mother was social service. Other great Indians chief of who was Mahatma Gandhi developed the theme of social service as a religious duty and the development continues under Gandhi's successors.

Mahatma Gandhi was looked on by many, both Indian and European, as the epitome of Hindu tradition, but this is a false judgement for he was much influenced by Western ideas. Gandhi believed in the fundamentals of his ancient culture, but his passionate love of the underdog and his antipathy to caste though not unprecedented in ancient India, were unorthodox in the extreme, and owed more to European 19th century liberalism than to anything Indian. His faith in non-violence was, as we have seen by no means typical of Hinduism—his predecessor in revolt, the able Maratha Brahman B.G. Tilak, and Gandhi's impatient lieutenant Subhas Chandra Bose were far more orthodox in this respect. For Gandhi's pacifism we must look to the Sermon on the Mount and to Tolstoy. His championing of women's right is also the result of Western influence. In his social context he was always rather an innovator than a conservative. He succeeded in shifting the whole emphasis of Hindu thought towards a popular and equalitarian social order, in place of the hierarchy of class and caste. Following up the work of many less well known 19th century reformers Gandhi and his followers of the Indian National Congress have given new orientation and new life to Hindu culture, after centuries of stagnation.

Today there are few Indians, whatever their creed, who do not look back with pride on their ancient culture, and there are few intelligent Indians who are not willing to sacrifice some of its effete elements so that India may develop and progress. Politically and economically India faces many problems of great difficulty, and no one can forecast her future with any certainty. But it is safe to predict that, whatever the future may be, the Indians of coming generations will not be unconvincing and self-conscious copies of Europeans, but will be men rooted in their traditions, and aware of the continuity of their culture. Already, after only seven years of independence, the extremes of national self-denigration and fanatical cultural chauvinism are disappearing. We believe that Hindu civilization is in the act of performing its most spectacular feat of synthesis. In the past it has received, adapted and digested elements of many different cultures Indo-European, Mesopotamian, Iranian, Greek, Roman, Scythian, Turkish,

Persian and Arab. With each new influence it has somewhat changed. Now it is well on the way to assimilating the culture of the West.

Hindu civilization will, we believe, retain its continuity. The Bhagavad Gita will not cease to inspire men of action, and the Upanishads, men of thought. The charm and graciousness of the Indian way of life will continue, however, much affected it may be by the labour-saving devices of the West. People will still love the tales of the heroes of the Mahabharata and the Ramayana and of the loves of Dushyanta and Shakuntala and Pururavas and Urvashi. The quiet and gentle happiness which has at all times pervaded Indian life where oppression, disease and poverty have not overclouded. It will surely not vanish before the more hectic ways of the West.

Much that was useless in ancient Indian culture has already perished. The extravagant and barbarous hecatombs of the Vedic age have long since been forgotten, though animal sacrifice continues in some sects. Widows have long ceased to be burnt on their husband's pyres. Girls may not by law be married in childhood. In buses and trains all over India Brahmans rub shoulders with the lowest castes without consciousness of grave pollution and the temples are open to all by law. Caste is vanishing; the process began long ago, but its pace is now so rapid that the more objectionable features of caste may have disappeared within a generation or so. The old family system is adapting itself to present-day conditions. In fact the whole face of India is altering, but the cultural tradition continues, and it will never be lost.

- **A. L. Basham**

About the Essay

'The Heritage of India' has been extracted from *The Wonder That Was India*. Here the writer makes it clear that Indian culture is all-inclusive. It assimilates foreign cultures in itself, so its tradition will ever remain intact.

The essay is written by A. L. Basham, an eminent personality in the field of history and cultural studies. His writings reveal many important aspects of Indian culture and history.

GLOSSARY

heritage	: something passed on by or inherited from an earlier generation
advocacy	: argue for
timbre	: tone
the Great Mother	: Bharat Mata (India)

epitome	: someone or something that shows to a great degree, a quality
fundamentals	: basic principles
underdog	: victim of social and political injustice; downtrodden
antipathy	: dislike, aversion
unprecedented	: without example, something never done before
liberalism	: an ideology that expounds freedom, progress, liberty and dignity of man
Sermon on the Mount : preaching of Jesus Christ recorded in Matthew 5-7	
champion	: defend and support
innovator	: a person who introduces new things
conservative	: a person who is against changes in society; orthodox
colleague	: co-worker
hierarchy	: the organization of a system into higher and lower ranks
orientation	: direction
stagnation	: becoming dull or sluggish, inactive
creed	: religious belief
effete elements	: weaknesses
forecast	: say in advance, foretell, predict
self-denigration	: self-condemnation
fanatical cultural chauvinism: strong unreasoned enthusiasm for cultural glory	
disappearing	: vanishing
spectacular feat of	: astonishing ability to combine separate elements
synthesis	: elements
adapted	: made fit, made suitable
assimilating	: taking in, absorbing

pervaded	: spread through
oppression	: cruelty, harshness
overclouded it	: affected it much
hectic ways	: pattern of life which is full of excitement
perished	: passed away, died
barbarous	: uncivilized
hecatombs	: public sacrifices
sect	: group of people united by religious beliefs
sacrifice	: immolation
cease	: check, stop
pyre	: large pile of wood for burning a dead body
rub shoulders with	: meet and mix with
consciousness	: awareness
grave pollution	: great loss of purity
pace	: speed

Activity1: COMPREHENSION

A. Tick the correct alternative:

- 1) The essay 'The Heritage of India' has been extracted from-
(a) The Wonder that was India (b) United India
(c) Divided India (d) India of People's Hope
- 2) The essay 'The Heritage of India' clarifies that Indian culture is-
(a) all-inclusive (b) non-assimilatory
(c) inherited (d) wonderful

B. Answer the following questions in not more than 30-40 words each:

- 1) How did Gandhi look at the theme of social service?

- 2) Why can't, according to the author, Gandhi be considered the epitome of Hindu tradition?
- 3) Who influenced Gandhi in his pacifism?
- 4) How, according to the author, will the Hindi civilization retain its continuity?
- 5) What were the main sources of Gandhiji's philosophy of life?
- 6) What important changes have taken place in India after independence?
- 7) What evidence does A.L. Basham cite to prove that Indian culture has 'changed a lot'?

C. Answer the following questions in 60-80 words each:

- 1) How have Raja Ram Mohan Roy, Vivekananda and Gandhi viewed Social Service?
- 2) Hindu civilization constitutes the culture of synthesis. Illustrate.

D. Say whether the following are True or False. Write 'T' for True and 'F' for False in the bracket:

- 1) Gandhi's championing of Women's right is the result of Western influence. []
- 2) The writer believes that the Indians of coming generations will not be unconvincing and self-conscious copies of Europeans. []
- 3) The author's firm belief is that Indian tradition continues and it will never be lost. []
- 4) The Indian way of life is much affected by the labour saving devices of the West. []

Activity 2: VOCABULARY

A. Match Column 'A' with Column 'B'

A	B
1. Something that shows a set of qualities.	Conservative
2. Something inherited from an earlier generation	Heritage
3. Orthodox	Epitome
4. Liberalism	Pyre
5. Large pile of wood for burning a dead body	A philosophy that expounds freedom, progress and liberty of man

- B. The word 'culture' means way of life, customs and beliefs, art, social organization of a particular country or group, etc. It may also mean art/music/literature, beliefs/attitudes, growing/breeding, cells/bacteria etc. Now read the following sentences/phrases and identify in which sense the word 'culture' has been used?**

- 1) The political cultures of the United States and Europe are very different.
- 2) The popular culture of India is different from the West.
- 3) The culture of silkworms
- 4) Yogurt is made from active cultures

Activity 3: GRAMMAR

Present tense

Present tense forms in English are of four kinds.

The simple present

In the simple present tense, the verb is used in the stem form if the subject is plural, and in the stem+s form if the subject is third person singular. For example:

We *eat* rice, (stem)
Ashok *eats* rice, (stem + s)
They *love* chocolates, (stem)
She *loves* chocolates, (stem + s)
I love bananas (stem)

The simple present tense is used to refer to eternal truths (things that are always true or believed to be true). Read the following sentences:

The Sun *rises* in the East. Hydrogen *is* lighter than air.
Arteries *carry* blood from the heart to different parts of the body.
Hard work *leads* to success.

Next, the simple present tense is used to refer to routine or habitual activity (actions that are performed regularly, or every day). For example:

Hari *gets up* at 6.00 a.m. He *brushes* his teeth and *drinks* a glass of milk.

Further, the simple present tense is used to describe objects, places, people, etc. For example:

A pressure-cooker *is* a metal vessel with a tight-fitting lid, through which steam cannot escape. The lid *has* a tiny opening, called a vent, over which a valve *sits*. Pressure cookers *help* us to cook food quickly.

The simple present tense is also used to describe or to demonstrate an action or activity which is in progress ('going on') at the present time. For example:

Shoaib Akhtar *bowls*. Tendulkar *hits* the ball towards the square leg boundary.

Here, the simple present tense is used to talk about an action which is actually in progress at the moment of speaking. (You can see that the examples are taken from a running commentary on a cricket match. However, we use the present progressive tense more often for this purpose.) You can also see this on television, for example, when an expert teaches the viewers how to cook a dish. For example:

Today, I will show you how to make fish curry. First, I *chop* some onions and *fry* them in oil until they are brown. Then, I *add* some curry powder to the onions and *heat* the mixture over a low flame. Then I *put in*...

The present progressive tense

In the present progressive tense, the verb is used in the progressive (stem + *ing*) form and some form of the verb 'be' (*is, am, are*) is used in front of the verb, as a helping verb or auxiliary. For example:

My father *is playing* a game of chess.
My friends *are walking* to the post office.

The present progressive tense is used to refer to an action which is in progress at the moment of speaking.

The two Pakistani opening batsmen *are going out* to start the innings.
The Indian fielders *are taking up* their positions.

The present progressive is sometimes used to indicate action in the future. Here is an example.

I *am starting* a new business next year.

As mentioned earlier, there are several different ways of indicating future activity, and using the present progressive is one of them. It has a rather special meaning, which we shall examine later, when we talk about the different ways of referring to future activity.

The present perfect tense

In the present perfect tense, the verb is used in the past participle forms. Either 'have' or 'has' is used in front of it as a helping verb. For example :

The child *has eaten* a biscuit.
The boys *have gone* to school.
I *have given away* all the books.

The use of the present perfect tense shows that an action was completed sometime in the past and, further, that the completed action has some kind of relevance to the present moment of speech. (The word 'perfect' tells us that the action is complete.)

The present perfect progressive tense

The present perfect progressive tense is, as the name suggests, a combination of the present perfect and the present progressive tenses, in form as well as in meaning. Here is an example.

Sheila *has been teaching* in this school since 25 July 2004.

Notice that the verb ('teach') is in the *-ing* form used in the progressive tense, but there are two helping verbs that come before it. The first is a form of 'have' ('have'/'has'), followed by 'been', which is the past participle form of 'be'. The presence of the progressive form ('teaching') suggests action in progress, while the presence of the participle ('has been') suggests completed action. The combination of the present progressive and the present perfect tense tells us that:

- a. the action began at some point in the past.
- b. the action has continued without a break until the present moment (the moment of speaking).

The prepositions 'since' and 'for' are often used with verbs in the present perfect progressive tense. 'Since' is used to refer to the point of time (in the past) at which an action began, while 'for' refers to the period of time during which the action has been in progress. For example:

I *have been living* in Delhi since 1988.

I *have been living* in Delhi for 18 years.

Note the difference between 'He *is playing* tennis' (present progressive) and 'He *has been playing* tennis' (present perfect progressive). The present progressive tells us that the action is in progress now; it says nothing about when the action began. The present perfect progressive, on the other hand, indicates that the action began in the past and has continued until the present time.

Activity 4: SPEECH ACTIVITY

‘The Wonder that was India’ reveals many important aspects of Indian culture and history. Divide the class into groups and discuss among the groups some such aspects of Indian culture and history that make it distinct.

Activity 5: COMPOSITION

The heritage of India fascinates the foreigners. The foreigners are interested in Indian heritage but we do not know much about ourselves. Enlist the ways which would enable us to have a deeper understanding of it.

A STAIN ON INDIA'S FOREHEAD

That the untouchables are a separate class is a blot on India's forehead. The caste system is a hindrance, not a sin. But untouchability is a sin, a great crime, and if Hinduism does not destroy this serpent while there is yet time, it will be devoured by it. The untouchables must not be considered as falling outside Hinduism. They should be treated as respectable members of Hindu society and should be assigned their varnas according to their vocations.

The varna system, as I have defined and described it, is not practised by Hinduism today. Those, who call themselves Brahmins have given up the pursuit of learning. They have taken to various other occupations. The same is true more or less of the other varnas. As a matter of fact, owing to our subjection to foreign rule, we are all slaves and are, in the eyes of the Westerners, untouchables lower even than the Sudras.

Why does God permit this atrocity? Ravana was a rakshasa, but this rakshasi of untouchability is even more terrible than Ravana. And when we worship this rakshasi in the name of religion, the gravity of our sins is further increased. Even the slavery of the Negroes is better than this. This religion, if it can be called such, stinks in my nostrils. This certainly cannot be the Hindu religion. It was through the Hindu religion that I learnt to respect Christianity and Islam. How then can this sin be a part of the Hindu religion? But then what is to be done?

I shall put up a lone fight if need be, against this hypocrisy. Alone I shall undergo penance and die with His name on my lips. It is possible that I may go mad and say that I am mistaken in my views on the question of untouchability, that I was guilty of a sin in calling untouchability a sin of Hinduism. Then you should take it that I am frightened, that I cannot face the challenge and that I change my views out of cowardice. You should take it, in that event, that I am in delirium.

In my humble opinion, the dirt that soils the scavenger is physical and can be easily removed. But there are those who have become soiled with untruth and hypocrisy, and this dirt is so subtle that it is very difficult to remove it. If there are any untouchables, they are the people who are filled with untruth and hypocrisy.

There has been a lot of comment in *Gujarati* on the convention of untouchables that was held in the Mahar compound of Godhra. The writers of these comments have given completely distorted versions of the events as the

convention and misled the readers. I therefore write the following lines to put things right.

In matters concerning religion, I consider myself not a child but an adult with thirty-five years of experience. For I have thought and reflected on the question of religion for as many years. Especially, wherever I saw truth, I translated it into action. It is my conviction that mere perusal of the shastras does not lead to an awareness of the true spirit of religion. We see that without following a code of rules, without the study of the shastras, a man's behaviour tends to be wayward. For the meaning of a doctrine I shall not go to a man who has studied the shastras with the desire to be called a pundit. For this reason, for formulating my code of ethics I shall not seek the assistance of the books written after laborious study by such scholars as Max Mueller. Nowadays lots of people who profess themselves knowledge in the shastras are found to be ignorant and conceited. I seek a guru. That a guru is needed I accept. But, as long as I have not come upon a worthy guru, I shall continue to be my own guru. The path is arduous certainly, but in this sinful age, it seems to be the right one. Hinduism is so great and so wide in sweep that no one has so far succeeded in defining it. I was born in the Vaishnava sect and I dearly love in siddhas and siddhantas. Nowhere, either in Vaishnavism or in Hinduism have I seen it laid down that Bhangis, Doms, etc., are untouchables. Hinduism is hemmed in by many old customs. Some of them are praiseworthy but the rest are to be condemned. The custom of untouchability is, of course, to be condemned altogether. It is because of it that, now for two thousand years, Hinduism has been burdened with a load of sin in the name of religion. I call such, orthodoxy hypocrisy. You will have to free yourself of this hypocrisy; the penance for it you are already undergoing. It is no good quoting verses from *Manusmriti* and other scriptures in defence of its orthodoxy. A number of verses in these scriptures are apocryphal, a number of them are quite meaningless. Then again I have not so far come across any Hindu who obeys or wants to obey every injunction contained in *Manusmriti*. And it is easy to prove that one who does this will, in the end, be himself polluted. The Sanatana Dharma will not be saved by defending every verse printed in the scriptures. It will be saved only by putting into action the principles enunciated in them—principles that are eternal. All the religious leaders with whom I have had occasion to discuss the matter have agreed in this. All the preachers who are counted among the learned and who are revered in society have clearly announced that our treatment of untouchables has no sanction other than the custom to which it conforms. To be truthful, no one really follows this custom. We touch them in the trains. They are employed in mills where we touch them without the least compunction. Untouchables have found admission in the Fergusson and the Baroda Colleges. Society puts no hindrance so far as these matters are concerned. In English and Muslim homes they are politely welcomed.

And we have no hesitation in touching Englishmen and Muslims; in fact, we feel a pride in shaking hands with many of these. When these same untouchables are converted to Christianity, we dare not treat them as untouchables. Thus, it is impossible for a thoughtful Hindu, even if he feels differently in the matter to uphold a tradition which is not possible to follow.

I can think of no epithet to describe those who deny the feeling of hatred which underlines untouchability. If a untouchable by mistake finds his way into our compartment, he will hardly escape a beating and, so for abuse, this will fall on him in a shower. The tea-seller will not hand him tea nor the shopkeeper sell him goods. We will not care to touch him even if he be dying. We give him our leavings to eat and our torn and soiled garments to wear. No Hindu is willing to teach him. He cannot dwell in a proper house. On the road, out of fear of our wrath, he has to proclaim his untouchability repeatedly. What treatment can be more indicative of hatred than this? What does this condition of his show? Just as in Europe, at one time, slavery was upheld under cover of religion, so now in our society hatred for the untouchables is fostered in the name of religion. Till the very end there were some people in Europe who quoted the Bible in defence of slavery. I include our present supporters of orthodoxy in this category. We shall have to free religion of the sin of untouchability which is imputed to it. Unless we do this, diseases like plague, cholera, etc., cannot be rooted out. There is nothing lowly in the occupations of the untouchables. Doctors as well as our mothers perform similar duties. It may be argued that they cleanse themselves afterwards. Yes, but if untouchables do not do so, the fault is wholly ours and not theirs. It is clear that the moment we begin lovingly to hug them, they will begin to learn to be clean.

Unlike the movement for inter-dining, this movement does not need to be pushed. This movement will not cause the system of Varnashram to disappear. It aims at saying it by doing away with its excesses. It is also not the desire of the initiators of this movement that untouchables should give up their vocations. They only want to demonstrate that the function of removing garbage and filth is a necessary and sacred function and its performance can impart grace even to a Vaishnava. Those who pursue this vocation are not, therefore, degraded but entitled to an equal measure of social privileges with those pursuing other callings; their work protects the country from a number of diseases. They, therefore, deserve the same respect as doctors.

While this country is venerated for its tapasya, purity, compassion and other virtues, it is also a playground of licence, sin, barbarity and other vices. At such a juncture it will be becoming for our fraternity of writers to gird up their loins to oppose and root out hypocrisy. I appeal to you to share in the sacred work that was taken up at Godhra, greeting it as such, and participate in the effort that

may be undertaken in this cause, so that sixty million people may not break away from us in despair.

Before joining this campaign, I have thoroughly reflected on my religious responsibility. A critic has made the prophecy that, in course of time, my views will change. On this I shall only say that, before such a time comes, I shall have forsaken not only Hinduism but all religion. But it is my firm conviction that if, in the attempt to free Hinduism of this blot, I have to lay down my life, it will be no great matter. It is altogether impossible for the feeling of untouchability to survive in a religion which produced devotees like Narsi Mehta who saw all men as equals.

- Mohandas Karamchand Gandhi

About the Essay

In this stimulating article, Gandhi talks about the problem of untouchability which he sees as the greatest stigma of the Indian social fabric—the undeniable stain on its collective character. He sounds a note of warning that unless Hinduism destroys that 'serpent', it will itself one day be destroyed by this problem. Gandhi points out that the system of *varnashram* was originally meant only for the division of labour and reiterates that shunning garbage collectors and scavengers on the grounds that they are below others in society is an unpardonable sin. Gandhi shows his determination to fight this social evil.

The author of the Essay M.K. Gandhi is popularly known as Bapu (The father of nation i.e. India).

GLOSSARY

Varna	: (Sanskrit) caste according to one's profession or occupation
Varnashram	: (Sanskrit) division of castes according to one's profession
Rakshasa	: (Hindi) demon
Rakshasi	: (Hindi) female demon
Scavenger	: one who cleans streets and removes dirt
Convention	: a large meeting
Bhangis	: (Hindi) people belonging to the sweeper caste
Doms	: (Hindi) people belonging to a caste which attended to the cremation or disposal of dead bodies

Pundit	: scholar
Guru	: spiritual teacher
Arduous	: steep, difficult to climb
Vaishnava	: a follower of Lord Vishnu
Siddhas	: enlightened or perfect ones
Siddhantas	: principles
Apocryphal	: wellknown but probably not true
Compunction	: pricking of conscience
epithet	: term, expression
venerate	: regard with deep respect
gird up	: raise and fasten

Activity 1: COMPREHENSION

A. Tick the correct alternative:

- 1) The caste system, according to Gandhiji, is a –
 - a) hindrance
 - b) sin
 - c) crime
 - d) polluted system
- 2) What, according to Gandhiji, is a stain on India's forehead?
 - a) Untouchability
 - b) Caste system
 - c) Division in the society
 - d) Poverty
- 3) Gandhiji wants to –
 - a) do away with Varnashrama
 - b) defend the Varnashrama
 - c) save Varnashrama by doing away with its excesses
 - d) none

B. Answer the following questions in 30-40 words each:

- 1) Is Varna System, according to Gandhiji, practised by Hindus in the way defined and described in our Shastras?

- 2) Why does Gandhiji say that untouchability is even more terrible than Ravana?
- 3) “If there are any untouchables...” who are, according to Gandhi, real untouchables?
- 4) What, says Gandhiji, does lead to an awareness of the true spirit of religion?
- 5) How do the untouchables deserve the same respect as doctors?

C. Answer the following questions in 60-80 words each:

- 1) Why does Gandhiji say that Hinduism with untouchability stinks in my nostrils?
- 2) How, according to Gandhiji, can Sanatana Dharma, be saved?
- 3) What indicators of hatred do Gandhiji narrate in the essay?

D. Say whether the following are true or false. Write ‘T’ for true and ‘F’ for false in the bracket:

- 1) Untouchability, according to Gandhiji, should be practised. []
- 2) Untouchables, says Gandhiji, should not be considered as falling outside Hinduism. []
- 3) The work done by the untouchables, says Gandhiji protects the country from a number of diseases. []
- 4) The Untouchables, according to Gandhiji, are to be venerated. []

Activity 2: VOCABULARY

A. Match the phrase in Column A with the word in Column B

A	B
1. Well known but probably not true	Varna
2. Caste according to one’s profession or occupation	apocryphal
3. Difficult to climb	campaign
4. A series of planned activities intended to achieve a particular purpose	arduous
5. A behaviour that one pretends to have but does not actually have it	penance
6. An act that show that you are sorry for something to have done wrong	hypocrisy
7. A warning or an order from somebody in authority	perusal
8. A careful reading	injunction
9. A spot or dirty mark	atrocious
10. A cruel and violent act	blot
11. A person who searches through waste for things that can be used	scavenger

B. A number of Hindi words have been used in this essay. Some of them are the following :

Varna, Varnashram, Rakshasha, Rakshasi, Pundit, Guru, Siddhas, Siddhantas

Construct one sentence each on the words given above and explain their meanings also.

Activity 3: GRAMMAR

Past tense

In English, there are four different forms of the verb referring to action in the past.

The simple past

The simple past tense takes the stem + *ed* form in regular verbs. For example: *ask, asked; reach, reached; pray, prayed; smile, smiled*, etc. With irregular verbs, the simple past form is completely different from the stem form, e.g., *break, broke; sit, sat*, etc.

The simple past tense is used to refer to an action, activity or event that took place sometime in the past—that is, before the moment of speaking. The reference to past time is commonly (but not always) shown by time adverbs. For example:

He *played* in the match yesterday.
She *drove* to Mumbai last week.
The trees *shook* violently in the strong wind.
Water *flowed* down the slope.
Verghese *enrolled* for a course in spoken English.

The Simple past tense can also be used to indicate habitual activity or to refer to some activity that happened regularly or repeatedly in the past. For example:

James played cricket when he was in school.
I walked to school every morning when I was a child.

Both the simple past and the present perfect tense refer to some action that was performed in the past. However, there is an important difference between them. The use of the simple past shows that the speaker merely thinks of the action as being completed. The use of the present perfect, on the other hand, tells us that the effect of the past action is felt at the present time. For example:

He *read* the book in 1986. (past simple tense)
He *has read* the book and can talk to us about it. (present perfect tense)

The past progressive tense

In the past progressive tense, the progressive (*-ing*) form of the verb is used

together with 'was' or 'were' (past tense forms of 'be'). For example:

I *was reading* a book at 9.00 p.m. last night.

My brothers *were playing* cards when the fight started.

The past progressive tense is used to show that an action was in progress at some time in the past, but is not in progress at the present time. Imagine the following situation. A locked flat is burgled at 8.30 p.m. on a Friday, and the police suspect a person. The next day, Saturday, a police inspector questions him.

Inspector: What *were you doing* at 8.30 last night?

Man : Sir, I *was watching* a television serial with my friend at his house.

Notice the forms of the verbs used by the inspector as well as by the man ('were doing' and 'was watching' respectively). Here the auxiliary verb 'was'/'were', which is in the past tense, is followed by a verb in the participle form ('doing', 'watching'), which shows action in progress. Together, these two indicate action in progress in the past.

The past perfect tense

Look at the sentence below-

When I *met* my friend in the canteen yesterday, he *had eaten* his lunch already.

This sentence contains two verbs, referring to two different actions, both of which took place in the past. The first verb is in the simple past tense ('met'), while the second is in the past perfect tense ('had eaten'). In the past perfect tense (as in the present perfect tense), the main verb is used in the participle form ('eaten'). But here the helping verb is 'had' (the past tense form of 'have').

The past perfect tense is used to show a sequence of events in the past. If we are talking about a number of events, all of which took place in the past, we may want to indicate which event took place earlier and which one later. The use of the past perfect tense to refer to an event tells us that it took place before another event. The simple past tense is used to refer to the event which took place at a later time in the past. Here is another example.

After I *had read* the newspaper, I tidied the room.

The adverb 'after' clearly tells us that the reading of the newspaper took place earlier than the other action (tidying the room). The same information is emphasised by the use of the past perfect tense to refer to the action that took

place earlier. In fact, if the past perfect tense is used in such a situation, it is not necessary to use the adverb 'after'. For example:

When I *had read* the newspaper, I tidied the room.

The past perfect progressive tense

Look at the following example-

Yesterday, while I was writing a letter, my friend telephoned from Mumbai. He told me that he *had been trying* to contact me for the past two days.

The verb 'had been trying' is in the past perfect progressive tense, which is used to show that an action which began in the past continued upto a certain time, also in the past. Notice that here the present participle form ('trying') is used together with the helping verbs 'had+been'. Compare the two sentences given below.

Arjun *was reading* when Tanvi rang the bell.

Arjun *had been reading* when Tanvi rang the bell.

In the first sentence, the use of the past progressive tense indicates simply that one action was ongoing when a second one happened at some point in the past. The use of the past perfect progressive in the second sentence, however, indicates that the first action had been in progress for a period, continuing upto the time when the second action was performed. Look at the following sentences of the past perfect progressive tense.

I switched off the over-heated engine, which *had been running* for six hours.

It *had been raining* since three in the morning, and the plane could not take off.

The country's economy *had been improving* steadily until last year's drought.

Activity 4: SPEECH ACTIVITY

Divide the class into groups and ask each group member to deliver a speech on "The Sin of Untouchability and our Dharamshastras". Your speech must cover as to how our Dharamshastras exercise a ban on the practice of untouchability.

Activity 5: COMPOSITION

Prepare an exhaustive list of the demerits and disadvantages of untouchability. Ask your friends to add to this list of demerits and put it on the Notice board of your school.

VIVEKANANDA: HE GREAT JOURNEY TO THE WEST

This journey was indeed an astonishing adventure. The young Swami went into it at random with his eyes shut. He had heard vaguely of a Parliament of Religions to be opened some day somewhere in America; and he had decided to go to it, although neither he, nor his disciples, not his Indian friends, students, pundits, ministers or Maharajas, had taken any trouble to find out about it. He knew nothing, neither the exact date nor the conditions of admission. He did not take a single credential with him. He went straight ahead with complete assurance, as if it was enough for him to present himself at the right time—God's time. And although the Maharaja of Khetri had taken his ticket on the boat for him, and despite his protests had provided him with a beautiful robe that was to fascinate American idlers no less than his eloquence, neither he nor anybody else had considered the climatic conditions and customs; he froze on the boat when he arrived in Canada in his costume of Indian pomp and ceremony.

He left Bombay now Mumbai on 31 May 1893, and went by way of Ceylon, Penang, Singapore, Hong Kong, and then visited Canton and Nagasaki. Thence he went by land to Yokohama, seeking Osaka, Kyoto and Tokyo. Everywhere, both in China and Japan, his attention was attracted by all that might confirm his hypothesis—his conviction—alike of the religious influence of ancient India over the Empires of the Far East, and of the spiritual unity of Asia. At the same time the thought of the ills from which his country was suffering never left him; and the sight of the progress achieved by Japan reopened the wound.

He went from Yokohama to Vancouver; thence by train he found himself towards the middle of July in a state of bewilderment at Chicago. The whole way was strewn with his feathers, for he was a marked prey for the fleecer: he could be seen from afar! At first like a great child he wandered, gazing, mouth agape, in the world's fair, the Universal Exposition of Chicago. Everything was new to him and both surprised and stupefied him. He had never imagined the power, the riches, the inventive genius of this Western world. Being of a stronger vitality and more sensitive to the appeal of force, than a Tagore or a Gandhi who were oppressed by the frenzy of movement and noise, by the whole European-American (especially American) mechanism, Vivekananda was at his ease in it at least at first; he succumbed to its exciting intoxication, and his first feeling was of juvenile acceptance; his admiration knew no bounds. For twelve days he filled his eager eyes with this new world. A few days after his arrival in Chicago he bethought himself to go to the Information Bureau of the Exposition. . . . What a

shock! He discovered that the Parliament did not open until after the first week of September—and that it was too late for the registration of delegates—moreover, that no registration would be accepted without official references. He had none; he was unknown, without credentials from any recognised group; and his purse was nearly empty; it would not allow him to wait until the opening of the Congress. . . . He was overwhelmed. He cabled to his friends in Madras for help and applied to an official religious society that it might make him a grant. But official societies do not forgive independence. The chief of the society sent this reply:

‘Let the devil die of cold!’

The devil neither died nor gave up! He threw himself upon fate, and instead of hoarding in inaction the few dollars remaining to him, he spent them in visiting Boston. Fate helped him. Fate always helps those who know how to help themselves. Vivekananda never passed anywhere unnoticed, but fascinated even while he was unknown. In the Boston train his appearance and conversation struck a fellow traveler, a rich Massachusetts lady, who questioned him and then interested herself in him, invited him to her house, and introduced him to the Hellenist, J. H. Wright, a professor at Harvard; the latter was at once struck by the genius of this young Hindu and put himself entirely at his disposal; he insisted that Vivekananda should represent Hinduism at the Parliament of Religions, and wrote to the President of the Committee. He offered the penniless pilgrim a railway ticket to Chicago, and letters of recommendation to the Committee for funding lodgings. In short, all his difficulties were removed.

Vivekananda returned to Chicago. The train arrived late; and the dazed young man, who had lost the address of the Committee, did not know where to go. Nobody would deign to inform a coloured man. He saw a big empty box in a corner of the station, and slept in it. In the morning he went to discover the way, begging from door to door as a *sannyasin*. But he was in a city that knows, Panurge-like, a thousand and one ways of making money—except one, the way of St Francis, the vagrancy of God. He was rudely dismissed from some of the houses. At others he was insulted by the servants. At still others, the door was slammed in his face. After having wandered for a long time, he sat down exhausted in the street. He was remarked from a window opposite and asked whether he were not a delegate to the Parliament of Religions. He was invited in; and once more fate found for him one who was later numbered among his most faithful American followers. When he had rested he was taken to the Parliament. There he was gladly accepted as a delegate and found himself lodged with the other Oriental delegates to the Parliament.

His adventurous journey, which had almost ended disastrously, brought him on this occasion into port, but not for rest. Action called him, for now that fate had done its worst, it had to give place to resolution! The unknown of yesterday, the beggar, the man despised for his colour by a mob, wherein the dregs of more than half a dozen of the peoples of the world meet—at the first glance was to impose his sovereign genius.

On Monday, 11 September 1893, the first session of the Parliament was opened. In the centre sat Cardinal Gibbons. Round him to left and right were grouped the Oriental delegates Protap Chunder Mozoomdar, the chief of the Brahmo Samaj, an old friend of Vivekananda, representing the Indian thesists together with Nagarkar of Bombay; Dharmapala, representing the Buddhists of Ceylon; Gandhi representing the Jains; Chakravarti, representing with Annie Besant the Theosophical Society. But amongst them all it was the young man who represented nothing—and everything—the man belonging to no sect, but rather to India as a whole, who drew the glance of the assembled thousands. His fascinating face, his noble stature, and the gorgeous apparel, which heightened the effect of this apparition from a legendary world, hid his own emotion. He made no secret of it. It was the first time that he had had to speak before such an assembly; and as the delegates, presented one by one, had to announce themselves in public in a brief harangue, Vivekananda let his turn go by hour after hour until the end of the day.

But then his speech was like a tongue of flame. Among the grey wastes of cold dissertation it fired the souls of the listening throng. Hardly had he pronounced the very simple opening words, ‘Sisters and brothers of America...’ then hundreds arose in their seats and applauded. He wondered whether it could really be he they were applauding. He was certainly the first to cast off the formalism of the Congress and to speak to the masses in the language for which they were waiting. Silence fell again. He greeted the youngest of the nations in the name of the most ancient monastic order in the world—the Vedic order of *sannyasins*. He presented Hinduism as the mother of religions, who had taught them the double precept:

‘Accept and understand one another!’

He quoted two beautiful passages from the sacred books:

‘Whoever comes to Me, through whatsoever form, I reach him.’

‘All men are struggling through paths which in the end lead to Me.’

Each of the other orators had spoken of his God, of the God of his sect. He—he alone—spoke of all their Gods, and embraced them all in the Universal Being. It was the breath of Ramakrishna, breaking down the barriers through the

mouth of his great disciple. The Parliament of Religions gave the young orator an ovation.

- **Romain Rolland**

About the Essay

The given extract is taken from *Life of Vivekananda*. It discusses with vividness and sensitivity Vivekananda's first journey to America to attend the Parliament of Religions.

Romain Rolland is a great writer from France who has great respect and regard for Indian Culture and Philosophy; he won the Nobel Prize for literature in 1915.

GLOSSARY

credential	: letter of introduction
eloquence	: fluent, forcible and apt use of language
hypothesis	: starting point for investigation or enquiry; a supposition
agape	: open-mouthed with wonder or expectation
exposition	: setting forth; commentary
succumbed	: to be overcome
juvenile	: youthful
deign	: condescend
vagrancy	: wandering
resolution	: strong decision
dregs	: worthless part; sediment
sovereign	: supreme
theists	: those who believe in God's existence
sect	: group of people who have agreed on religious doctrine
apparition	: appearance of a supernatural being
dissertation	: discourse
formalism	: concerned with form

ovation : spontaneous applause; enthusiastic reception

Activity 1: COMPREHENSION

A. Tick the correct alternative:

- 1) Where did Swami Vivekanand represent India as a delegate?
 - a) Chicago, Parliament of small Religions
 - b) Europe, Parliament of World Peace
 - c) Chicago, Parliament of World Religions
 - d) America, Parliament of Peace
- 2) When was the Parliament of World Religions, Chicago held?
 - a) September 11, 1863
 - b) September 11, 1893
 - c) September 11, 1905
 - d) September 11, 1906
- 3) How did Swami Vivekanand address the delegates?
 - a) My Dear friends
 - b) Ladies and Gentlemen
 - c) Sisters and Brothers of America
 - d) My Dear countrymen

B. Answer the following questions in not more than 30-40 words each:

- 1) What aspects of Vivekananda's character are revealed in his 'Journey to the West'?
- 2) How does Rolland depict the journey as an astonishing adventure?
- 3) How has Vivekananda represented Hinduism in the Parliament of World Religions, Chicago?
- 4) When was the first session of the Parliament of World Religions, Chicago opened? Who from India represented the Parliament?
- 5) Who was J.H. Wright? How is he associated with Vivekananda?
- 6) How the official religious society treated Vivekananda's application for help?

C. Answer the following questions in 60-80 words each:

- 1) How does Rolland depicts the western world? What were Vivekananda's reactions?
- 2) How was Vivekananda different from others in his address? What was the reaction to his speech?

E. Say whether the following sentences are True or False. Write 'T' for true and 'F' for false in the bracket:

- 1) Maharaja of Jaipur had taken Swamiji's ticket on the boat for him. []
- 2) J.H. Wright offered Swamiji a railway ticket to Chicago. []
- 3) On Monday, 11 September, 1893, the first session of the Parliament opened. []
- 4) Swamiji was the disciple of Ramakrishna. []

Activity 2: VOCABULARY

A. Construct one sentence each using the following pair of words in such a way so that the difference of meaning is clear.

- 1) a) astonishing
b) surprising
- 2) a) adventure
b) enterprise
- 3) a) credential
b) credit
- 4) a) climate
b) environment
- 5) a) costume
b) clothes
- 6) a) delegates
b) representatives
- 7) a) recommendation
b) advocacy
- 8) a) legendry
b) mythological

B. The words given below are the members of the root 'Juvenile'. Make one sentence each on these words so that their meaning is clear.

- 1) Juvenile
- 2) Juvenile Court
- 3) Juvenile delinquent
- 4) Juvenilia

Activity 3: GRAMMAR

Future time

One way of marking future activity is by using 'will' or 'shall', together with the stem form of a verb. Look at the following example-

The match *will begin* at 9.30 tomorrow morning.

I *shall write* to him next week.

Reference to future time is also indicated by using 'be + going to' together with the stem form of a verb. For example:

I *am going to buy* a new scooter next week.

Note that in this sentence 'going to' does not indicate physical movement. There is a difference between 'I am going to Jaipur tomorrow' (where 'going to' indicates physical movement) and 'I am going to write a book next year.' The use of 'going to' here shows that someone intends to do something in the future or that a future action has been planned.

Finally, we can refer to future time by using the simple present tense form of the verb. For example:

The UN secretary general *visits* India and Pakistan next month.

The use of the simple present suggests that the action or event which is going to take place in the future is part of a programme which has already been finalised and is unlikely to be changed.

Compare the sentences below to be clear on the four ways of referring to future time.

Hema Malini *will perform* at the Guruvayoor dance festival next week.

Hema Malini *is going to perform* at the Guruvayoor dance festival next week.

Hema Malini *is performing* at the Guruvayoor dance festival next week.

Hema Malini *performs* at the Guruvayoor dance festival next week.

We can show action in progress in the future by using the progressive (~ing) forms of verbs together with 'will + be'. For example:

At 6.00 p.m. tomorrow, I *will be speaking* to some students.

When the boys meet after ten years, all of them *will be working*.

Raju *will be running* the family business by the time her brother leaves college.

Look at the following sentences-

Our train reaches Chennai at 09:30 AM tomorrow. All the offices will have opened by then.

The sentence tells us about two events – (a) The train reaching Chennai and (b) the offices opening – both of which are expected to happen in the future. The use

of future perfect form ‘will have opened’ indicates that event (b) will happen at or earlier time in the future than event (a).

Future perfect progressive

The future perfect progressive form of the verb is used to express a special situation and, therefore, we do not commonly use it in speech or writing. Look at the sentence given below:

By 2020, Bala *will have been running* the school for ten years.

When I see you next, you *will have been working* at S. M. Pharma for ten months.

In the sentences above, the verb appears in the future perfect progressive form 'will+have+been+participle'. This form is used when the action indicated by the verb is considered from a point of time in the future, and it is seen as having begun at some earlier point and as continuing up to the future time referred to.

Activity 4: SPEECH ACTIVITY

“Life and message of Swami Vivekananda are a source of great inspiration to many in their individual as well as collective life.”

Discuss amongst groups Swami Vivekananda as a prophet of religion and spirituality to the mankind.

Activity 5: COMPOSITION

- 1) India claims to have achieved strides of success. Nobody, however, can deny the fact that this progress has added to the blots on India’s forehead. Can you recount these blots? Also suggest how these blots can be overcome.
- 2) “The teachings of Ramkrishna Paramhans and Swami Vivekananda are exemplary for the whole world.” In the light of this statement, suggest ways to incorporate their teachings in our curriculum.

PROSPECTS OF DEMOCRACY IN INDIA

The subject assigned to me is, 'What are the prospects of democracy in India?' Most Indians speak with great pride as though their country was already a democracy. The foreigners also, when they sit at a dinner table to do diplomatic honour to India, speak of the Great Indian prime Minister and the Great Indian Democracy.

From this, it is held without waiting to argue that where there is a Republic, there must be democracy. It is also supposed that where there is Parliament which is elected by the people on adult suffrage and the laws are made by the People's Representatives in Parliament elected after every few years, there is democracy. In other words, democracy is understood to be a political instrument and where this political instrument exists, there is democracy.

Is there democracy in India or Is there no democracy in India? What is the truth? No positive answer can be given unless the confusion caused by equating democracy with Republic and by equating democracy with Parliamentary Government is removed.

Democracy is quite different from a Republic as well as from Parliamentary government. The roots of democracy lie not in the form of Government, Parliamentary or otherwise. A democracy is more than a form of Government. It is primarily a mode of associated living. The roots of Democracy are to be searched in the social relationship, in the terms of associated life between the people who form a society.

What does the word 'Society' connote? To put it briefly when we speak of 'Society', we conceive of it as one by its very nature. The qualities which accompany this unity are praiseworthy community of purpose and desire for welfare, loyalty to public ends and mutuality of sympathy and co-operation.

Are these ideals to be found in Indian Society? The Indian Society does not consist of individuals. It consist of an innumerable collection of castes which are exclusive in their life and have no common experience to share and have no bond of sympathy. Given this fact it is not necessary to argue the point. The existence of the Caste System is a standing denial of the existence of those ideals of society and therefore of democracy.

Indian Society is so embedded in the Caste System that everything is organised on the basis of caste. Enter Indian Society and you can see caste in its glaring form. An Indian cannot eat or marry with an Indian simply because he or

she does not belong to his or her caste. An Indian cannot touch an Indian because he or she does not belong to his or her caste. Go and enter politics and you can see caste reflected therein. How does an Indian vote in an election? He votes for a candidate who belongs to his own caste and no other. Go into the field of industry. What will you find? You will find that the topmost men drawing the highest salary belong to the caste of the particular industrialist who owns the industry. The rest hang on for life on the lowest rungs of the ladder on a pittance. Go into the field of commerce and you will see the same picture. The whole commercial house is one camp of one caste, with no entry board on the door for others. Go into the field of charity. With one or two exceptions all charity in India is communal. If a Parsi dies, he leaves his money for Parsis. If a Jain dies, he leaves his money for Jains. If a Marwadi dies, he leaves his money for Marwadis. If a Brahmin dies, he leaves his money for Brahmins. Thus, there is no room for the downtrodden and the outcastes in politics, in industry, in commerce, and in education.

There are other special features of the Caste System which have their evil effects and which militate against Democracy. One such special feature of the Caste System lies in its being accompanied by what is called 'Graded Inequality'. Castes are not equal in their status. They are standing one above another. They are jealous of one another. It is an ascending scale of hatred and descending scale of contempt. This feature of the Caste System has most pernicious consequences. It destroys willing and helpful co-operation.

Caste and class differ in the fact that in the Class System there is no complete isolation as there is in the Caste System. This is the second evil effect in the Caste System accompanied by inequality. This manifests itself in the fact that the stimulus and response between two castes is only one-sided. The higher caste acts in one recognised way and the lower caste must respond in one established way. It means that when there is no equitable opportunity to receive the stimulus from and to return the response from a different caste, the result is the influences which educate some into masters, educate others into slaves. The experience of each party loses its meaning when the free interchange of varying modes of life experience is arrested. It results into a separation of society, into a privileged and a subject class. Such a separation prevents social endosmosis.

There is a third characteristic of the Caste System which cuts at the very roots of democracy. It is that one caste is bound to one occupation. Society is no doubt stably organised when each individual is doing that for which he has aptitude by nature in such a way as to be useful to others; and that it is the business of society to discover these aptitudes and progressively to train them for social use. But there is in a man an indefinite plurality of capacities and activities which may characterise an individual. A society to be democratic should open a

way to use all the capacities of the individual. Stratification is stunting of the growth of the individual and deliberate stunting is a deliberate denial of democracy.

How to put an end to the Caste System? The first obstacle lies in the system of graded inequality which is the soul of the Caste System. Where people are divided into two classes, higher and lower, it is easier for the lower to combine to fight the higher, for there is no single lower class. The class consists of lower and lowerer. The lower cannot combine with the lowerer. For the lower is afraid that if he succeeds in raising the lowerer, he may well himself lose the high position given to him and his caste.

The second obstacle is that, the Indian Society is disabled by unity in action by not being able to know what is its common good. Plato has said that the organisation of society depends ultimately upon knowledge of the end of existence. If we do not know its end, if we do not know its good, we shall be at the mercy of accident and caprice. Unless we know the good of the end, we have no criterion for rationally deciding what the possibilities are which we should promote. Question is, can the Indian Society in its caste-bound state achieve what is the ultimate question? We come upon the most insuperable obstacle that such knowledge is not possible save in a just and harmonious social order. Can there be a harmonious Social Order under the Caste System? Everywhere the mind of the Indians is distracted and misled by false valuations and false perspectives. A disorganised and factional society sets up a number of different models and standards. Under such conditions it is impossible for individual Indians to reach consistency of mind on the question of caste.

Can education destroy caste? The answer is 'Yes' as well as 'No'. If education is given as it is today, education can have no effect on caste. it will remain as it will be. The glaring example of it is the Brahmin Caste. Cent per cent of it is educated, nay, majority of it is highly educated. Yet not one Brahmin has shown himself to be against caste. In fact an educated person belonging to the higher caste is more interested after his education to retain the Caste System than when he was not educated. For education gives him an additional interest in the retention of the Caste System namely by opening additional opportunity of getting a bigger job.

From this point of view, education is not helpful as a means to dissolve caste. So far is the negative side of education. But education may be solvent if it is applied to the lower strata of the Indian Society. It would raise their spirit of rebellion. In their present state of ignorance they are the supporters of the Caste System. Once their eyes are opened they will be ready to fight the Caste System.

The fault of the present policy is that though education is being given on a larger scale, it is not given to the right strata of Indian Society. If you give education to that strata of Indian Society which has a vested interest in maintaining the Caste System for the advantages it gives them, then the Caste System will be strengthened. On the other hand, if you give education to the lowest strata of Indian Society which is interested in blowing up the Caste System, the Caste System will be blown up. At the moment the indiscriminate help given to education by the Government and American Foundation is going to strengthen the Caste System. To make rich richer and poor poorer is not the way to abolish poverty. The same is true of using education as a means to end the Caste System. To give education to those who want to keep up the Caste System is not to improve the prospect of Democracy in India but to put our Democracy in India in greater jeopardy.

- B. R. Ambedkar

About the Essay

In this essay, Ambedkar discusses the social reality of India and raises the question whether democracy can succeed in India which is rooted in the caste system. He stresses the point that being a republic or having a parliamentary government does not necessarily mean that we are a democratic country.

He describes democracy as 'a mode of associated living' among the people of a society and regrets the fact that Indian society is badly divided between upper and lower castes which leads to hatred and contempt between people. Every sphere of life, industry, commerce, politics, even charity has been influenced by caste divisions. The caste system divides people into masters and slaves, and that destroys sympathy, harmony and cooperation between people of upper and lower castes. Till the caste system is abolished, there can be no real democracy in India.

Ambedkar suggests that education can help solve this problem to some extent. If the lower strata of society are enlightened by giving them education they will resist the caste system. However, education for the privileged upper classes does not help, as after getting education they become interested in retaining the caste system which offers them greater opportunity of better jobs, and this poses a threat to the success of democracy in India.

The author of the essay Dr. B.R. Ambedkar, the architect of Indian constitution, launched a crusade against untouchability. He was awarded the Bharat Ratna posthumously in 1990.

GLOSSARY

prospects : possibilities, chances of being successful

assigned	:given
diplomatic	: relating to diplomacy, i.e.,management of international relations
adult suffrage	:the right to vote for all adults
equating	: treating as equal or similar
connote	: suggest or imply
praiseworthy	: deserving praise or admiration
mutuality	: doing or feeling the same for each other
innumerable	: so many that cannot be counted
exclusive	: limited to one group; not shared.
denial	: refusal to allow
ideals	: high standards of perfection
embedded	: fixed firmly
hang on	: struggle to hold on to
rung	: the short bars that form the steps of a ladder
the lowest rungs of the ladder	: the remaining people struggle to hold on to the lowest positions in the industry.
pittance	: a very small allowance of money
charity	: giving help, money, food, etc. to the needy
communal	: belonging to a community; here it means charity is given with the community's considerations in mind.
downtrodden	: oppressed
outcastes	: persons who have no respectable place in society as others refuse to accept them
miligate against	: make it less likely to succeed
ascending	: moving up (higher castes have hatred for lower castes)

descending	: climbing down (lower castes are treated with contempt)
contempt	: scorn; a strong feeling of dislike
pernicious	: harmful, destructive
isolation	: separation (from others)
stimulus	: something that arouses activity or acts as an incentive
equitable	: fair, just
arrested	: stopped or interrupted
privileged	: enjoying special advantage, opportunity or honour
subject class	: the class under the power or control (of the privileged class)
endosmosis	: passage of a fluid inwards through a porous septum or partition; here it means merging of different strands of society.
occupation	: a job or profession
stably	: firmly, not likely to change or become weak
aptitude	: natural ability or skill
progressively	: steadily, gradually
stratification	: restricting or limiting (the opportunities of growth to a particular level or class of society)
stunting	: preventing or stopping from growing or developing properly
deliberate	: intentional or planned
obstacles	: obstruction
disabled	: unable to function properly
end	: aim, purpose
accident	: chance or unexpected happening
caprice	: a sudden change of attitude or behaviour

distracted	: attention gets diverted
criterion	: a standard by which something can be judged or decided
factional	: divided into different groups
rationally	: logically, reasonably
caste-bound	: conditioned or restricted by the caste system
valuation	: deciding the value
insuperable	: a problem that is so great or big that it cannot be overcome or defeated
save	: except
perspectives	: ways of looking at or considering something
consistency	: agreement, not changing (one's mind)
retention	: keeping or continue to have
dissolve	: to end
solvent	: a liquid in which solids dissolve or get absorbed
rebellion	: organized resistance
strata	: social levels
blowing up	: destroying
indiscriminate	: done without (careful) thought and planning
abolish	: to end officially
in jeopardy	: in danger of being damaged or destroyed

Activity 1: COMPREHENSION

A. Tick the correct alternative :

- 1) Dr. Ambedkar defines democracy as :-
 - a) an associated earning
 - b) a mode of associated living
 - c) a campaign
 - d) a charity shop

- 2) Dr. Ambedkar says that –
- caste system be abolished
 - caste system be safe guarded
 - caste system be replaced by Vyavastha
 - religion has no place in democracy

B. Answer the following questions in 30-40 words each :

- How does Dr. Ambedkar describe democracy?
- Why does Dr. Ambedkar express doubts about India's democratic system?
- How does Dr. Ambedkar describe the existence of caste system in India?
- How is the caste system against true democracy?
- How can education help in destroying the caste system?
- What does Dr. Ambedkar mean by 'a democracy is more than a form of government'?

C. Answer the following questions not exceeding 60-80 words each:

- What are the evil effects of the caste system and how do these stand in the way of democracy?
- What are the various obstacles in the way of ending the caste system? What remedies does Dr. Ambedkar suggest to abolish the caste system?
- Are the observations of Dr. Ambedkar about the caste system in India still relevant today? What remedies would you like to suggest to end the caste system?

D. Say whether the following are True or False. Write 'T' for true and 'F' for false in the bracket:

- Dr. Ambedkar says that the roots of democracy are to be traced in social relationship. []
- Dr. Ambedkar suggests that education can solve the problem of untouchability. []
- Dr. Ambedkar says that democracy can succeed only in those countries which are rooted in caste system. []
- Graded inequality, says Dr. Ambedkar, is a part of caste system. []
- Dr. Ambedkar believes that Indian society is disabled by unity in action. []

Activity 2: VOCABULARY

A. Match the words in column A with those in column B

A

downtrodden
pittance
equitable
Adult suffrage

B

very small money
fair or just
oppressed
refusal

denial
deliberate
pernicious

the right to vote for all adults
intentional
harmful

B. Change the following into adjectives by adding a suitable affix –
Praise, Faction, Progress, Assign, Parliament

C. The word ‘innumerable’ as used in this lesson also, means ‘countless’.
There are other words such as numerous, many, several, various, etc.
Explain their difference of meaning by using them into sentences.

Activity 3: GRAMMAR

Sequence of Tenses

A sentence can contain a main clause and one or more subordinate clauses. When the main verb or a sentence is in a past tense, verbs in subordinate clauses are also normally in a past tense.

Study the box below:

Tense of verb in main clause		Tense of verb in subordinate clause
Present	He thinks that she will come.	Future Simple
Past	He thought that she would come.	Conditional
Present	He sees that he has made a mistake.	Present Perfect
Past	He saw that he had made a mistake.	Past Perfect
Present	I work so hard that I am always tired.	Present
Past	I worked so hard that I was always tired.	Past
Present Perfect	He has done all that is required.	Present
Past Perfect	He had done all that was required.	Past
Present	He says that he is going to meet her.	Present continuous
Past	He said that he was going to meet her.	Past continuous

However, when the subordinate clause expresses a universal truth, the verb is in present tense form –

The Preacher said that God exists.

The teacher said that the earth moves round the sun.

Now do the exercises given in your grammar book.

Activity 4: SPEECH ACTIVITY

Dr. Ambedkar's role as Chairman of the Constitution Drafting Committee can hardly be exaggerated. Discuss amongst the groups Dr. Ambedkar's contribution in framing the Indian constitution.

Activity 5: COMPOSITION

1. India is the largest democracy of the world. In democracy, the importance of voting can hardly be exaggerated as it decides the destiny of a democratic nation. India as a nation suffers from some severe ills which are certainly the obstacles to establish a democracy Gandhiji dreamt of. One such obstacle is the caste system. Write an essay pointing out the ills of caste system which seems to have played havoc with Indian polity.
2. You will agree that the maker of a democratic nation is its voter. If he/she abstains from voting, it is unlikely to establish democracy to the root. Therefore, don't you think that voting must be made mandatory? Write an essay expressing your ideas as to why voting be made mandatory.

WOMEN'S ROLE IN THE NATIONAL MOVEMENT

Sisters! I thank you with all my heart for the warm welcome you have given me this evening. I also thank you with all my heart for your enthusiastic participation in the mammoth meeting which was held opposite the Tokku Petsushi Building. In spite of the rain you stuck to your seats till the end, and this moved me and my friends who participated in the meeting. I also know that some of you took your children there. Your bravery and enthusiasm thrilled all of us. I have the least doubt in my mind that your mission which has started auspiciously will grow rapidly.

You know well the service which Indian women have been rendering in the national movement during the past twenty years. From the time of India's regeneration, Indian women have been vigorously taking part in public life. This change can be clearly noticed. Since 1921 when the Congress was regenerated under Mahatma Gandhi's leadership, our sisters have performed great deeds not only in the Congress movements and the civil disobedience struggle but also in the secret revolutionary movements.

It will not be an exaggeration if I say that there are no public activities or departments of our national effort in which women are not participating. During the past many years of our national movement, women have been equal to men in undergoing suffering with joy and courage. The Indian women never lagged behind anybody in going from village to village, without food and water, addressing meeting after meeting, in carrying the message of freedom from house to house, in conducting election campaigns in taking our processions in spite of Government's bans and in the face of lathi charge by the merciless British police, and in putting up with the privations of prison life, torture and humiliations. Last but not least, our heroic sisters also took an active part in the secret revolutionary activities. Many a time they have demonstrated that they too, if necessary, could use fire-arms as well as their brothers.

When I express my confidence that you are today prepared to fight and suffer for the sake of your motherland, I do not mean only to cajole you with empty words. I know the capabilities of our womanhood well. I can therefore, say with certainty that there is no task which our women cannot undertake and no sacrifice and suffering which our women cannot undergo.

The time for launching the final campaign to liberate our motherland has now come. Only very rarely such opportunities occur in a nation's life. Surely such an opportunity will not come again in our lifetime, nor even in the next

hundred years. Only by God's grace have we got such an opportunity. If we seize it and sacrifice our all we can surely liberate our country.

I know some among us have been thinking that British Imperialism was immortal and had no end. But I know that history wills it otherwise. History has taught us that every empire will fall in the same way as it has arisen. Similarly, the time has now come for the exit of British Imperialism from the world. We have seen with our own eyes the destruction of the British Empire in this part of the world. We are also going to witness its disappearance from India and other parts of the world.

Some years back I read a book on the British Empire by an Englishman named Meredith Conrad. Referring to India he says that once the Indians become united, the British will not be able to rule over them. He has further said that the empire which came into being in a day will die in a night.

I have mentioned in my broadcast that it took just seven days to drive them out of the stronghold of Singapore which they had built in the course of twenty years. Of course, I do not expect that the British can be driven out of India within a week. But you can mathematically calculate how many weeks it will take to drive out the British once we launch our final military action.

Sisters! I think everyone of you believes that the time to begin our efforts for our salvation has come now. I also sincerely believe that you all wish this war to end in the defeat of Anglo-American Imperialism because India can gain her freedom only if it is vanquished. It is for this reason that I have often been saying that the liberation of India is dependent on the victory of the Axis Powers. Today India and the Axis Powers are facing a common enemy. We therefore have a common goal. We have to fight against our common foe; we should be prepared to make any sacrifice and win our freedom by sharing the joys and sorrows equally among ourselves.

If we get freedom without sacrifice and suffering it will be of no avail, because we will not be able to preserve the freedom which is gained so easily. We shall therefore get our freedom only through our suffering. I firmly believe that we can give adequate support to our motherland by our total mobilization. Therefore, sisters, you too must take your share in the coming struggle, you can serve in various capacities. Women have special skill in some specific fields. For example, you can serve in the hospitals. When our military campaigns have started, who will take care of our wounded soldiers? Will it not be shameful if our sisters do not come forward to comfort our wounded soldiers? Sisters this is only a part of your duty. You can also help us in the recruitment of soldiers and collection of funds and supplies. Sometimes you may even have to take up arms.

To those who say that it will not be proper for our women to carry guns, my only request is that they look into the pages of our history. What brave deeds the Rani of Jhansi performed during the First war of Independence in 1857! Similarly, many brave women like the Rani of Jhansi are required in our Last war of Independence also. It is not important how many guns you can carry or how many cartridges you can fire. It is the spiritual force which will be generated by your heroic example that is important. Indians-both common people and members of the British Indian army-who are on the border areas of India will, on seeing you march with guns on your shoulders. Voluntarily come forward to receive the guns from you and carry on the struggle started by you. I do not have the least doubt about this. Therefore, I can say with certainty that the time has come for every Indian-man and woman, boy and girl-to come forward and make great sacrifices for liberating India.

Sisters, your energetic activities will not only inspire our country-men living in Malaya, East Asia and Syonan but also those living within our country. I have no doubt that the 388 million Indians, on hearing about your efforts and your preparations for the fight will be greatly inspired. I wish all your efforts are crowned with success. Your task is the same as ours. In this common task, in this struggle, in this suffering and sacrifice, all of us—without any distinction of man or woman, boy and girl, poor or rich, young or old-should stand shoulder to shoulder, should start the final struggle and should hasten the day of India's deliverance. I once again thank you for the welcome you have given me today and for your enthusiastic participation in the public meeting the other day. I also thank you for the purse you have presented me today. I wish that all our activities for the liberation of our motherland end in victory. As I told you earlier, the time for preparing ourselves for the final struggle has come. I have already announced to the world the formation of the Azad Hind Army. It is also preparing itself for the war of liberation. I hope that the time will come for me to announce to the world that the Jhansi Rani Regiment is also preparing for the struggle. This work should be started immediately. I therefore request all those who want to join the Jhansi Rani Regiment to come forward and give your names.

- Subhas Chandra Bose

About the Essay

The essay is Subhas Chandra Bose's address to the women's section of the Indian Independence League, Singapore on July 12, 1943. Bose emphasizes the need of women's participation in the National Movement. He says that there is no task which Indian women cannot undertake and no sacrifice and suffering which they cannot undergo. He gives a clarion call to them to participate in the final campaign to liberate India. He criticizes those who do not want women to come out of the four walls of the house. He wants that in the war of Independence all

the Indians, without any distinction should work for India's deliverance. He appeals to women to forge ahead and give their names so that he may announce to the world the formation of the **Jhansi Rani Regiment** on the pattern of the Azad Hind Fauz.

Subhas Chandra Bose, a famous freedom fighter founded Azad Hind Fauz to liberate India from the British. He was awarded the Bharat Ratna award posthumously.

GLOSSARY

privation	: a lack of the basic things that people need for living
humiliation	: insult
cajole	: make someone to do something by being nice to them
imperialism	: system in which one country controls another country
vanquished	: defeated
liberation	: freedom
energetic	: having a lot of energy

Activity 1: COMPREHENSION

A. Tick the correct alternative:

- 1) Sisters! I thank you with all my heart for _____
 - a) the warm welcome you have given me this evening
 - b) your enthusiastic participation in the mammoth meeting
 - c) the purse you have presented me today
 - d) the purse you have not presented me today
- 2) Name the founder of Azad Hind Fauz-
 - a) Mahatma Gandhi
 - b) Subhas Chandra Bose
 - c) Mangal Pandey
 - d) Bal Gangadhar Tilak
- 3) The Indian women never lagged behind
 - a) in going from village to village
 - b) in addressing meeting after meeting
 - c) in carrying the message of freedom from house to house
 - d) in carrying the message of poverty

B. Answer the following questions in not more than 30-40 words each :

- 1) How long have the Indian women been taking part in public life?
- 2) Where did the women participants perform great deeds?
- 3) How did the merciless British police torture women during national movement?
- 4) What did Meredith Conrad say on the British Empire referring to India?
- 5) What will happen if we get freedom without sacrifice and suffering?
- 6) Why did Bose give a call to every Indian to come forward to receive the guns?
- 7) What is the common task in the struggle of freedom?

C. Answer the following questions in 60-80 words each :

- 1) How did women play their role during Indian national movement?
- 2) What are the views of Subhas Chandra Bose regarding 'the exit of British Imperialism from India'?
- 3) Why does Subhas Chandra Bose say that the liberation of India is dependent on the victory of the Axis Powers?

D. Say whether the following statements are True or False. Write 'T' for true and 'F' for false in the brackets.

- 1) There is no task which our women cannot undertake and no sacrifice and suffering which our women cannot undergo is the firm belief of Subhas. []
- 2) History has taught us that every empire will fall in the same way as it has arisen. []
- 3) Bose says that the empire which came into being in a day will die in a night. []
- 4) Bose says that women have special skills in some specific fields. []
- 5) Bose wishes that all our activities for the liberation of our motherland end in victory. []

Activity 2: VOCABULARY

A. Match the following words in column 'A' with the meaning in column 'B':

Column 'A'

- 1) thrilled
- 2) participation
- 3) humiliation
- 4) mammoth
- 5) motherland
- 6) revolutionary

Column 'B'

- something that is very large
to make one feel very ashamed
to feel very excited or happy
to persuade someone to do something
to defeat completely
the act of participation

- | | |
|-----------------|---|
| 7) confidence | the process of damaging |
| 8) vanquish | the feeling of being one is certain or true |
| 9) cajole | the country where one is born |
| 10) destruction | relating to the great and complete change |

B. Give one word each for the group of words given below:

- 1) An organized military force equipped for fighting on land
- 2) The person who leads or commands a group or organization
- 3) The fact or state of being independent
- 4) One's native country
- 5) Used to greet someone in a polite or friendly way
- 6) A native or inhabitant of India

Activity 3: GRAMMAR

Subject -Verb Agreement

Read the following sentences and discuss amongst yourselves why the sentences given below are ungrammatical –

- x He and Mohan is coming tomorrow.
- x Sunayana have talked to me just now.
- x There are a blind person sitting in the corner.
- x What they say are not true.
- x A list of ancient were prepared.

Now compare the following sentences with the sentences given above and discuss amongst yourselves why the sentences given below are grammatical –

- i. He and Mohan are coming tomorrow.
- ii. Sunayana has talked to me just now.
- iii. There is a blind person sitting in the corner.
- iv. What they say is not true.
- v. A list of ancient remedies was prepared.

Therefore, remember that–

- ÷ Singular goes with singular and plural with plural
- ÷ 'There' has no number; its number is decided by the context.
- ÷ A subordinate clause (whether it conveys singular or plural meaning) when it occurs as a subject is always considered singular.
- ÷ In case a phrase that occurs as subject, contains more than one word, the verb is used in accordance with the main word.

Now study the following set of sentences –

- i. A. The President and Secretary is coming tonight.
B. The President and the Secretary are coming tonight.
- ii. A. The family has left for the USA.
B. The family are going to their respective work places.

All the above sentences are grammatical. The sentences explain the following complexities –

- ÷ Use a singular verb when a conjoined phrase (The president and secretary) refers to a single entity. A plural verb will be used when it conveys a plural meaning (The President and the Secretary).
- ÷ Use a singular verb for an undivided Collective noun (such as committee, family, staff, culture etc.) and a plural verb when it shows separation or division.

Study the sentences given below and ask your teacher about the underlined usage –

- iii. A. Either Mohan or some students are coming to me.
B. Either some students or Mohan is coming to me.
- iv. A. One of the principal reasons is the utter darkness.
- v. B. I know one of the persons who are here.

Therefore, remember that–

- ÷ In a conjoined phrase, joined by either.... or, the verb is determined in accordance with the subject closest to the verb.
- ÷ A relative pronoun such as who, which, etc. has no number; their singularity or plurality is determined by the element or noun that closely precedes it.

Ask your teacher to explain to you more about subject verb agreement.

Activity 4: SPEECH ACTIVITY

You must have heard that Subhas left Indian Civil Services to join Indian National Movement for freedom. Subhas lived and died for the country. Organize a discussion on Subhas's role in the Indian National Movement for freedom.

Activity 5: COMPOSITION

Enlist at least ten heroic deeds of Subhas Chandra Bose which speak of Subhas' great patriotism.

THE CIVILIZATION OF TODAY

First and foremost there are order and safety. If today I have a quarrel with another man, I do not get beaten merely because I am physically weaker and he can knock me down. I go to law, and the law will decide as fairly as it can between the two of us. Thus in disputes between man and man right has taken the place of might. Moreover, the law protects me from robbery and violence. Nobody may come and break into my house, steal my goods or run off with my children. Of course there are burglars. But they are very rare, and the law punishes them whenever it catches them.

It is difficult for us to realize how much this safety means. Without safety those higher activities of mankind which make up civilization could not go on. The inventor could not invent, the scientist find out or the artist make beautiful things. Hence order and safety, although they are not themselves civilization, are things without which civilization would be impossible. They are as necessary to our civilization as the air we breathe is to us, and we have grown so used to them that we do not notice them any more than we notice the air.

For all that, they are both new things and rare things. Except for a short period under the Roman Empire, there have been order and safety in Europe only during the last two hundred years and even during that time there have been two revolutions and a great many wars; thus it is a great achievement of our civilization that today civilized men should in their ordinary daily lives be practically free from the fear of violence.

They are also largely free from the fear of pain. They still feel ill. But since the use of anesthetics became common, illness is no longer the terrible thing it used to be. And people are ill much less often. To be healthy is not to be civilized savages are often healthy, although not so often as is usually supposed but unless you have good health, you cannot enjoy anything or achieve anything. There have, it is true, been great men who have been invalids, but their work was

done in spite of their ill-health, and, good as it was, it would have been better had they been well. Not only do men and women enjoy better health; they live longer than they ever did before, and they have a much better chance of growing up.

Thirdly, our civilization is more than any that have gone before it. This is, because it is much more widely spread. Most of the previous civilizations known to history came to an end because vigorous but uncivilized peoples broke in upon them and destroyed them.

Now, whatever the dangers which threaten our civilization, and they are many, it seems likely to escape this one. Previous civilizations were specialized and limited; they were like oases in a surrounding desert of savagery. Sooner or later the desert closed in and the oasis was no more. But today it is the oasis which is spreading over the desert. Modern civilization is a far-flung thing, it spreads over Europe, America and Australia and great parts of Asia and Africa. Practically no part of the world is untouched by it. And, owing to the powers of destruction with which science has armed it, it is exceedingly unlikely that such savages or uncivilized peoples as are left in the world could prevail against it.

Thus the world has now for the first time a chance of becoming a single whole, a unity. So far as buying and selling and the exchange of goods are concerned, it is a unity already. For the first time the world is becoming a single place, instead of a lot of separate places shut off from one another.

One might say that for centuries the nations of mankind lived in a number of separate boxes holding no communication with each other except when the people in one box invaded those in the next and some of the boxes were never opened at all. Today there is constant coming and going between the boxes, so much so that the sides of the boxes are breaking down, and the world is beginning to look more like one enormous box. There is no danger of any unknown people breaking in upon our civilization from outside and destroying it. The danger comes rather from within. It is a danger from among ourselves. This brings me to our defects.

In democratic countries men are equal before the law and have a voice in deciding how and by whom they shall be governed. But the sharing-out of money—which means the sharing-out of food and clothing and houses and books and so on—is still very unfair. While some few people live in luxury, many have not even enough to eat and drink and wear. Even in the finest of the world's cities thousands of people live in dreadful surroundings. There are many families of five or six persons who live in a single room; in this room they sleep and dress and wash and eat their meals; in this same room they are born, and in this same room they die. And they live like this not for fun, but because they are too poor to afford another room.

It is, I think, clear that until everyone gets his proper share of necessary and delightful things, our civilization will be far from perfect.

A still greater danger comes from war. Although, so far as the buying and selling and exchanging of goods are concerned, the world could and should be a single whole, across its surface there still run the frontiers of the different States. Many of these were fixed in the distant past; some even of the most recent go back a couple of hundred years, go back, that is to say, to a period before the train and the motor-car, the steamship and the aeroplane were invented. Yet these inventions, by making the world so small that I today in England am nearer in travelling time to somebody in India than my great-grandfather was to somebody in Scotland, have made nonsense of these national frontiers by which it is still divided. These divisions, the political divisions, which run between mankind, would not matter greatly, if it were not for the fact of war. Twice already in my lifetime, from 1914 to 1918 and again from 1939 to 1945, almost the whole of the world has been torn by war. Moreover, in the conditions of the present day, any war that starts anywhere is more and more likely to spread everywhere. A single match will set a hay-rick ablaze, and with all this war material lying about, the world is again like a hay-rick waiting for that match. As somebody has jokingly remarked, in the next war men will fight with atom bombs and in the war after that with bows and arrows.

Yet another great defect of our civilization is that it does not know what to do with its knowledge. Science has given us powers fit for the gods, yet we use them like small children.

For example, we do not know how to manage our machines. Machines were made to be man's servants; yet he has grown so dependent on them that they are in a fair way to become his masters. Already most men spend most of their lives looking after and waiting upon machines. And the machines are very stern masters. They must be fed with coal, and given petrol to drink, and oil to wash with, and must be kept at the right temperature. And if they do not get their meals when they expect them, they grow sulky and refuse to work, or burst with rage, and blow up, and spread ruin and destruction all round them. So we have to wait upon them very attentively and do all that we can to keep them in a good temper. Already we find it difficult either to work or play without the machines, and a time may come when they will rule us altogether. Just as we rule the animals.

Being civilized means making and liking beautiful things, thinking freely and living rightly and maintaining justice equally between man and man. Man has a better chance today to do these things than he ever had before. He has more time, more energy, less to fear and less to fight against except for the dangers he has himself created. If he will give this time and energy which his machines have

won for him to making more beautiful things, to finding out more and more about the universe, to removing the causes of quarrels between nations, to discovering how to prevent poverty, then I think our civilization would undoubtedly be the greatest, as it would be the most lasting, that there has ever been.

- **C.E.M. Joad**

About the Essay

This lesson deals with the great virtues of present-day civilization. Along with the merits, the writer points out the demerits, which are to be overcome for securing it a perennial existence.

‘The Civilization of today’ is written by C.E.M. Joad, a versatile writer of the modern era. He was the Head, Department of Philosophy of the University of London.

GLOSSARY

Order	: state of law
go to law	: to file a suit in a court of law
might	: strength
burglar	: one who breaks into a house to steal
rare	: seldom (here)
Anesthetics	: matters that produce a state of being unable to feel pain, heat, cold, etc.
savage	: wild, fierce and cruel, uncivilized
invalid	: disabled
vigorous but uncivilized	: strong but barbaric
constant	: never stopping
enormous	: very large
stern	: hard, firm, cruel
sulky	: a person who remains silent because he is displeased.
the most lasting	: likely to last for the longest period of time

Activity 1: COMPREHENSION

A. Tick the correct alternative:

- 1) C.E.M. Joad in 'The Civilization of Today' describes –
 - a) the merits of modern civilization.
 - b) the demerits of modern civilization.
 - c) both the merits and demerits of modern civilization.
 - d) the difference between culture and civilization.
- 2) Safety is _____ for development.
 - a) of greater significance
 - b) of no significance
 - c) of minor significance
 - d) of greater significance
- 3) Science has given us power fit for the gods, yet we use them like –
 - a) demons
 - b) small children
 - c) mature citizens
 - d) mature politicians

B. Answer the following questions in not more than 30-40 words each:

- 1) What does the writer have to say in praise of order and safety?
- 2) How is the world tending to become a unity?
- 3) What are the major defects of our civilization?
- 4) What effect does war have on our civilization?
- 5) How can a person be truly civilized?

C. Answer the following questions in about 60-80 words each:

- 1) Discuss C.E.M. Joad's ideas on Man-Machine relationship.
- 2) "A still greater danger comes from war." What, according to the author, is this great danger?
- 3) What is unfair in the modern democratic countries?

D. Say whether the following are True or False. Write 'T' for true and 'F' for false in the bracket:-

- (1) The essay 'The Civilization of Today' is written by C.E.M. Joad. []
- (2) Roman Empire was established by Augustans. []
- (3) The two revolutions in the essay refer to the French Revolution and the Russian revolution. []
- (4) C.E.M. Joad was a great scientist. []

Activity 2: VOCABULARY**A. Match the words given in column 'A' with that of column 'B'**

A	B
Synonyms	Antonyms
Physically	Stronger
Weaker	Mentally
Modern	Civilized
Savage	Ancient
Unity	Weakness
Strength	Division

B. Find out one word each for the phrases given below:-

- 1) The external form represented by customs, manners, laws and the general state of variety []
- 2) Matters that produce a state of being unable to feel pain, heat, cold, etc
[]
- 3) A silent displeased person []
- 4) A fertile place in a desert []

Activity 3: GRAMMAR**Direct and Indirect Narration –**

We can report what a person says in two ways. Look at following sentences:

1. Mohan said “I want to become a doctor.”
2. Mohan said that he wanted to become a doctor.

In the first sentence, we quote the words of Mohan; this is called Direct Speech. In the second sentence we report what Mohan said without quoting his exact/actual words. This is called Indirect or Reported speech. As the name indicates, someone who hears the conversation reports what had been said to someone else who possibly was not present when the speaker spoke. This explains why several changes take place in the transformation of sentences from direct to indirect or Reported speech.

The following changes, as are noticeable from sentence (1) and (2), are made when a sentence from direct speech is changed into that of indirect speech –

The commas after the reporting verb and the quotation marks are removed.

The pronouns are changed.

The tense verb forms are changed.

The verb outside the inverted commas is called the reporting verb and the one inside the inverted commas is called the reported verb.

Rules for changing Tense of the verb –

In the following cases, no changes are made in the tense of reported verb in indirect speech –

- ÷ When the reporting verb is in the present or future tense.
- ÷ If the reported verb states a universal truth or a scientific fact.

If the reporting verb is in the past tense, changes in the tense of the reported verb are made as given in the box below –

BOX – A

Rules for Changing Tenses

Direct Speech	Indirect Speech
<i>Simple Present</i> “I rarely eat chocolates,” he explained.	<i>Simple Past</i> He explained that he rarely ate chocolates.
<i>Present Continuous</i> “I am waiting for Mohini.” She said.	<i>Past Continuous</i> She said that she was waiting for Mohini.
<i>Present Perfect</i> “I have found a flat.” he said.	<i>Past Perfect</i> He said that he had found a flat.
<i>Present perfect continuous</i> Hari said “I have been waiting for ages,”	<i>Past perfect continuous</i> Hari said that he had been waiting for ages.
<i>Simple Past</i> “I took the puppy home with me.” She said.	<i>Past Perfect</i> She said that she had taken the puppy home with her.
<i>Future</i> He said “I shall be in Delhi tomorrow.”	<i>Conditional</i> He said that he would be in Delhi the next day.
<i>Future Continuous</i> “I shall be using the car myself on the 3 rd October,” she said.	<i>Conditional Continuous</i> She said that she would be using the car herself on the 3 rd October.

BOX – B

Rules for Changing Pronouns

- ÷ ‘I’ (represents I person) of the reported verb is changed in accordance with the subject of the reporting verb.
- ÷ ‘You’ (represents II person) of the reported verb is changed in accordance with the object of the reporting verb.
- ÷ ‘He’ (represents III person) of the reported verb remains unchanged.

BOX – C**Rules for changing words of time and place.**

Direct Speech	Indirect Speech
Today	that day
Yesterday	the day before
Tomorrow	the next day
the day after tomorrow	in two days' time
next week/month, etc.	the following week/month, etc.
last week/year, etc.	the previous week/year, etc.
a year, etc, ago	A year before/the previous year

In interrogative sentences, the questions are changed into statements in indirect speech –

He said, “Where are you going?” (Direct Speech)

He asked, “Where I was going?” (Indirect Speech)

In yes-no interrogative sentences, if/whether is used –

She said, “Will you come with me?” (Direct Speech)

She asked me if I would come with her. (Indirect Speech)

In imperative sentences (containing an order, request, warning, advice, etc.) the reporting verb ‘said’ is replaced with verbs like asked, ordered, commanded, requested, advised, etc, followed by an object and ‘to’ as shown below:

“Call the witness,” said the Judge. (Direct Speech)

The Judge ordered them to call the witness. (Indirect Speech)

“Don’t sleep late”, said the teacher. (Direct Speech)

The teacher advised us not to sleep late. (Indirect Speech)

In the case of exclamations and wishes, the reporting verb has to be changed into a verb that expresses an exclamation or a wish, like declared, exclaimed, wished, etc. Interjection such as alas, bravo, etc. and the exclamation marks are omitted in reported speech. Phrases like with delight, with regret, etc. are used wherever appropriate.

He said, “What a fool Sulekha is!” (Direct Speech)

He exclaimed that Sulekha was a fool. (Indirect Speech)

“Hurrah! We have overtaken them” said the girls. (Direct Speech)

The girls exclaimed with delight that they had overtaken them. (Indirect Speech)

Now, read the following excerpt from an interview with Shahrukh Khan, which was telecast on Star.

Anita: "So, Mr. Khan, have you signed any new movies?" Shahrukh Khan: yes, I have signed two new films. One with Karan Johar and another with a very talented new director called Shivkumar, who used to work earlier as a production assistant with Mr. Johar." Anita: "Oh! That's great. Who are your co-stars in Karan Johar's movie?" Shahrukh Khan: "My co-stars in Karan Johar's film are Rani Mukharjee and Amitabh Bachhan. Salman Khan is making a guest appearance as well." Anita: "Thank you. All the best and it was really nice talking to you." Shahrukh Khan: "Thank you. The pleasure is mine."

Now, suppose you heard this interview on television, but your friend Sunita missed it. How would you report it to her?

Complete the format given below –

Last night star channel broadcasted an interview by Shahrukh Khan. He said that he had signed two new films. One with

Activity 4: SPEECH ACTIVITY

A. Organize a symposium on the following:-

"The Demerits of Modern Civilization are to be Overcome for Securing it a Perennial Existence."

Divide the whole class into groups. The group should first discuss the ideas related to the topic amongst itself and then each group present its ideas through its leader.

Activity 5: COMPOSITION

The inventions of Modern civilization have brought both comforts and hazards, they are numerous to enlist. Comforts seem to have transformed the world into a paradise whereas hazards seem to threaten the very existence of the modern civilization. In the light of the aforesaid statement, enlist the merits and demerits of modern civilization and then illustrate each point of merit and demerit through examples.

THE WORLD AS I SEE IT

How strange is the lot of us mortals! Each of us is here for a brief sojourn; for what purpose he knows not, though he sometimes thinks he senses it. But without deeper reflection one knows from daily life that one exists for other people first of all for those upon whose smiles and well-being our own happiness is wholly dependent, and then for the many, unknown to us, to whose destinies we are bound by the ties of sympathy. A hundred times every day I remind myself that my inner and outer life are based on the labours of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am still receiving. I am strongly drawn to a frugal life and am often oppressively aware that I am engrossing an undue amount of the labour of my fellow-men. I regard class distinctions as unjustified and, in the last resort, based on force. I also believe that a simple and unassuming life is good for everybody, physically and mentally.

I do not at all believe in human freedom in the philosophical sense. Everybody acts not only under external compulsion but also in accordance with inner necessity. Schopenhauer's saying, 'A man can do what he wants, but not want what he wants/ has been a very real inspiration to me since my youth; it has been a continual consolation in the face of life's hardships, my own and others' and an unfailing well-spring of tolerance. This realization mercifully mitigates the easily paralyzing sense of responsibility and prevents us from taking ourselves and other people all too seriously; it is conducive to a view of life which in particular, gives humour its due.

To inquire after the meaning or object of one's own existence or that of all creatures has always seemed to me absurd from an objective point of view. And yet everybody has certain ideals which determine the direction of his endeavour and his judgments. In this sense I have never looked upon ease and happiness as ends in themselves—this ethical basis I call the ideal of a pigsty. The ideals which have lighted my way, and time after time have given me new courage to face life cheerfully, have been Kindness, Beauty, and Truth. Without the sense of kinship with men of like mind, without the occupation with the objective world, the eternally unattainable in the field of art and scientific endeavours, life would have seemed to me empty. The trite objects of human efforts, possessions, outward success, luxury—have always seemed to be contemptible.

My passionate sense of social justice and social responsibility has always contrasted oddly with my pronounced lack of need for direct contact with other human beings and human communities. I am truly a lone traveller and have never

belonged to my country, my home, my friends, or even my immediate family, with my whole heart; in the face of all these ties, I have never lost a sense for distance and a need for solitude feelings which increase with the years. One becomes sharply aware, but without regret, of the limits of mutual understanding and consonance with other people. No doubt, such a person loses some of his innocence and unconcern; on the other hand, he is largely independent of the opinions, habits, and judgments of his fellows and avoids the temptation to build his inner equilibrium upon such insecure foundations.

My political ideal is democracy. Let every man be respected as an individual and no man idolized. It is an irony of fate that I myself have been the recipient of excessive admiration and reverence from my fellow -beings, through no fault, and no merit, of my own. The cause of this may well be the desire, unattainable for many, to understand the few ideas to which I have with my feeble powers attained through ceaseless struggle. I am quite aware that it is necessary for the achievement of the objective of an organization that one man should do the thinking and directing and generally bear the responsibility. But the led must not be coerced, they must be able to choose their leader. An autocratic system of coercion, in my opinion, soon degenerates. For force always attracts men of low morality, and I believe it to be an invariable rule that tyrants of genius are succeeded by scoundrels. For this reason I have always been passionately opposed to systems such as we see in Italy and Russia today. The thing that has brought discredit upon the form of democracy as it exists in Europe today is not to be laid to the door of the democratic principle as such, but to the lack of stability of governments and to the impersonal character of the electoral system. I believe that in this respect the United States of America have found the right way. They have a President who is elected for a sufficiently long period and has sufficient powers really to exercise his responsibility. What I value, on the other hand, in the German political system is the more extensive provision that it makes for the individual in case of illness or need. The really valuable thing in the pageant of human life seems to me not the political state, but the creative, sentient individual, the personality; it alone creates the noble and the sublime, while the herd as such remains dull in thought and dull in feeling.

The topic brings me to that worst outcrop of herd life, this military system, which I abhor. That a man can take pleasure in marching in fours to the strains of a band is enough to make me despise him. He has only been given his big brain by mistake; unprotected spinal marrow was all he needed. This plague-spot of civilization ought to be abolished with all possible speed. How vile and despicable seems war to me! I would rather be hacked in pieces than take part in such an abominable business. My opinion of the human race is high enough that I believe this bogey would have disappeared long ago, had the sound sense of the

peoples not been systematically corrupted by commercial and political interests acting through the schools and the Press.

The most beautiful experience we can have is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. Whoever does not know it and can no longer wonder, no longer marvel, is as good as dead and his eyes are dimmed. It was the experience of mystery—even if mixed with fear—that engendered religion. A knowledge of the existence of something we cannot penetrate, our perceptions of the profoundest reason and the most radiant beauty, which only in their most primitive forms are accessible to our minds—it is this knowledge and this emotion that constitute true religiosity; in this sense, and in this alone, I am a deeply religious man. I cannot conceive of a God who rewards and punishes his creatures, or has a will of the kind that we experience in ourselves. Neither can I, nor would I want to conceive of an individual that survives his physical death; let feeble souls, from tear or absurd egoism, cherish such thoughts. I am satisfied with the mystery of the eternity of life and with the awareness and a glimpse of the marvellous structure of the existing world, together with the devoted striving to comprehend a portion, be it ever so tiny, of the Reason that manifests itself in nature.

- **Albert Einstein**

About the Essay

The essay, 'The World As I See It' first appeared in the journal *Forum and Century*. It begins with the idea of 'ties of sympathy' between human beings. The philosophical idea driven home is the need to remind oneself of how one's inner and outer life is based on the hard work of other individuals.

Einstein denounces class distinctions as 'unjustified and based on force'. He did not believe in the possibility of free will. The German philosopher, Arthur Schopenhauer's observation that man can attain what he wants but cannot will what he wants, remained a source of inspiration for Einstein all his life. He found these words a great source of consolation in the face of complications of life. He assumed that such a belief can eventually enable one to take life less seriously.

To strive hard to understand the essential meaning of life is absurd. However, the direction of one's life is determined by one's principles. Kindness, beauty and truth are the ideals that have power to light up one's life. To go all out for ease and happiness alone, according to Einstein, corresponds to filth. He strongly condemns the tendency to make efforts for materialistic gains and calls himself a 'lone traveller', whose need for solitude is greater than his need for human contact.

The essay brings to the fore Einstein's strong preference for democracy as opposed to an autocratic regime. Being a pacifist, he never advocated war and militarism. The essay concludes with an affirmation of the mystery of eternity of human life, which reflects itself in myriad ways; one of these is manifestation of Reason in nature.

The Essay 'The World As I See It' is written by Albert Einstein, an eminent scientist. He was awarded the Nobel Prize for Physics in 1921.

GLOSSARY

sojourn	: temporary stay
frugal	: simple and plain
unassuming	: modest, not drawing attention to one's abilities
Schopenhauer	: German philosopher (1788-1860)
well-spring	: fountain head, source
mitigate	: to tone down, make less severe
conducive	: favourable
absurd	: senseless

Activity 1: COMPREHENSION

A. Tick the correct alternative:

- 1) Einstein _____ class distinctions in the essay 'The Civilization of Today'.
 - a) approves
 - b) denounces
 - c) both approves and disapproves
 - d) appreciates
- 2) The direction of one's life, according to Einstein, is determined by:-
 - a) one's principles
 - b) one's vision
 - c) one's deeds
 - d) one's profession
- 3) In 'The Civilization of Today' Einstein advocates-
 - a) democracy

- b) war and militarism
- c) dictatorship
- d) monarchy

Activity 2: VOCABULARY

A. Match the words given in Column 'A' with their synonyms given in Column 'B'

A	B
freedom	hate
hardships	independence
abhor	difficulties
cradle	wonder
marvel	origin
abolished	show
pageant	eliminated

B. Write the antonyms of the words enlisted below by adding appropriate affix:-

Justify	_____
Human	_____
Experience	_____
Expert	_____
Literate	_____

Activity 3: GRAMMAR

Modals

Read the following sentences

A man can do what he wants
 They must be able to choose their leaders.
 I would rather be hacked in pieces.

The underlined words in the above sentences as you know are called Modals. All auxiliary verbs except be, do and have are called Modals. Unlike other auxiliary verbs, modals can only exist in their helping form (except need, dare and used to). They can never act as the main verb. The most common Modals in English are:

Can, could, may, might, must, shall, should, ought to, will, would, used to

Now study the following sentences-

- X He cans do it.
- X He mayed do it.

X He is maying.

All the above three sentences are ungrammatical because unlike ordinary words Modals do not have forms ending in –s,-ing,ed

Can and Could

Can and Could are used to make requests,offers or suggestions.They can also be used to give/deny/permission.Can is also used in the following way-

He can play tennis very well. (to express ability)

Can you hear me. (used with verbs of perception)

Could is the past tense of Can. Some other uses of Could are as follows:

Till last year I could read without glasses.(ability that existed in the past)

You could do it if you tried hard.(possibility or uncertainty)

Could I have a word with you?(polite question)

May and Might

May is used in the following cases:

May I go home now.(to seek permission)

He may be elected the president.(possibility)

May God bless you! (wish/blessing)

Use fertilizers so that you may have a good harvest. (purpose)

Might is the past tense of May. Some uses of might are as follows:

I might pass the exam.(a doubtful possibility)

Mahesh, you might have told me before. (to express gentle reproach)

If I might make a suggestion,couldn't we take another route?(extreme politeness)

Will and Shall

Both Will and Shall are used to indicate future time. Shall is used with I person and Will with the II person. However, where the meaning involves command, obligation or determination, the positions are reversed. Now a days Shall has come to be largely neglected in favour of Will,which is now the commonest form of future in all three persons.

Shall is used in the following cases:

I shall go tomorrow.

Shall I close the door.
Shall I tell him or shan't I?
It shall be done?
You shall go if I say you must.

Will is used in the following cases:

We will not surrender.(determination)
I will try to get you a job in my office.(promise)
I will teach him a lesson.(threat)
The train will leave at 10:30 p.m(certainty)

Would or Should

Would or Should are past tense forms of Will and Shall. Would and Should are also used in conditional clauses where the focus is on the consequences of an imagined act or to indicate something that will certainly happen in future:

If I continued smoking, I would die.
Should it rain,there will be no picnic today.

Should is used to express duty or obligation:
We should have given him a helping hand.

Would is also used to express willingness/determination/customary action in the past:

She would have her own way.
The sparrows would come and pick up crumbs from my hand.

Must

Must remains unchanged in form whatever be its tense or the number and person of the subject.

Must is used in the following cases:

He must apologize for his mistake. (Compulsion/Duty)
We must get up early and start our own way.(Necessity)
He must be mad to do this.(probability or likelihood)
You must insist on the latter choice.(strong determination)

You will read about Ought(to), Used(to), Dare and Need in the following lesson.

Activity 4: SPEECH ACTIVITY

Everybody has a philosophy of life. What is yours? Do you follow it in your day to day life? Organize an interactive session and acquaint others with your philosophy of life.

Activity 5: COMPOSITION

Write an essay on Einstein's ideas of War and Peace and compare them with that of A.P.J. Abdul Kalam.

WATER: THE ELIXIR OF LIFE

Humankind has always searched in vain for an imaginary elixir of life, the divine Amrita, a draught of which was thought to confer immortality. But the elixir of life lies near our hands. For it is the commonest of all liquids, plain water! I remember one day standing on the line which separates the Libyan Desert from the Valley of the Nile in Egypt. On one side was visible a sea of billowing sand without a speck of green or a single living thing anywhere visible on it. On the other side lay one of the greatest, most fertile and densely populated areas to be found anywhere on the earth, teeming with life and vegetation. What made this wonderful difference? Why, it is the water of the river Nile.

Geologists tell us that the entire soil of the Nile valley is the creation of the river itself. Egypt, in fact, was made by its river. Its ancient civilisation was created and is sustained by the life-giving waters of the Nile.

This common substance which we take for granted in our everyday life is the most potent and the most wonderful thing on the face of our earth. It has played a very significant role in shaping the course of the earth's history and continues to play the leading role in the drama of life on earth.

There is nothing which adds so much to the beauty of the countryside as water, be it just a little stream trickling over the rocks or a little pond by the wayside where the cattle quench their thirst. The rain-fed tanks that are so common in South India are a cheering sight when they are full. They are, of course, shallow, but this is less evident since the water is silt-laden and the bottom does not therefore show up. These tanks play a vital role in South Indian agriculture. In Mysore, for example, much of the rice is grown under them. Some of these tanks are surprisingly large and it is a beautiful sight to see the sun rise or set over one of them.

One of the most remarkable facts about water is its power to carry silt in suspension. This is the origin of the characteristic colour of the water in rain-fed tanks. This colour varies with the nature of the earth in the catchment area and is most vivid immediately after a fresh inflow following rain. Swiftly flowing water can carry fairly large and heavy particles. The finest particles, however, remain floating within the liquid in spite of their greater density and are carried to great distances. When silt-laden water mixes with the salt water of the sea, there is a rapid precipitation of the suspended matter. This can be readily seen when one travels by steamer down a great river to the deep sea. The colour of the water changes successively from the muddy red or brown of silt through varying shades of yellow and green finally to the blue of the deep sea. Great tracts of land have

been formed by slit thus deposited. Such land, consisting as it does of finely divided matter, is usually very fertile.

The flow of water has undoubtedly played a great part in geological processes. The same agency, however, under appropriate conditions, can also play a destructive part and wash away the soil. The problem of soil erosion is of major significance in various countries and especially in many parts of India. Soil erosion occurs in successive steps, the earliest of which may easily pass unnoticed. In the later stages, the cutting up and washing away of the earth is only too painfully apparent in the formation of deep gullies and ravines which make all agriculture impossible. Sudden bursts of excessively heavy rain resulting in a large run of surplus water are the principal factors in causing soil erosion. The slop of the land, removal of the natural protective coat of vegetation, the existence of ruts along which the water can flow with rapidly gathering momentum, and the absence of any checks of such flow are also causes for soil erosion.

Soil erosion is dangerous to agriculture. The terracing of the land, construction of bunds to check the flow of water, the practice of contour cultivation and the planting of appropriate types of vegetation are the measures that can be used to check soil erosion.

Water is the basis of all life. Every animal and every plant contains a substantial proportion of free or combined water in its body, and no kind of physiological activity is possible without water. Water is, of course, necessary for animal life, while moisture in the soil is equally imperative for the life and growth of plants and trees. The conservation and utilisation of water is thus fundamental for human welfare. Apart from artesian water the ultimate source in all cases is rain or snowfall. Much of Indian agriculture depends on seasonal rainfall. The problems of soil erosion and of inadequate or irregular rainfall are closely connected with each other. It is clear that the adoption of techniques preventing soil erosion would also help to conserve and keep the water where it is wanted.

Collection and utilisation of rain water is, therefore, of vital importance. Much of it flows down into the streams and rivers and ultimately finds its way to the sea. Incredibly large quantities of the precious fluid are thus lost to the country. The harnessing of our rivers, the waters of which now mostly run to waste, is a great national problem which must be considered and dealt with. Vast areas of land could be turned into fertile and prosperous country by courageous and well-planned action.

The systematic planting of suitable trees in every possible place is one of the most urgent needs of India. Such plantation would directly and indirectly prove a source of untold wealth to the country. They would check soil erosion and conserve the rainfall of the country from flowing away to waste.

In one sense, water is the commonest of liquids. In another sense, it is the most uncommon of liquids with amazing properties which are responsible for its unique power to maintain animal and plant life. The investigation of the nature and properties of water is therefore, of the highest scientific interest and is far from an exhausted field of research.

- C. V. Raman

About the Essay

The essay "Water: The Elixir of Life" written by Sir C.V. Raman analyses and discusses in a clear, concise, and scientific manner the nature and properties of water and its significance in the life of human beings. Certain issues like soil erosion and the preventive measures which have to be adopted in order to control it, the need for afforestation, the promotion of internal waterways as a cheap and economical means of transport and the production of hydroelectric power are some of the points which have been highlighted and dealt with in this essay.

One of the most prominent Indian scientists in history, C.V. Raman was the first Indian to win the Nobel Prize in science for his illustrious 1930 discovery, now commonly known as the "Raman Effect".

GLOSSARY

Immortality	: the condition of living forever or being remembered forever
geologist	: one who studies rocks and soil that make up the earth
suspension	: the act of stopping something from continuing
momentum	: the ability to keep increasing, developing or being more successful
gully	: a small narrow valley, usually formed by a lot of rain flowing down the side of a hill
ravine	: a deep narrow valley with steep sides
rut	: a deep narrow track left on soft ground by a wheel
erosion	: the process of being gradually destroyed by rain, wind, the sea etc.
harness	: the control and use of natural force or power of something
physiological	: concerned with the science of the body.

Activity1: COMPREHENSION

A. Tick the correct alternative:

- 1) What according to the author, is the divine 'amrita'?
 - a) water
 - b) snow
 - c) ice
 - d) none of the above
- 2) Much of indian agriculture depends on.....
 - a) seasonal rainfall
 - b) modern techniques
 - c) rivers
 - d) canals
- 3) The most advantageous result of the availability of electric power is that
 - a) It allows villages and small towns to be lighted up.
 - b) It helps the small farmer to increase the production.
 - c) It helps the underground water to be tapped to a greater extent than present.
 - d) None of the above

B. Answer the following questions in about 30-40 words each:

- 1) What, according to the writer, is the real elixir of life?
- 2) What does C.V.Raman say about rain-fed tanks?
- 3) How does the water in rain-fed tanks get its colour?.
- 4) What does the writer mean by civilized forests? Mention any two advantages of civilized forests.
- 5) How will planting of suitable trees help in providing a source of wealth to the country?

C. Answer the following questions in not more than 60-80 words each:

- 1) What are the main causes of soil erosion? How can soil erosion be prevented?
- 2) How does C.V Raman prove that Water is the elixir of life?
- 3) Why does the writer say that the study of the nature and properties of water still have plenty of scope for scientific research?

D. Say whether the following are True or False. Write 'T' for true and 'F' for false in the bracket:-

- 1) Tanks play a vital role in south indian agriculture. []
- 2) Soil erosion is not dangerous for agriculture. []
- 3) Water is the basis of all life. []
- 4) The systematic planting of suitable trees in every possible place is one of the most urgent needs of India. []

Activity 2: VOCABULARY

A. Which is the odd word in this set of words? (Note: it could be odd either in the meaning or in the grammatical form.)

precipitation	fertile	erosion	investigation
suspension	conservation		

B. Match the following.

- | | |
|----------------------|-------------------------------------|
| 1. elixir of life | a. chief source of water |
| 2. rain-fed tanks | b. Amrita |
| 3. Egypt | c. danger to agriculture |
| 4. seasonal rainfall | d. Nile valley |
| 5. rain | e. source of wealth |
| 6. suitable trees | f. necessity for Indian agriculture |
| 7. soil erosion | g. South India |

Activity 3: GRAMMAR

Ought(to)

Ought(to) and should are synonymous in certain ways-

In American English, Ought is never used in questions.

The following are sentences where ought (to) can be used –

- They ought to help him. (duty)
- We ought to help the poor. (moral obligation)
- We ought to buy some furniture. (necessity)
- He ought to be ashamed of himself. (fitness)

Used(to)

Used to expresses past habit or habitual action. In this sense, it is a substitute for would.

He used to smoke but now he doesn't.

Besides, there are Modals or more appropriately Semi-modals such as Dare and Need. Ask their use as a Principal verb and as an auxiliary from your teacher.

Now do the following:

1. What would you say in the following situations? The first one has been done for you.

- (i) You want to seek one's permission to use his/her telephone.
May I use your phone to make a call?
- (ii) You want to tell your friend that it is not necessary to hurry up.
.....
- (iii) You request your teacher to explain a certain point.
.....
- (iv) You tell your mother what you want to do after tenth.
.....

Activity 4: SPEECH ACTIVITY

As C. V. Raman says, "there is nothing which adds so much to the beauty of the countryside as water, be it just a little stream or a little pond by the wayside where the cattle quench their thirst.....The rain fed tanks that are so common in South India—alas often so sadly neglected in their maintenance—are a cheering sight....Water in a landscape may be compared to the eyes in a human face." In the light of this statement, discuss the importance of water in the class.

Activity 5: COMPOSITION

It is being said that if the Fourth World War is fought amongst the nations, the root cause will be water/potable water. It is thus obvious that the scarcity of water shall be one of the major reasons (as has been in the past also) to drag the mankind into oblivion. Using this hint, develop a paragraph of about 150 words on the 'Importance of Water'.

THE HEAVEN OF FREEDOM

Where the mind is without fear and
the head is held high;
Where knowledge is free;
Where the world has not been broken
up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost
its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into
ever-widening thought and action—
Into that heaven of freedom, my Father,
my country awake.

About the Poem

'The Heaven of Freedom' is one of Tagore's most anthologized poems. It is an expression of the poet's reflective spirit and contains a simple prayer for his country, the India of pre-Independence times. But the prayer has a universal message which makes it immortal.

Rabindranath Tagore (1861-1941), who contributed immensely to giving modern India a place on the world literary scene, was a multi-faceted personality. He was a poet, dramatist, short-story writer and novelist. He was awarded Nobel Prize for literature in 1913 for his poetic collection - '*Geetanjali*'.

GLOSSARY

Line 1. **where the head is held high**: refers to pride in one's freedom

Line 3. **where the world ... narrow domestic walls**: Tagore, who believed in the essential oneness of humanity, dreamt of a truly global society

Line 5. **truth**: the ultimate reality, the goal of great poets and philosophers

Line 6. **tireless striving**: a reference to the rule of reason

Line 7. **clear stream of reason**: a reference to the rule of reason

Line 7. **dead habit**: outdated practices

Line 8. **thought and action:**the two facets of a balanced personality

Line9. **let my country awake:**Tagore prays not just for territorial independence for his country, but also for its intellectual and spiritual freedom.

Line 9. **heaven of freedom:**a joyful abode which has freedom for the individual

Comprehension Questions

- 1) What, according to Tagore, are some of the qualities that the land of freedom should have?
- 2) How does Tagore condemn sectarianism and communalism in the poem?
- 3) How does Tagore refer to the struggle for perfection and rationality?
- 4) Comment on the construction of the last line of the poem.
- 5) How does this poem achieve meaning in the context of the freedom struggle?
- 6) Is this the song of a patriot? Why?

Creative Writing

- 1) Relate the theme of the poem to the background of the freedom struggle.
(Hints: fear - head is held high - fragments and narrow domestic walls - depth of truth - dreary desert of dead habit - heaven of freedom - my Father - let my country awake)

ECOLOGY

The day after the first rain,
for years I would come home
in a rage,

for I could see from a mile away
out there Red Champak trees
had done it again,

had burst into flower and given Mother
her first blinding migraine
of the season

with their street-long heavy-hung
yellow pollen fog of a fragrance
no wind could sift,

no door could shut out from our black-
pillared house whose walls had ears
and eyes,

scales, smells, bone-creaks, nightly
visiting voices, and were porous
like us,

but Mother, flashing her temper
like her mother's twisted silver
grandchildren's knickers

wet as the cold pack on her head,
would not let us cut down
a flowering tree

almost as old as her, seeded,
25-she said, by a passing bird's
providential droppings

to give her gods and her daughters
and daughter's daughters basketfuls
of annual flower

and for one line of cousins
a dower of migraines in season.

- A.K. Ramanujan

About the Poem

'Ecology' is deeply rooted in the traditions of India which the poet is intrinsically attached to and finds that with all the separation from the country in terms of his physical distance, it is in fact getting even stronger than it used to be. The poem shows how the mother here would not like the typical champak trees cut down even though they give her a migraine after the first rain. The tree that stood near the house was as old as her and for the sake of the annual flowers that it provided for her daughters and their daughters, she would not have it cut even though it meant that she would get her seasonal migraine just as the daughters also would. Even though the poet dislikes her aversion to cutting down the trees, he is very much attached to the feeling of home that it gives him every time he comes back.

Born in Mysore, A.K. Ramanujan moved to the United States of America for higher education. He was a poet, folklorist, critic, translator all rolled into one.

GLOSSARY

Ecology: branch of biology that deals with the habits of living things, especially their relation to their environment.

Line 7. burst into flower: blossomed and yielded flowers

Line 8. blinding migraine: a severe headache that can almost make you feel blind

Line 10. street-long heavy-hung: wafted right through the street in a strong fragrance

Line 12. that no wind could sift: that no breeze could blow away or dispel

Lines 14-18. whose walls... like us: The poet describes the walls of his house that could not keep away the smell of the champak flowers. They allowed everything to seep through or enter, including smells and movement of bones, ghostly voices in the night and so on.

Line 25. Seeded: grew out of a seed

Line 26. passing bird: a bird that flew by

Line 27. providential droppings: something that dropped by luckily or by chance

Line 28.her gods and her daughters:refers to the idols that she worshipped and which she decorated with the champak flowers, and also to her daughters (by putting them in the same list, the poet shows the irony of the mother's placing equal importance to both gods and daughters)

Lines 29-30.basketfuls of annual flower refers to the seasonal blossoming of the champak flowers

Line 31.and for one line of cousins referring to a whole generation

Line 32.dower dowry, gift of nature

Line 32.a dower of migraines in season The flood of migraines that the girls get is like a dowry in that season.

Comprehension Questions

- 1) What makes the speaker in the poem angry the day after the first rain, year after year?
- 2) What, according to the mother, is the story of the origin of the champak trees?
- 3) Why is the pollen fog 'street-long'?
- 4) Why does she oppose the idea of cutting down the champak despite the fact that its pollen gives her a migraine?
- 5) Comment on the appropriateness of the title 'Ecology'.
- 6) The poet explores the heart of Indianness in the poem in many ways. Substantiate.
- 7) There is a spirit of agelessness about the champak trees which forms the heart of the poem. Do you agree, and if so, why?

Creative Writing

- 1) Describe the entire setting of the poem with the help of the vocabulary used by the poet to do so.
(Hints: the first rain - Red Champak trees - had burst into flower - street-long heavy-hung yellow pollen fog of a fragrance - no wind could sift - scales, smells, bone-creaks, nightly visiting voices)

IF

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise;

If you can dream - and not make dreams your master;
If you can think - and not make thoughts your aim;
If you can meet with triumph and disaster
And treat those two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to broken,
And stoop and build them up with wornout tools;

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breath a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on";

If you can talk with crowds and keep your virtue,
Or walk with kings - nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run
Yours is the Earth and everything that's in it,
And-which is more-you'll be a 'Man' my son!

About the Poem

Amongst the most famous poems written in the English language is Rudyard Kipling's ever popular piece 'If '. The poem is inspirational and motivational. It contains mottos and maxims for life, and the poem is also a blueprint for personal integrity, behaviour and self-development. 'If' is perhaps even more relevant today than when Kipling wrote it, as an ethos and a personal philosophy.

The insight offered by the poet can be summarised in brief as: remain humble, avoid extremes, and enjoy the joys of life at every opportunity. Rise above the fray and find goodness in even the darkest circumstances! He wants to inspire and enlighten, he wants the reader to see the possibilities, and he asks the reader to ponder over the best of the best within that soul.

Rudyard Kipling was an Anglo-Indian Poet. He was awarded the Nobel Prize for literature in 1907.

GLOSSARY

keep your head	: be sensible
trust yourself	: believe in your self
make allowance	: to forgive, to accept
not make dreams your master	: not let dreams rule over oneself but also act
triumph and disaster	: victory, and an event that causes great damage
imposters	: people who deceive others or who pretend to be what they are not
knaves	: an old-fashioned word for dishonest men
Build'em up	: rebuild the broken parts of your life
the things you gave your life	: the important things in life for which one makes sacrifices
wornout tools	: hard work and determination
all your winnings	: all your achievements
on one turn of pitch-and-toss	: a sort of gamble, take risks

pitch-and-toss	: sinew:a part of your body that connects a muscle to a bone; in a literary meaning, something that gives strength or support
hold on	: to be able to keep, to sustain
common touch	: not becoming corrupted by the machinations of status, the individual not placing importance above anyone else, but showing ultimate humility lead a meaningful life with sixty seconds' worth of distance run:
yours is the Earth	: you become the master of your destiny

COMPREHENSION QUESTIONS

- 1) Who is the speaker? What does the poem reveal about the speaker's character?
- 2) "Keep your head" Why would this be important? What does Kipling mean "to trust yourself when others doubt you"?
- 3) How does one make allowances for doubting? Why is this important?
- 4) Why does the poet recommend not looking "too good" or "talking too wise"?
- 5) According to the poet why is it not good to make "dreams your master"?
- 6) Is the author actually talking about "triumph and disaster" or how a person responds to those situations? What is he conveying here?
- 7) Why does the author say "Yours is the Earth and everything that's in it"?
- 8) What does "unforgiving minute" suggest?

CREATIVE WRITING

1. Write an essay on Inspirational and motivational techniques. Use appropriate imagery or figurative language.

LITERARY TERMS

1. Verse

Compositions written in metre (fixed arrangement of accented and unaccented syllables) are known as verse.

2. Fiction

Fiction is any narrative which is feigned rather than factual. In most present day discussions, however, the term ‘fiction’ is applied primarily to the novel and the short story, and is sometimes used simply as a synonym for the novel.

3. Metaphor

A Metaphor is a phrase which describes one thing by stating another thing with which it can be compared without using the words ‘as’ or ‘like’. Some examples of metaphors;

“All the world’s a stage, and all the men and women merely players.”

—*William Shakespeare*

“Fill your paper with the breathings of your heart.” —*William Wordsworth*

‘Miles to go’ is a metaphor for continuing journey of life, and ‘sleep’ is a metaphor of death.

Calling a person a “night owl” or an “early bird” or saying “life is a journey” are common conventional metaphors.

4. Simile

Simile (pronounced sim–uh–lee) is a popular literary term that uses “like” or “as” to compare two things. A simile is different from a simple comparison in that it usually compares two different things. As “She looks like you” is a comparison but not a Simile. On the other hand, “She smiles like the sun” is a Simile, as it compares a woman with the sun. Similes describe subjects in unique and thought-provoking ways by finding similarities in typically different things.

For example, consider the description of a thin woman:

1. *She’s as thin as a rail!*
2. *My love for you is as deep as the sea.*

5. Alliteration

The word alliteration comes from the Latin word *latira*, meaning “letters of the alphabet.” Alliteration is the repetition of a certain sound at the beginning of successive words or phrases. It is used to create rhythm through repetition and to evoke emotion through connotations attached to certain sounds.

Here are a few examples of alliteration: the alliteration that repeats the 's' and 'l' sounds:

1. Sally sells seashells by the seashore.
2. Peter Piper Picked a Peck of Pickled Peppers.
3. Bret brought bundles of bread to the bakery.

6. Onomatopoeia

Sometimes the sound of words gives great support to the sense. The phrase "cool moonlight" with its long vowels and two l-sounds certainly sounds very restful. "This tendency in words to echo meaning by the actual sound is called onomatopoeia." (Marjorie Boulton) It is found in an almost pure form in many of the words describing sounds, such as *buzz, fizz, crash, bang, thump, miaow, quack, giggle, sizzle, hiss, sneeze, thud and snort*. In other words, it refers to sound, sense device. It is used to create artistic effect.

7. Drama

Drama is a form of literature intended to be performed before an audience in a theatre or on radio and television. It has a plot, characters, dialogues, an atmosphere and an outlook on life. Its full qualities are only revealed in presentation on the stage.

8. Lyric

The term lyric was originally derived from the Greek word 'lyrikos' meaning a poem to be sung to the lyre. It now includes any poem that is short, simple, and subjective, and expresses a single thought.

9. Essay

The term *essay* refers to a discussion in prose of a certain topic. An essay may be classified as formal or informal, depending on its subject and style. The formal essay is characterized by qualities of dignity, serious purpose and logical organization.

In the informal essays the author assumes a tone of intimacy, such as Bacon's periodical essays, and the essays of Addison and Lamb. Among the qualities that mark an essay as informal are: humour, graceful style, a personal element, unconventionality or novelty of theme, and freedom from stiffness and affectation.

Reading Comprehension

Comprehension of an unseen passage means a complete and thorough understanding of the passage. The main object of comprehension is to test one's ability to grasp the meaning. Reading comprehension enables students to improve their interpretation skills and enrich their vocabulary. A variety of questions like short answer type questions, completion of incomplete sentences, filling the blanks with appropriate words and exercises based on vocabulary are set forth for the purpose.

One should keep the following points in mind while answering the questions of a given passage:

1. Read the passage quickly to have some general idea of the subject matter.
2. Read the passage again and underline the important points.
3. Read the questions and try to know what has been asked.
4. Read the passage again and underline the portions where the probable answers may be available.
5. Use, as far as possible, your own words to answer the questions in a precise way.
6. Always use complete sentences while answering a question.
7. If you are asked to give the meaning of some words or phrases, try to express your idea in your own words as clearly as possible.
8. Don't give your own opinions or comments about anything unless you are asked to do so.

Passage 1

Read the following passage carefully and answer the questions given below:

Ashoka was a great emperor. He thought that the duty of a great king was to protect the people and safeguard their rights. He gave protection to the public and made arrangement for justice. He instructed his officials to behave properly with the public. He engraved the message of justice and non-violence on pillars and installed them at different places. Some of the pillars still tell us about his greatness. He opened hospitals for the infirm and the old where good treatment was given to the patients. He also opened hospitals for animals. He was really great as he advocated pity and mercy for all living creatures.

I. Tick the correct alternative:

1. Ashoka engraved pillars for:
 - (a) becoming great and famous
 - (b) establishing his supremacy
 - (c) spreading the message of justice and non-violence
 - (d) getting praise from public

2. Find words from the passage which mean the same as:
 - (i) Advised
 - (ii) Weak
3. What did Ashoka think about the duty of a king?
4. What message did he engrave on pillars?
5. What did he do for the old and the infirm?
6. Where did he install the engraved pillars?
7. 'He was really great.....' How?

Passage 2

Read the following passage carefully and answer the questions given below:

Discipline teaches us self-control, self-restrain and respect for laws. It produces a sense of duty. There is discipline in heavenly bodies, stars and planets. The ordered growth and decay (death) show that there is discipline everywhere in nature. The school and colleges cannot run without discipline. Discipline makes us civilized. We learn to respect the views and rights of others. Games and sports make the players disciplined. Discipline stands for law and order. A well-disciplined person always does his work (duty) honestly. If there is no discipline in society, people shall do as they please and that may be harmful for the society. Where there is no discipline, there is disorder. Without order and discipline there can be no peace in the society. Discipline keeps us within limits.

I. Tick the correct alternative:

1. Discipline teaches us -

(a) self-control	(b) respect for laws
(b) self-restrain	(d) All of the above
2. Discipline stands for -

(a) law and order	(b) law and power
(c) order and power	(d) power
3. What shows that there is discipline everywhere in nature?
4. What does a well-disciplined person always do?
5. What will happen if there is no discipline in the society?
6. How can there be peace in the society?

Passage3

Read the following passage carefully and answer the questions given below:

There is a story of a man who thought he had a right to do what he liked. One day, this gentleman was walking along a busy road, spinning his walking-stick round and round in his hand, and was trying to look important. A man walking behind him objected.

"You ought not to spin your walking-stick round and round like that!" he said.

“I am free to do what I like with my walking-stick,” argued the gentleman.

‘Of course you are,” said the other man, “but you ought to know that your freedom ends where my nose begins.”

The story tells us that we can enjoy our rights and our freedom only if they do not interfere with other people’s rights and freedom.

I.Tick the correct alternative:

1. The gentleman was walking along a-

- (a) lonely road (b) busy road
(c) narrow road (d) dusty road

2. The man who protested was a-

- (a) teacher (b) passer-by
(c) policeman (d) farmer

3. Why was the gentleman on the road moving his walking stick round and round?

4. Who objected him?

5. What argument did the gentleman give?

6. What did he say in reply?

7. What does the story tell us?

Writing Skills

1. Letter – Formal and Informal Reading

- A. Read the different types of letters given below and answer the following questions –

Jain Book Distributors 6, Chaura Rasta, Jaipur		Tel: 0141-28375290 Fax: 0141-28375291
Telefax Transmission		
To: Oxford Books Ltd. Re: Order for Rajasthan and Haryana FAO: Mr Ranjit Sahney Dear Mr Sahney	Date: 10 Nov, 2015 Pages: 3 inclg	
Thank you very much for sending us all the titles in our order No. RJP12531. I am faxing the completed form for commerce and Management titles that should reach us by month end latest. I am going to post the order this afternoon so you should receive it later this week. I look forward to hearing from you soon.		
Yours sincerely Ramesh Gupta		

- B.

Fri, 05:30 PM	
Mohit called. Staying at Mount Point, room 342, Tel: 0141-2274034. Call her back.	
Bhuvnesh	

C.

Date: Thurs, 11 Jan, 2016 17:19:19 +05:30
From: Mohit Agrawal (mohitag11994@gmail.com)

Subject: Hope to see you soon.

X – Originating – IP: [203.122.14.133]
X – Sender: arunasharma99@rediffmail.com
To: Aruna Sharma (arunasharma99@rediffmail.com)

Aruna

I am in town till Sunday morning. I rang and left a message but wasn't sure you would get it. I'm staying at Hotel point, room 342, Tel: 0141-2274034. Can we have dinner Fri or Sat night? Have meetings and conferences through the day. My new cell no. is 09834251734. We could eat at the hotel but would not mind getting out for a while. Get in touch asap so that I may plan ahead.

Let's Meet!

Mohit

D.

Tarun Prakash
21/2, Vivek Vihar
Ajmer
12 Nov, 2015

The Principal
Maharaja Agrasen College
University of Delhi
Mayur Vihar, Delhi – 110006

Dear Sir/Madam,

This is in response to the advertisement in the Times of India dt. 5 Nov, 2015 for a teacher's position in History.

I completed my B.Ed from regional College, Ajmer, MDS University in 2014. I have also worked as a part-time teacher in Shivaji School for around six months.

I shall be grateful if you could consider my application for the post of teacher in history in your school.

Yours faithfully
Tarun Prakash

- (i) Which of the four letters given above is
- a note?
 - an email?
 - a covering letter for an application?
 - a covering letter for a fax?
- (ii) Which of these are formal and which are informal?

Now, here are the rules about writing letters:

- ÷ There are three parts to every letter – the superscription, the body and the subscription.
- ÷ The superscription comprises the name and address of the place from where it is written, and the complimentary address of the person to whom it is written.
- ÷ The body contains the main information to be conveyed.
- ÷ The subscription is devoted to the closing address, the name of the writer, etc.

When we begin a letter with Dear Sir or Dear Madam or Dear Sir/Madam we end it with Yours faithfully or Yours truly. When we begin a letter with Dear Mr/Ms+Surname/Family name we end it with Yours sincerely. When writing on business to a person you know well, you can begin with Dear + First name and end with Best Wishes or Warm Regards and Yours sincerely.

- iii. The letters you have just read use a number of abbreviations. Find the abbreviations that mean the following:
- Regarding
 - For the attention of
 - As soon as possible
 - Enclosure
 - Dated
 - Telephone

Now write short letters on the following –

- Congratulate a Cousin who has found himself a job.
- Thank a friend for a birthday present.
- Write a letter of condolence to the mother of a school friend who died in an accident.
- Thank a teacher who specially helped you prepare for an examination.
- Write a letter to the editor of a prestigious national daily, stating the problem of noise pollution.

- vi. Write an application to your class teacher requesting him to grant you three days leave.

2. Writing Dialogues

Read the following two Dialogues. The first dialogue occurs in a formal situation while the second one is an informal one.

- 1) Dr. Preetam Singh and Dr. Salil Mohammed meet for the first time at the workplace of a common friend, Mr Vinod Bhandari.

Mr. Bhandari: Dr. Singh I would like to introduce you to Dr. Sahil Mohammed.
Mr. Mohammed is our company Secretary. Mr. Mohammed, please meet Mr. Vinod Bhandari. Mr. Bhandari is an educational advisor with the UNICEF.
Dr. Singh: How'd you do, Mr. Mohammed? I'm happy to (shaking hands) meet you.
Mr. Mohammed: Thank You, Dr. Singh. This is indeed a pleasure.

- 2) Aishwarya introduces her sister Alka to to her classmate Rohit.

Aishwarya: Rohit, this is my sister, Alka. She's an editor with the Indian Express. Alka, meet Rohit. He's my classmate and captain of the school basketball team.

Rohit: Hi, Alka! Nice meeting you.

Alka: Hello, Rohit. It's nice meeting you too.

Note that the language depends on the relationship-formal or informal-among the speakers.

3) Writing Speech

- i) Prepare a speech on 'Work is worship'.

The most honoured Principal Sir, Respected Teachers and Dear Friends

No one can dispute that work is worship; only those who work attain the highest stairs of success in life. Every one of us knows that one could become great because he or she worked hard. Our Scriptures across religions advocate the saying. In the Gita "Lord Krishna says to Arjun" Karmanayavadhikarste ma faleshu kadachan." The persons who believe simply in rituals and prefer to abstain from their work, God does not forgive them and they fail to attain success in their life.

ii) Prepare a Debate on ‘Success leads to Arrogance’

Hon’ble Judges, Respected Teachers and my Dear Friends, the debate’s topic is ‘Success leads to arrogance’ and I would like to speak in favour of the motion. Dear friends, you must have read the biography of several people such as Napoleon, Hitler, Mussoline etc. What made them arrogant and brought about their untimely downfall?

My opponents would agree with me that mild success keeps a person humble and polite whereas a succession of success leads one to haughtiness. Aren’t we aware of the fact that one amongst us on his brilliant success in examination refuses to recognize and accord us respect? I would like to conclude by saying that great success snatches from a person the bare essentials of a human being and turns him into a devil.

Now prepare a debate draft-against the motions.

4) Story Writing

Prepare a story on the basis of the hints given below –

He is my Brother

Once a mason asked a girl The girl replied and she went After a few seconds she the mason stared at the little girl and asked how could..... and the girl said that he was her brother.

Note the following points –

- ÷ Usually past form of tense is used in writing a story.
- ÷ A story must have a convincing beginning.
- ÷ A story must avoid an abrupt ending.
- ÷ A story is usually based in our cultural ethos.
- ÷ The title of the story is a sufficient guide to develop the details

Ask your teacher to give you more outlines for practical exercise.