

RAINBOW

CLASS XII

ENGLISH COMPULSORY : BOOK FIRST



BOARD OF SECONDARY EDUCATION
RAJASTHAN, AJMER

TEXT BOOK DEVELOPMENT COMMITTEE

RAINBOW CLASS-XII

ENGLISH COMPULSORY : BOOK FIRST

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PREFACE

Imparting knowledge, creating awareness, promoting understanding, enhancing linguistic skills and projecting our socio-cultural and national ethos are some of the important objectives kept in view while designing and developing this English Compulsory Textbook for Class XII Students.

It consists of three distinct sections one each for prose, poetry and writing skills. Major literary forms like prose, poetry, drama, fiction and non-fiction have been suitably used in the book to focus on various themes and issues. The texts of prose and poetry sections have been chosen from popular works of renowned foreign and Indian writers of English presenting themes and issues of wider variety and social milieus to enable our learner to develop deeper insight into them. Each lesson deals with a new theme or issue and provides the student greater exposure to acquaint him/her with that theme or issue. These mainly deal with effective reading, human psychology, socio-cultural and national ethos, conservation of environment and water, India's gifts of Yoga, Purity, Meditation and Concentration, Mahatma Gandhi's first success with Civil Disobedience, physical impairment and sense of alienation, adventure, global warming, joy of freedom, and the power of hope.

Adequate glossary has been provided to facilitate quick reading and understanding. It is followed by activities like Comprehension, Vocabulary, Speech Activity and Composition based on the text. Speech activity and composition exercises are mainly based on the text but in some cases, in the form of beyond the text-activities they are basically conforming to the text of the lesson.

An exclusive section of writing skills has been added to the text book to furnish clues and samples for specific writing needs of the learner in accordance with the syllabus.

Every effort has been made to make the text-book useful for the learner to help attain the desired goals. It is hoped that the book will come up to the expectations of the readers. Suggestions for improvement are welcome.

- Convener

SYLLABUS

The Examination Scheme for the subject is as follows -

Paper	Time (Hrs.)	Marks for the Paper	Sessional	Total Marks
One	3.15	80	20	100

Area of Learning	Marks
Reading	15
Writing	25
Text book : RAINBOW	25
Supp. Book : PANORAMA	15

SECTION A

1. Reading - passages for comprehension and note making 15

Two unseen passages (about 700-900 words in all)

The passages will include two of the following -

- (a) **Factual passage** e.g. instruction, description, report.
- (b) **Discursive passage** involving opinion e.g. argumentative, persuasive or interpretative text.
- (c) **Literary passage** e.g. extract from fiction, drama, poetry, essay or biography.

The details are as given below -

Unseen passages	Testing Areas words	No. of	Marks	Total
Comprehension	1. Short answer type questions to test local, global and inferential comprehension	400-500	6	9
	2. Vocabulary-such as word formation and inferring meaning.		3	
Note-making	1. Note-making in an appropriate format	300-400	4	6
	2. Abstraction		2	

SECTION B

Writing	25
3. One out of two short compositions- (about 50 words) (It includes- writing advertisements and notices, drafting posters on social, current or national issues, description of arguments for or against a topic, accepting and declining invitations.)	4
4. A report on an event or a factual description - (about 100 words) (one out of two based on some verbal input)	7
5. Letter - (one out of two based on some verbal input)	7
The letters will include the following -	
(a) business or official letters (for making enquiries, registering complaints, asking for and giving information, placing orders and sending replies):	
(b) letters to the editor on various social, national and international issues	
(c) application for a job including CV (Curriculum Vitae)/Resume.	
6. One out of two compositions - (about 100 words) (based on visual and or verbal input, the compositions may be descriptive or argumentative in nature such as an article, or a speech.)	7

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Rainbow	25
7. One out of two extracts- (based on poetry from the text to test comprehension and appreciation)	4
8. Three out of four short questions from the poetry section to test local and global comprehension of text.	6
9. Four short answer questions based on the lessons from prescribed text.	8
10. One out of two long answer type questions based on the text to test global comprehension (about 125 words each)	7
Panorama	15
11. One out of two long answer type question based on Supplementary Reader to test comprehension and extrapolation of theme, character and incidents (about 125 words)	7
12. Four short answer questions from the Supplementary Reader	8

Prescribed Books -

1. Rainbow - Published by Board of Secondary Education, Rajasthan, Ajmer

2. Panorama- Published by Board of Secondary Education, Rajasthan, Ajmer

1. RAINBOW (Text Book)-

1. On Reading in Relation to Literature - Lafcadio Hearn
2. Third Thoughts - E.V. Lucas
3. A Walk Through the Fire - A.D. Smith
4. A Room 10 x 8 - K.S. Duggal
5. Indians Gifts to the World
- (i) How Yoga Heals - Timothy Burgin
- (ii) Purity is Power - Dr. K. Subrahmanyam
6. Deep Water - William Douglas
7. Water - C.V Raman
8. Indigo - Louis Fischer
9. Lost Spring - Anees Jung
10. Journey to the End of the Earth - Tishani Joshi
11. On the Face of It - Susan Hill

Poems

1. The Seven Ages of Man - William Shakespeare
2. A boy's Song - Wilfrid Wilson Gibson
3. The Noble nature - Ben Jonson
4. The Snare - James Stephens
5. The Hope - Rajan Agrawal

2. PANORAMA (Text Book)-

1. Trouble in Bohemia - Arthur Canon Doyle
2. Dead Men's Path - Chinua Achebe
3. Drought - Sharat Chandra Chatterjee
4. The Gift of the Magic - O' Henry
5. The Guitar Player & Swayanwara - Suniti Nam Joshi
6. Love Across the Salt Desert - Keki N. Daruwalla
7. The Portrait of a Lady - Khushwant Singh
8. The Last Lesson - Alphonse Dandet
9. Going Places - A.R. Barton
10. The Rattrap - Selma Lagerlof
11. The Tiger King - Kalki

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Lesson- 1

Water

Man has through the ages sought in vain for an imaginary elixir of life, the divine Amrita, a draught of which was thought to confer immortality. But the true elixir of life lies near to 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 greenest, 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, flowing down to the Mediterranean from its sources a couple of thousands of miles away. Geologists tell us that the entire soil of the Nile valley is the creation of the river itself, brought down as the finest silt in its flood waters, from the highlands of Abyssinia and from remote Central Africa and laid down through the ages in the trough through which the Nile flows into the sea. Egypt, in fact, was made by its river. Its ancient civilization was created and is sustained by the life-giving waters which come down year after year - with unfailing regularity.

I give this example and could give many others to emphasize that 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 role of vast significance in shaping the course of the earth's history and continues to play the leading role in the drama of life on the surface of our planet.

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 of an evening. The rain fed tanks that are so common in South India-alas! often so sadly neglected in their maintenance 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 throws the light back, 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 in them. Some of these tanks are surprisingly large and it is a beautiful sight to see the sunrise or set over one of them. Water in a landscape may be compared to the eyes in a human face. It reflects the mood of the hour, being bright and gay when the sun shines, turning to dark and gloomy when the sky is overcast.

One of the most remarkable facts about water is its power to carry silt or finely divided soil 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. Such particles are of course, extremely small, but their number is great and incredibly large amounts of solid matter can be transported in this way. 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. Those great tracts of land have been formed by silt thus deposited is evident on an examination of the soil in alluvial areas. Such land, consisting as it does of finely divided matter, is usually very fertile.

The flow of water has undoubtedly played a great part and a beneficent one in the geological processes by which the soil on the earth's surface has been formed from the rocks of its crust. The same agency, however, under appropriate conditions, can also play a destructive part and wash away the soil which is the foundation of all agriculture and if allowed to proceed unchecked can have the most disastrous effects on the life of the country. The problem of soil erosion is one of serious import in various countries especially in many parts of India. The conditions under which it occurs and the measures by which it can be checked are deserving of the closest study. 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-off of surplus water is the principal factor in causing soil erosion. Contributory causes are the slope of the land, removal of the protective coat of vegetation, the existence of ruts along which the water can flow with rapidly gathering momentum, and the absence of any checks to such flow. Incredibly large quantities of precious soil can be washed away if such conditions exist, as is unhappily too often the case. The menace which soil erosion presents to the continuance of successful agriculture is an alarming one in many parts of India, calling urgently for attention and preventive action. The terracing of the land, the construction of bunds to check the flow of water, the practice of contour cultivation and the planting of appropriate types of vegetation are amongst the measures that have been suggested. It is obvious that the aim should be to check the flow of water at the earliest possible stage before it has acquired any appreciable momentum and corresponding large destructive power.

Water is the basis of 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 in which the fluid does not play an essential part. 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 though the quantity necessarily varies enormously with the species. The conservation and utilization 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 and is therefore

very sensitive to any failure or irregularity of the same. 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, in other words on and in the soil, and such techniques therefore serve a double purpose. It is evident, however, that in a country having only seasonal rainfall, an immense quantity of rain water must necessarily run off the ground. The collection and utilization of this 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 water of which now mostly runs to waste is a great national problem which must be considered and dealt with on national lines. Vast areas of land which at present are mere scrub jungles could be turned into fertile and prosperous country by courageous and well-planned action.

Closely connected with the conservation of water supplies is the problem of afforestation. The systematic planting of suitable trees in every possible or even in impossible areas, and the development of what one can call civilized forests, as distinguished from wild and untamed jungles, is one of the most urgent needs of India. Such plantations 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, and would provide the necessary supplies of cheap fuel, and thus render unnecessary the wasteful conversion of farmyard manure into a form of fuel.

The measures necessary to control the movement of water and conserve its supplies can also serve subsidiary purposes of value to the life of the countryside. By far the cheapest form of internal transport in a country is by boats and barges through canals and rivers. We hear much about programmes of rail and road construction, but far too little about the development of internal waterways in India. Then again, the harnessing of water supplies also makes possible the development of hydroelectric power. The availability of electric power would make a tremendous difference to the life of the countryside and enable the rural economy to be improved in various directions. In particular, it would enable underground water to be tapped to a greater extent than at present and thus help to overcome the difficulties arising from irregularity or inadequacy of other source of supply.

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 of maintaining animal and plant life. The investigation of the nature and properties of water is therefore of the highest scientific interest and is far from

being an exhausted field of research.

- Prof. C.V. Raman

About the Lesson:

Chandrasekhara Venkata Raman (1888-1970), popularly known as Prof. C.V. Raman was born in Southern India and devoted his life to the cause of science and research. He was awarded the Nobel Prize in Physics. The theory he expounded is called "The Raman Effect". He worked to popularize science by using an easy, charming and witty style which is free from scientific jargon. He is deeply rooted in the beauty of Nature, Indian art and ancient traditions.

The essay 'Water' is a genuine appeal for conservation of water for the welfare of India in particular as our agriculture is based on this natural resource. This essay presents water as the basis of life

GLOSSARY:

elixir (n)	- in Hindi Amrit, a liquid which is considered essential for immortality
draught (n)	- an amount of liquid drunk at one time without stopping
Libyan desert (n)	- a large desert in North-Eastern Africa
valley of Nile (n)	- the valley of the Nile is the vast area watered by river Nile in Eastern Africa
sea of billowing sand (n)	- large windy desert
teeming (adj.)	- full of, brimming with
the Mediterranean (n)	- a large body of water surrounded by Europe, Africa and Asia
silt (n)	- earthly material made of fine particles of soil or sand, deposited by water
Abyssinia(n)	- modern Ethiopia
potent (adj)	- powerful
trickling (u)	- flowing in small amount
crust (n)	- a hard outside coating/surface
soil erosion (n)	- washing or wearing away of the surface of land by water or wind
gullies and ravines(n)	- narrow deep channels formed by rainwater
ruts (n)	- narrow grooves or furrows
terracing (n)	- the act of levelling
bunds (n)	- dams

- artesian water (n) - water from deep wells
 scrub (n) - small trees or bushes

ACTIVITY 1: COMPREHENSION:

A. State whether the following statements are true or false. Write 'T' for true and 'F' for false:

1. Water has power to carry silt.
2. Water has played an important role in shaping the course of the earth's history.
3. Water is not the basis of life.
4. Conservation of water and afforestation are not connected with each other.
5. Soil erosion is harmful to successful agriculture.

B. Tick (✓) the correct alternative:

1. What is the true Elixir ?
 a. honey b. desi ghee c. medicine d. water
2. What is the cheapest form of internal transport?
 a. roadways b. railways c. waterways d. airways
3. Water in a landscape may be compared to the in a human face. (fill in the blank)
 a. head b. eyes c. nose d. mouth
4. Much of Indian agriculture depends on seasonal..... (fill in the blank)
 a. snowfall b. rainfall c. freefall d. windfall

C. Answer the following questions in about 20-30 words each:

1. How was Egypt made by the river Nile?
2. What made the wonderful difference between the Libyan Desert and the Valley of the Nile?
3. How does water add to the beauty of the countryside?
4. What role do water tanks play in South Indian agriculture?
5. Describe the formation of silt by river water.
6. What are the successive steps in the process of soil erosion?
7. What are the various measures suggested to check soil erosion?

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

1. Why does the writer compare water with elixir?
2. Why is water conservation necessary for our country?
3. Water is the basis of life. Elaborate with reference to human, animal and plant life..
4. What are the major uses of water for the development of modern age?

ACTIVITY 2: COMPOSITION:

1. Rajasthan has a vast stretch of desert. What are the major causes of soil erosion and how can it be checked? Based on the above clues, write an article for the Indian Express on Soil Conservation.
2. What is the role of CAZRI (Central Arid Zone Research Institute, Jodhpur) in checking the expanding desert in our state?
3. Atal Bihari Vajpai planned to connect rivers of India which C.V. Raman also mentions in this essay. How will the project benefit India?
4. Delta formation takes place in most of the rivers in India. How does it affect the agriculture productivity and life of human beings in those areas?
5. What are our daily activities in which we need water from dawn to dusk? How can we save water and how much water can be saved in a month in a family if we use it carefully? Make a chart and calculate.



Lesson- 2

A Room 10' x 8'

"This room might be 10' x 8' said Mrs Malik pointing to a square in the draft plan lying on the table before them. It was the third time that she had made this suggestion. It seemed it didn't register on either her husband or the architect engaged to design the house.

The Maliks were going to have a house of their own in Delhi. They had purchased a plot in the most fashionable colony of the town sometime ago. Now that they were posted back in Delhi, they thought, they might as well have the house built.

In her heart of hearts Mrs Malik also decided that after completion of the house, she would stay back in Delhi even if her husband was transferred to another station. She was sick of their postings. Every other year they were moved to a new place. Now that the children were grown-up, it was not desirable to shift them from school to school. Mrs Malik said, if he must, Mr Malik could go all alone. She would settle down permanently in Delhi with the children. She would have her mother-in-law for company. Mr Malik had no objection to it.

"This room might be 10' x 8' Mrs Malik repeated. Her husband was attending to a telephone call in the adjacent room.

"But this is a store." The architect explained to Mrs Malik.

"Yes, but I thought it could be my mother-in-law's room and after her it might be used as a storeroom."

The architect didn't seem to understand. He looked puzzled by Mrs Malik's observation.

"I mean..... my mother-in-law could use the room for the present..... As you know she is old and infirm..... She isn't going to be there for..... and after her it could be converted into a storeroom." Mrs Malik explained haltingly.

Mr Malik joined them. It seems while talking on the telephone he had also given thought to the suggestion. He too, was of the opinion that the store should be a little bigger. It is always better to have a commodious storeroom so that one can move about the trunks more freely. Then it is also more convenient to keep it tidy.

It was decided that the room adjacent to the kitchen should be 10' x 8'. The courtyard would be a little narrower but that didn't matter much.

All the rest had already been provided for and the plan was submitted for approval to the corporation. Mrs Malik took an untiring interest in the construction of

the house. She would be seen standing at the site with her umbrella throughout the day. She supervised every detail. At times she would give a hand to the masons and others. She was the first to arrive at the construction site and left after everyone had gone away. She ensured that there was no wastage of material and the labour did not idle about. Before long the house was completed. Mrs Malik insisted that she would have new furniture made for the house; she would not let the old furniture enter the new house, not a piece of it.

They were still in the midst of plans to shift when they learnt that the house had been acquired by the Government. Mrs Malik was furious. But the next moment when Mr Malik mentioned the rent assessed, she quietened down.

While supervising the construction of the house, she had cultivated love for her neighbours and made friends in the colony. She thought of various plans for doing up the house. Everything had to be forgotten.

Then they were transferred from Delhi. Mrs. Malik was happy. She would no more see her house, regret not being able to live in it and then thinking of the substantial rent, feel consoled. Transferred from one place to another, they had to wait for many more years for another term of posting in Delhi. In the meanwhile Mrs Malik's mother-in-law passed away. Their daughter had been married. In a way they were lucky that their house had been rented to the Government. Private tenants are such a headache. There is no end to their complaints and demands.

And then, they are more often than not irregular in the payment of rent. Mrs Malik's house having been requisitioned by the Government, the rent was credited to their bank account every month regularly.

Only their son remained to be married now. Mr Malik thought that they would rather be done with it before he retired.

Their son had been married, Mr Malik had retired from service, but their house had not yet been released by the Government. Mr and Mrs Malik lived with their son and daughter-in-law in a rented house.

Mr Malik was still fighting with the Government for the release of the house when his end came. He passed away without being able to live in his house even for a day.

Now within three months the house was derequisitioned.

Mrs. Malik's daughter-in-law was keener than Mrs. Malik to shift to her own

house. The moment they were restored possession of the house, she had it painted and polished and started shifting. The furniture dealer had been ordered to supply a number of pieces which he did.

They had to shift on Monday morning but as they woke up, they found that it was raining. The downpour was rather heavy. They waited and waited. Then it was time for Mrs. Malik's son to go to the office. It was decided that they would shift in the evening.

It continued to rain throughout the day. It was raining as heavily as ever in the evening also. Monday being an auspicious day, Mrs Malik wanted to shift if they could.

Out of consideration for his mother the son decided to shift even though it continued to rain heavily. They sent for a taxi in addition to their own car and made a formal move. The rest of the luggage could be shifted later.

It was raining incessantly. Sitting in the back seat of the car, Mrs Malik was lost in memories.

What pains she had taken while the house was under construction! The days when she missed her meals! The days she stood in the scorching heat of the sun supervising the work in progress. The days she was drenched in rain! The architect had prepared a sketch of the house in colour, the way it would look when completed. It had the figure of the lady of the house standing on the verandah with her back towards the marble pillar. Elegant and graceful. An image of contentment. Clad in a maroon saree. Mrs Malik felt that the architect had painted her. But she never wore maroon-coloured sarees. The figure in the sketch, however, was as tall as Mrs Malik. Reclining against the pillar she stood the way Mrs. Malik used to stand. Mrs Malik saw the figure in the sketch and would go and stand before the dressing-table many a time. She thought that she must show that sketch to her daughter-in-law sometime.

Her daughter-in-law was sitting on the front seat with her husband. Moving the rear-view glass of the car towards her, she started repainting her lips. Where was the need to paint the lips when they were going to their own house? At the most they would eat and then go to sleep. Strange are the ways of modern girls! And how the girl talked! She was jabbering incessantly. Why must she talk with her own husband in English?

Mrs. Malik had not picked up English. She had failed in this only. She had accomplished everything else in life. She learnt ball-room dancing.

Suddenly it occurred to Mrs Malik that may be the figure painted by the architect was that of her daughter-in-law. How could that be? She was nowhere on the scene when the plan of the house was prepared. But then, she was wearing a maroon-coloured saree that the figure in the sketch had. Yes, it was maroon colour. Mrs Malik never liked maroon colour. It was too loud for her taste. It was girls like her daughter-in-law who were fond of maroon colour.

"She can wear maroon, surely", said Mrs Malik to herself, "I wish she could also work as hard as I did. I had every brick of the house laid before my eyes. In sun and rain. I stood on the site supervising the construction from early in the morning till late in the night. Many a time I helped the masons with mortar and bricks. Many times I hauled the rubber pipe and sprayed water on the plastered wall".

Then they reached the house. His son drove the car straight to the porch and her daughter-in-law jumped out of it and there she stood reclining against the marble pillar on the verandah. Exactly the way the architect had painted the figure in the sketch. Mrs Malik felt a wrench in her heart. May be the architect had mocked at her.

Standing on the verandah, close to the pillar, trying to cover her elaborate hairdo with the maroon-coloured saree, her daughter-in-law was giving instructions to the servants about the luggage in the taxi following the car.

The luggage had been removed from the taxi. The taxi driver drove away after having been paid. Mrs Malik was still sitting on the back seat of their car. She had a strange sinking sensation.

Then her son and daughter-in-law entered the house. They put on the lights one by one. Every room was lit up. Mrs Malik looked on wide-eyed, still sitting in the back seat of her car. In the excitement nobody seemed to have remembered to open the door for her the way it was done.

Suddenly her son thought of his mother. He ran to the porch and opened the door of the car.

"A drive in the evening always makes me go to sleep," the mother spoke in a whisper. Her daughter-in-law had also come out. Everyone was laughing. Mrs Malik's daughter-in-law was standing against the marble pillar on the verandah again. She was trying to cover her hairdo with her maroon-coloured saree.

"I am not going to eat. I have no appetite," said Mrs Malik, "I would like to sleep." The servants had laid dinner on the table.

"Then you better retire to your room," said the daughter-in-law pointing to room

10 x '8 and her son conducted Mrs Malik to it, holding her hand. She was feeling terribly drowsy.

Mrs Malik shook her head again. But what was wrong with it? Her husband had already gone. She would follow him. One day she must do it.

"I thought it could be my mother-in-law's room and after her it might be converted into a store." These words re-echoed in Mrs Malik's ears.

And then she heard her daughter-in-law comment, "The house is otherwise very well planned. It lacks only a storeroom. I would like to have a big enough store."

Mrs Malik heard it and she felt as if she was sinking deep and deep into a bottomless well.

-K.S. Duggal

About the Lesson:

K.S. Duggal is a renowned Indian writer who writes in English and Punjabi with equal ease. He is versatile and prolific. As an author his output is immense and valuable. He has penned more than 500 short stories, 10 novels, 50 short plays, 7 plays besides several works of literary criticism and two volumes of verse and his autobiography. He is a recipient of several prestigious awards and has also been decorated with Padma Bhushan.

This lesson is based on the theme of generation gap which is emerging as a serious threat to our social fabric. The story highlights how complacency, possessiveness, lack of proper understanding and mutual love and care can widen this gap. The writer voices his grave concern over the growing tendency of ill-treating one's own parents and grandparents by the 'modern fashionable' society. It is a thought-provoking story written in a satirical vein.

GLOSSARY:

draft(n)	- an outline plan or an initial version of a letter, book, speech or drawing of something
register(v)	- to express or show feelings about something, make an impression on a person's mind
engage(v)	- hire someone or his services
adjacent(adj)	- situated near or next to each other
infirm(adj.)	- physically weak through old age
commodious (adj.)	- spacious or roomy, very large

to quieten down (v)	- to calm down or become less noisy
cultivate (v)	- behave politely and decently
requisitioned(v)	- demanded the use of
incessantly (adv)	- continually, ceaselessly
drenched (adj)	- thoroughly wet
contentment(n)	- satisfaction
jabbering(v)	- talk enthusiastically and quickly
accomplished (v & adj)	- achieved, clever or skilled
ball room dancing(n)	- dancing in a very big hall in pairs
haul(v)	- to carry something heavy from one spot to another with great effort
feeling a wrench in heart(ph)	- feeling excessively sad
appetite(n)	- a natural craving for food
drowsy(adj)	- sleepy
echo(v)	- resound

ACTIVITY-1 : COMPREHENSION :

A. State whether the following statements are True or False: Write 'T' for true and 'F' for false.

1. The Maliks had a plot in a very fashionable locality of Delhi.
2. Mr. Malik was frequently transferred during his service tenure.
3. Mrs. Malik was the only family member who actively supervised the construction work of their house.
4. The Maliks did not want to rent out their new house to the Government at first.
5. Mrs. Malik cared a lot for her old mother-in-law.
6. There was a good understanding between Mrs Malik and her daughter-in-law.
7. Mrs Malik's daughter-in-law was a modern, fashionable girl.

B. Answer the following questions in about 25-30 words each:

1. Who were engaged in the discussion of the draft plan of the new house?
2. What did Mrs. Malik seem to insist upon?
3. What were Mr. Malik's views regarding a store room?
4. Why did Mrs Malik decide to settle down in Delhi permanently?
5. What was the attitude of Mrs. Malik towards her mother-in-law?
6. What were Mrs Malik's plans regarding the furniture for the new house?
7. "Everything had to be forgotten" What does the word "everything" here refer to?
8. What reasons does Mrs Malik have to be happy and consoled on being transferred from Delhi after the acquisition of their new house by the Government?

9. Who suggested the room size 10'x8' and to whom?
10. Why was the architect perplexed?
11. In what manner was Mrs Malik's daughter-in-law similar to the figure in the sketch?
12. Why could the Maliks not shift to their new house on Monday morning? When did they do so and why?
13. What did Mrs. Malik not like about her daughter-in-law?

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

1. What memories of the construction period of the house came crowding to Mrs Malik's mind while sitting in the back seat of the car?
2. Explain how Mrs Malik took keen interest in getting her house built and furnished.
3. Why do the Maliks consider the Government as a better tenant than the private ones?
4. What changes had come about in the Malik family by the time Mr. Malik retired?
5. What important details were highlighted in the sketch map of the house?
6. Why did Mrs. Malik think of showing that sketch to her daughter-in-law sometime in future?
7. What did Mrs Malik think about the figure of the lady in the draft plan of the house?
8. How does Mrs Malik view her daughter-in-law?
9. What does the end of 'A Room 10'x8' suggest to you?
10. Give an assessment of Mrs. Malik as a person and a mother-in-law.
11. Why could not Mr. and Mrs. Malik move into their new house during Mr. Malik's life time?

ACTIVITY - 2: VOCABULARY:

(a) Make verbs from the following words and use them in sentences of your own:

approval, wastage, complaints, payment, possession, desirable, posting, objections, excitement, observation, suggestion

(b) The following phrasal verbs have figured in the lesson: use these to frame new sentences:

stay back, grow-up, settle down, move about, pick up, drive away, done with, do-up, send for, pass away, look in, lie down, look on

(c) Use the following expressions in your own sentences:

heart of hearts, give thought to, give a hand, before long, make friends with, take pains, felt a wrench, occur to, make a move, too loud for one's taste, to be sick of

ACTIVITY-3-SPEECH ACTIVITY:

Organise a speech contest in your school on 'Parents and Teachers deserve to be treated with great Respect'.

ACTIVITY-4-COMPOSITION:

1. Draft an invitation to celebrate the 100th Birth Anniversary of your grandmother.
2. Draft an invitation for the stepping in ceremony of your new house.
3. Write a letter to the Municipal Commissioner of your city complaining about choked drains and piles of garbage in your locality posing threat to public health.



Lesson-3

Third Thoughts

This story was told to me by a friend.

It is my destiny (said he) to buy in the dearest markets and to sell- if I succeed in selling at all - in the cheapest. Usually, indeed, having tired of a picture or decorative article, I have positively to give it away; almost to make its acceptance by another a personal favour to me. But the other day was marked by an exception to this rule so striking that I have been wondering if perhaps the luck has not changed and I am, after all, destined to be that most enviable thing, a successful dealer.

It happened thus. In drifting about the old curiosity shops of a cathedral city I came upon a portfolio of water-colour drawings, among which was one that to my eye would have been a possible Turner, even if an earlier owner had not shared that opinion or hope and set the magic name with all its initials (so often placed in the wrong order) beneath it.

"How much is this?" I asked scornfully.

"Well," said the dealer, "if it were a genuine Turner it would be worth anything. But let's say ten shillings. You can have it for that; but I don't mind if you don't because I'm going to London next week and should take it with me to get an opinion."

I pondered.

"Mind you, I don't guarantee it." He added.

I gave him the ten shillings.

By what incredible means I found a purchaser for the drawing at fifty pounds there is no need to tell, for the point of this narrative resides not in bargaining with collectors, but in bargaining with my own soul. The astonishing fact remains that I achieved a profit of forty-nine pounds ten and was duly elated. I then began to think.

The dealer (so my thoughts ran) in that little street by the cathedral west door, he ought to participate in this. He behaved very well to me and I ought to behave well to him. It would be only fair to give him half.

Thereupon I sat down and wrote a little note saying that the potential Turner drawing, which no doubt he recollected, had turned out to be authentic, and I had great pleasure in enclosing him half of the proceeds, as I considered that the only just

and decent course.

Having no stamps and the hour being late I did not post this, and went to bed.

At about 3.30 a.m. I woke widely up and, according to custom, began to review my life's errors, which are in no danger of ever suffering from loneliness. From these I reached, by way of mitigation, my recent successful piece of chaffering, and put the letter to the dealer under both examination and cross-examination. Why (so my thoughts ran) give him half? Why be Quixotic? This is no world for Quixotry. It was my eye that detected the probability of the drawing, not his. He had indeed failed; did not know his own business. Why put a premium on ineptitude? No, a present of, say, ten pounds at the most would more than adequately meet the case.

Sleep still refusing to oblige me, I took a book of short stories and read one. Then I closed my eyes again, and again began to think about the dealer. Why (so my thoughts ran) send him ten pounds? It will only give him a wrong idea of his customers, none other of whom would be so fair, so sporting, as I. He will expect similar letters every day and be disappointed, and then he will become embittered and go down the vale of tears a miserable creature. He looked a nice old man too; a pity nay a crime, to injure such a nature, No, ten pounds is absurd. Five would be plenty. Ten would put him above himself.

While I was dressing the next morning I thought about the dealer again. Why should I (so my thoughts ran) directly I had for the first time in my life brought off a financial coup, spoil it by giving a large part of the profit away? Was not that flying in the face of the Goddess of Business, whoever she may be? Was it not asking her to disregard me-only a day or so after we had at last got on terms. There is no fury like a woman scorned; it would probably be the end of me. City magnates are successful probably just because they don't do these foolish impulsive things. Impulse is the negation of magnetism. If I am to make any kind of figure in this new role of fine-art-speculator (so my thoughts continued) I must control my feelings. No, five pounds is absurd. A douceur of one pound will meet the case. It will be nothing to me-or, at any rate, nothing serious-but a gift of quail and manna from a clear sky to the dealer, without, however, doing him any harm. A pound will be ample, accompanied by a brief note.

The note was to the effect that I had sold the drawing at a profit which enabled me to make him a present, because it was an old, and perhaps odd, belief of mine that one should do this kind of thing; good luck should be shared.

I had the envelope in my pocket, containing the note and the cheque when I reached the club for lunch; and that afternoon I played bridge so disastrously that I was glad I had not posted it.

After all (so my thoughts ran, as I destroyed the envelope and contents) such bargains are all part of the game. Buying and selling are a perfectly straight forward matter between dealer and customer. The dealer asks as much as he thinks he can extort and the customer, having paid it, is under no obligation whatever to the dealer. The incident is closed.

-E.V. Lucas

About the Lesson:

E.V. Lucas was born at Eltham in 1868 and studied at University College, London. He was a journalist and an essayist who also wrote novels, travelogues and children's books. He is better known as an essayist than as a journalist.

The essay 'Third Thoughts' has been taken from a collection called 'The Phantom Journal and Other Essays and Diversions' brought out in the year 1919. The title 'Third Thoughts' is a humorous coinage inspired by the idiom second thoughts which means an opinion or resolution reached after reconsideration. The narrative is a satire on human weakness for money and exposes how where money is involved man's noble sentiments and morally admirable ideals soon fade away. Man is basically selfish and materialistic and for the sake of money he can consider, reconsider and even change his noble and ideal thoughts in his every day social behavior. The essay also gives us a deep insight into the business psychology and philosophy of the world of Trade and Commerce where "Impulse is negation of Magnetism" and "buying and selling are a perfectly straight forward matter between dealer and customer. The dealer asks as much as he thinks he can extort and the customer having paid it, is under no obligation, whatever to the dealer." The narrative is a perfect blend of fancy, humour and satire.

GLOSSARY:

striking(adj)	-	impressive, attracting attention; arousing great interest
destined(adj)	-	fated; lucky enough; preordained
enviable(adj)	-	likely to excite envy; a source of jealousy
drifting(v)	-	walking casually (with no definite aim)
curiosity shops(np)	-	shops selling rare and interesting articles
cathedral(n)	-	large and important church which has a bishop as incharge of it
came upon(v)	-	happened to see unexpectedly or by chance
scornfully(adv)	-	treating with disdain, contemptuously

portfolio(n)	- a folder for keeping drawings, documents, etc.
turner(n)	- (1775-1851) a great English landscape painter
pondered(v)	- thought; considered; contemplated
incredible(adj)	- amazing, that cannot be believed
collectors(n)	- here, those who collect curious and rare objects
astonishing(adj)	- amazing; surprising
elated(adj)	- felt delighted or proud
potential(adj)	- having strong possibility
proceeds(n)	- profits from sale etc
mitigation(n)	- relaxing the stress; comforting himself
chaffering(n)	- bargain; here, the drawing which earned him a profit
Quixotry(n)	- (here) generosity, idealistic thinking
ineptitude(n)	- illogical act or behavior
embittered(adj)	- disturbed with bitter feelings
a financial coup(n)	- a big profit as if earned in a victory against fate.
fly in the face of (idiom)	- to insult or humiliate
magnate(n)	- term for a wealthy person or successful businessman
impulsive(adj)	- emotional; sentimental
fine art speculator(n)	- one who has a thorough knowledge about fine arts and can point out their good and bad aspects; an appreciator of art
douceur(n)	- (French) a present given as a token of goodwill
a gift of quail and manna from a clear sky (idiom)	- quail is a small bird belonging to the family of partridge; manna is the heavenly food like 'amrit'; the phrase here means, an unexpected gift or reward
disastrously(adv)	- terribly; here, getting lost in the event and forgetting everything
extort(v)	- take out (money etc.) cunningly or obtain by coercion

ACTIVITY 1 : COMPREHENSION:

A. State whether the following statements are True or False. Write 'T' for true and 'F' for false.

- (1) The narrator had always been lucky in buying and selling pictures and decorative articles at desired price.
- (2) The dealer was ready to guarantee that it was a genuine drawing by Turner.
- (3) The narrator sold the painting on profit.
- (4) The story teller never thought of sharing his profit with the dealer.

- (5) According to the author big business magnates are successful because they are not sentimental.
- (6) 'Third Thoughts' is a psychological drama of bargaining with the narrator's own soul.

(B) Answer the following questions in about 25-30 words each:

- (1) Who tells the story to the author?
- (2) When does the narrator give away his artistic articles?
- (3) Did the narrator go to the market with the intention of buying the painting? How did he happen to buy it?
- (4) What price did the narrator get from the buyer for the drawing?
- (5) Why did the dealer sell the drawing so cheaply to the narrator?
- (6) Why did the narrator feel so delighted and proud after selling the painting?
- (7) Why does the narrator think that the dealer should get a part of the profit he had earned?
- (8) In his mood of elation what did the narrator write in the first note to the dealer?
- (9) Which habit of the story teller leads him to examine and re-examine his idea of sending a part of the profit to the dealer?
- (10) What did the narrator do when sleep did not come to him?
- (11) Why does the narrator term the bargaining as a straight forward matter between dealer and customer?

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

- (1) Justify the title 'Third Thoughts'.
- (2) Mention the reasons given by the narrator for changing his resolution with each reconsideration.
- (3) 'the point of the narrative resides not in bargaining with the collectors, but in bargaining with my own soul'. How far does the statement embody the true spirit of 'Third Thoughts'?
- (4) Why are city magnates successful according to the narrator?
- (5) How did the intended note to the dealer read and did it ever reach him?
- (6) 'there is no fury like a woman scorned.' Who is the 'woman' referred to here and why does the narrator fear her fury?

ACTIVITY - 2: VOCABULARY:

1. (a) **Convert the following nouns into verbs and use them in sentences of your own:**

Ex. - guarantor → guarantee

collector, purchaser, drawing, narrative, pleasure, thought, mitigation, speculator, effect, belief, obligation, proceeds, dealer

(b) Convert the following nouns into adjectives and use them in sentences of your own:

Ex. - favour → favourable

picture, acceptance, exception, luck, hope, magic, worth, sleep, loneliness, pity, nature, profit, fury, obligation

2. (a) Use each of these expressions in sentences of your own:

come upon, turn out to be, meet the case, to be worth anything, give away, go down the vale of tears, put a premium, get on terms, put under examination and cross-examination, put one above oneself

(b) Give synonyms for the following words:

destiny, article, acceptance, favour, owner, scornfully, opinion, recollect, custom, loneliness, defect, present, disregard, absurd, coup, control, profit, contents, bargains, incident

(c) Give antonyms for the following words:

dearest, selling, positive, dealer, personal, possible, wrong, genuine, found, fair, pleasure, decent, probability, refuse, similar, plenty, harm, brief, glad

ACTIVITY 3 : SPEECH ACTIVITY :

As cultural secretary of your school prepare a speech to be delivered for the welcome of the guests at the inaugural function of the cultural festival of your school.

ACTIVITY 4 : COMPOSITION :

- (1) Prepare a report to be published in the Tribune on the Distt. Athletics Tournament held in your school.
- (2) Write an application with bio-data, addressed to the Manager Personnel, HDFC Bank, Udaipur for the post of a cashier.
- (3) Write an article to be published in The Amrit Bazar Patrika on Demonetization and its impact.

Lesson-4

Lost Spring

Sometimes I find a rupee in the garbage'.

"Why do you do this?" I ask Saheb whom I encounter every morning scrounging for gold in the garbage dumps of my neighbourhood. Saheb left his home long ago. Set amidst the green fields of Dhaka, his home is not even a distant memory. There were many storms that swept away their fields and homes, his mother tells him. That's why they left, looking for gold in the big city where he now lives.

"I have nothing else to do," he mutters, looking away.

"Go to school," I say glibly, realising immediately how hollow the advice must sound.

"There is no school in my neighbourhood, when they build one, I will go,"

"If I start a school, will you come?" I ask, half-joking.

"Yes," he says, smiling broadly.

A few days later I see him running up to me. "Is your school ready?"

"It takes longer to build a school," I say, embarrassed at having made a promise that was not meant. But promises like mine abound in every corner of his bleak world.

After months of knowing him, I ask him his name. "Saheb-e-Alam," he announces, He does not know what it means. If he knew its meaning - lord of the universe - he would have a hard time believing it. Unaware of what his name represents, he roams the streets with his friends, an army of barefoot boys who appear like the morning birds and disappear at noon. Over the months, I have come to recognise each of them.

"Why aren't you wearing chappals?" I ask one.

"My mother did not bring them down from the shelf," he answers simply.

"Even if she did he will throw them off," adds another who is wearing shoes that do not match. When I comment on it, he shuffles his feet and says nothing. "I want shoes," says a third boy who has never owned a pair all his life. Travelling across the country I have seen children walking barefoot, in cities, on village roads. It is not lack of money but a tradition to stay barefoot, is one explanation. I wonder if this is only an excuse to explain away a perpetual state of poverty.

I remember a story a man from Udipi once told me. As a young boy he would go

to school past an old temple, where his father was a priest. He would stop briefly at the temple and pray for a pair of shoes. Thirty years later I visited his town and the temple, which was now drowned in an air of desolation. In the backyard, where lived the new priest, there were red and white plastic chairs. A young boy dressed in a grey uniform, wearing socks and shoes, arrived panting and threw his school bag on a folding bed. Looking at the boy, I remembered the prayer another boy had made to the goddess when he had finally got a pair of shoes, "Let me never lose them." The goddess had granted his prayer. Young boys like the son of the priest now wore shoes. But many others like the ragpickers in my neighbourhood remain shoeless.

My acquaintance with the barefoot rag pickers leads me to Seemapuri, a place on the periphery of Delhi yet miles away from it, metaphorically. Those who live here are squatters who came from Bangladesh back in 1971. Saheb's family is among them. Seemapuri was then a wilderness. It still is, but it is no longer empty. In structures of mud, with roofs of tin and tarpaulin, devoid of sewage, drainage or running water, live 10,000 rag pickers. They have lived here for more than thirty years without an identity, without permits but with ration cards that get their names on voters' lists and enable them to buy grain. Food is more important for survival than an identity. "If at the end of the day we can feed our families and go to bed without an aching stomach, we would rather live here than in the fields that gave us no grain," say a group of women in tattered saris when I ask them why they left their beautiful land of green fields and rivers. Wherever they find food, they pitch their tents that become transit homes. Children grow up in them, becoming partners in survival. And survival in Seemapuri means rag-picking. Through the years, it has acquired the proportions of a fine art. Garbage to them is gold. It is their daily bread, a roof over their heads, even if it is a leaking roof. But for a child it is even more.

"I sometimes find a rupee, even a ten-rupee note," Saheb says, his eyes lighting up. When you can find a silver coin in a heap of garbage, you don't stop scrounging, for there is hope of finding more. It seems that for children, garbage has a meaning different from what it means to their parents. For the children it is wrapped in wonder, for the elders it is a means of survival.

One winter morning I see Saheb standing by the fenced gate of the neighbourhood club, watching two young men dressed in white, playing tennis. "I like the game," he hums; content to watch it standing behind the fence. "I go inside when no one is around," he admits "The gatekeeper lets me use the swing."

Saheb too is wearing tennis shoes that look strange over his discoloured shirt and shorts, "Someone gave them to me," he says in the manner of an explanation. The fact that they are discarded shoes of some rich boy, who perhaps refused to wear them because of a hole in one of them, does not bother him. For one who has walked

barefoot, even shoes with a hole is a dream come true. But the game he is watching so intently is out of his reach.

This morning, Saheb is on his way to the milk booth. In his hand is a steel canister, "I now work in a tea stall down the road," he says, pointing in the distance, "I am paid 800 rupees and all my meals". Does he like the job? I ask. His face, I see, has lost the carefree look. The steel canister seems heavier than the plastic bag he would carry so lightly over his shoulder. The bag was his. The canister belongs to the man who owns the tea shop, Saheb is no longer his own master.

"I want to drive a car."

Mukesh insists on being his own master, "I will be a motor mechanic," he announces.

"Do you know anything about cars?" I ask.

"I will learn to drive a car," he answers, looking straight into my eyes. His dream looms like a mirage amidst the dust of streets that fill his town Firozabad, famous for its bangles. Every other family in Firozabad is engaged in making bangles. It is the centre of India's glass-blowing industry where families have spent generations working around furnaces, welding glass, making bangles for all the women in the land it seems.

Mukesh's family is among them. None of them knows that it is illegal for children like him to work in the glass furnaces with high temperatures, in dingy cells without air and light; that the law, if enforced, could get him and all those 20,000 children out of the hot furnaces where they slog their daylight hours, often losing the brightness of their eyes. Mukesh's eyes beam as he volunteers to take me home, which he proudly says is being rebuilt. We walk down stinking lanes choked with garbage, past homes that remain hovels with crumbling walls, wobbly doors, no windows, crowded with families of humans and animals coexisting in a primeval state. He stops at the door of one such house, bangs a wobbly iron door with his foot, and pushes it open. We enter a half-built shack. In one part of it, thatched with dead grass, is a firewood stove over which sits a large vessel of sizzling spinach leaves. On the ground, in large aluminum platters, are more chopped vegetables. A frail young woman is cooking the evening meal for the whole family. Through eyes filled with smoke she smiles. She is the wife of Mukesh's elder brother. Not much older in years, she has begun to command respect as the bahu, the daughter-in-law of the house, already in charge of three men - her husband, Mukesh and their father. When the older man enters, she gently withdraws behind the broken wall and brings her veil closer to her face. As custom demands, daughters-in-law must veil their faces before male elders. In this case the elder is an impoverished bangle maker. Despite long years of hard labour, first as a tailor, then a bangle maker, he has failed to renovate a house, send his two sons to

school. All he has managed to do is teach them what he knows - the art of making bangles.

"It is his karam, his destiny," says Mukesh's grandmother, who has watched her own husband go blind with the dust from polishing the glass of bangles, "Can a god-given lineage ever be broken?" she implies. Born in the caste of bangle makers, they have seen nothing but bangles - in the house, in the yard. In every other house, every other yard, every street in Firozabad. Spirals of bangles - sunny gold, paddy green, royal blue, pink, purple, every colour born out of the seven colours of the rainbow - lie in mounds in unkempt yards, are piled on four-wheeled handcarts, pushed by young men along the narrow lanes of the shanty town. And in dark hutments, next to lines of flames of flickering oil lamps, sit boys and girls with their fathers and mothers, welding pieces of coloured glass into circles of bangles. Their eyes are more adjusted to the dark than to the light outside. This is why they often end up losing their eyesight before they become adults.

Savita, a young girl in a drab pink dress, sits alongside an elderly woman, soldering pieces of glass. As her hands move mechanically like the tongs of a machine, I wonder if she knows the sanctity of the bangles she helps make. It symbolizes an Indian woman's suhaag, auspiciousness in marriage. It will dawn on her suddenly one day when her head is draped with a red veil, her hands dyed red with henna, and red bangles rolled onto her wrists. She will then become a bride, like the old woman beside her who became one many years ago she still has bangles on her wrist, but no light in her eyes, "Ek waqt ser bhar khana bhi nahin khaya," she says, in a voice drained of joy, She has not enjoyed even one full meal in her entire lifetime-that's what she has reaped! Her husband, an old man with a flowing beard, says, "I know nothing except bangles. All I have done is make a house for the family to live in."

Hearing him, one wonders if he has achieved what many have failed in their lifetime. He has a roof over his head!

The cry of not having money to do anything except carry on the business of making bangles, not even enough to eat, rings in every home. The young men echo the lament of their elders. Little has moved with time, it seems, in Firozabad. Years of mind-numbing toil have killed all initiative and the ability to dream.

"Why not organise yourselves into a cooperative?" I ask a group of young men who have fallen into the vicious circle of middlemen who trapped their fathers and forefathers, "Even if we get organized, we are the ones who will be hauled up by the police, beaten and dragged to jail for doing something illegal," they say. There is no

leader among them, no one who could help them see things differently. Their fathers are as tired as they are. They talk endlessly in a spiral that moves from poverty to apathy to greed and to injustice.

Listening to them, I see two distinct worlds - one of the family, caught in a web of poverty, burdened by the stigma of caste in which they are born; the other a vicious circle of the sahu-kars, the middlemen, the policemen, the keepers of law, the bureaucrats and the politicians. Together they have imposed the baggage on the child that he cannot put down. Before he is aware, he accepts it as naturally as his father. To do anything else would mean to dare. And daring is not part of his growing up. When I sense a flash of it in Mukesh I am cheered. "I want to be a motor mechanic," he repeats. He will go to a garage and learn. But the garage is a long way from his home. "I will walk," he insists. "Do you also dream of flying a plane?" He is suddenly silent. "No", he says, staring at the ground. In his small murmur there is an embarrassment that has not yet turned into regret. He is content to dream of cars that he sees hurtling down the streets of his town. Few airplanes fly over Firozabad.

- Anees Jung

About the Lesson:

Anees Jung (1964) is a renowned Indian scholar and poet. She has worked as journalist and editor for major newspapers in India and abroad. She is noted especially for her lively and vivid descriptions.

In 'Lost Spring' Anees Jung depicts miserable and deplorable conditions of the families that lead a life of deprivation in the vicious circle of exploitation due to poverty and lack of education. She focuses on the children who are doing menial and hazardous tasks to supplement the income of their families. Most of them succumb to various diseases before attaining their youth.

GLOSSARY:

encounter (v)	-	meet or come across
scrounging (v)	-	getting something from somebody by begging/cadging
glibly (Adv)	-	talking insincerely or thoughtlessly
embarrassed (adj)	-	ashamed
perpetual (adj)	-	continuous, ever lasting

desolation (n)	-	loneliness, emptiness or destruction
looms(v)	-	appears unclear
mirage (n)	-	ilusion
renovate (v)	-	repair and improve (an old building)
lineage (n)	-	series of family ancestry
unkempt (adj)	-	not neat or tidy, dishevelled
shanty town (n)	-	an area in or near a town where poor people live in small houses of wood
sanctity (n)	-	the state of being holy
dawn on (phr.v.)	-	realize, become evident

ACTIVITY 1: COMPREHENSION

A. Say whether the following statements are True or False. Write 'T' for True and 'F' for false:

1. Saheb came from his home in Dhaka long ago and lived in Seemapuri with his parents.
2. Their homes and fields in Bangladesh were destroyed by storms.
3. Saheb follows the writer's advice to go to school.
4. The rag pickers of Seemapuri live in mud houses.
5. Seemapuri slums have proper sewage, drainage and water supply facilities.
6. Mukesh belongs to a family of bangle makers in Firozabad.
7. Mukesh wants to become a motor mechanic.
8. Workers in the glass industry face many health hazards.
9. Saheb-e-Alam (Saheb) does not seem to be happy working at the tea-stall.
10. Most bangle makers lose their eye-sight before becoming adults.

B. Answer the following questions in about 20-30 words each:

1. Why did Saheb's family settle at Seemapuri?
2. Why does Anees Jung's promise to open school seem hollow?
3. Why does the author describe Seemapuri as miles away from Delhi?
4. What does the author mean by the expression "Garbage to them is gold?"
5. What does the expression "sometimes I find a rupee in the garbage mean?"
6. Why is Saheb not happy working at the tea stall?
7. What is Mukesh's ambition? Can it be realized?
8. "Can a god-given lineage ever be broken?" Why does Mukesh's grandmother say so?

9. Describe the hazards of working in the glass bangle industries.
10. "She still has bangles on her wrist, but no light in her eyes", what does Anees Jung imply by this statement?
11. What happens when the bangle makers in Firozabad try to get organised for their rights?

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

1. Describe the living conditions of Seemapuri slums.
2. Mention the circumstances which force the bangle makers to live a life of primeval state in Firozabad.
3. Describe the two types of worlds mentioned by Anees Jung in the 'Lost Spring'.
4. Discuss how child labour is a potential threat to life on the basis of your reading of the lesson the 'Lost Spring'.

ACTIVITY 2 : VOCABULARY (LITERARY TERMS).

Which of the given figures of speech have been used in each of the following lines?

1. Seemapuri, a place on the periphery of Delhi yet miles away from it.
2. Garbage to them is gold.
3. As her hands move mechanically like the tongs of a machine.
4. She still has bangles on her wrist, but no light in her eyes.
5. Web of poverty.

ACTIVITY 3: SPEECH ACTIVITY:

Under the supervision of your teacher conduct a discussion in your class on each of the following topics on human rights day :

- (i) Child labour
- (ii) Compulsory Elementary Education for Children.

ACTIVITY 4: COMPOSITION:

1. As a reporter from The Hindustan Times prepare a report for your news paper on inadequate civic amenities in the slum areas of Jodhpur.

Lesson-5

Indians' Gifts to the World

I - How Yoga Heals

It has become common knowledge that yoga is good for you. Currently yoga is being used as a therapy for cancer, infertility, lung disease, multiple sclerosis, Parkinson's disease, insomnia, high blood pressure, and joint pain. Yet there is very little awareness and understanding on exactly how yoga heals, even in the yoga and medical communities. The key is to understand the relationship between stress, yoga, and disease.

Medical research estimates that as much as 90 percent of illness and disease is stress related. A few of the many diseases and conditions that have been linked to an overactive stress response include: cardio-vascular disease, depression, anxiety, some types of diabetes mellitus etc.

What we feel as stress, is the product of the sympathetic nervous system or the "fight or flight" response: an almost instantaneous surge in heart rate, cardiac output, blood pressure, sweating, shallow breathing, and metabolism, combined with a tensing of muscles. Internally, the "fight or flight" response shuts down digestion and elimination and reduces blood flow to the internal organs. For short term, this stress reaction is a good thing. The "fight or flight" response prepares us to respond to any environmental threat by fighting against it or fleeing from it. But long term, continuous exposure to stress is harmful, placing excess wear and tear on the body's systems and severely limiting the body's natural maintenance and healing abilities.

Chronic stress can lead to continuously high levels of cortisol. This hormone at normal levels helps to maintain an active, healthy body (including regulation of metabolism and blood pressure). But excessive amounts of cortisol can suppress the immune system and cause sleep disturbances, and loss of appetite. High levels of cortisol can also increase your heart rate, blood pressure and your cholesterol and triglyceride levels (risk factors for both heart attacks and strokes). The byproducts of cortisol act as sedatives, which can lead to changes in mood, especially to feelings of depression.

Fortunately, the body has a natural counterbalance to the "fight or flight" response, called the parasympathetic nervous system or the "relaxation response." The parasympathetic nervous system becomes activated when the threat or stressor has passed or ended, but it can also be consciously activated by deepening the breath and by relaxing the skeletal muscles.

When activated, the parasympathetic nervous system lowers blood pressure, heart rate and respiration (the pace of the breath). Digestion and elimination are allowed to be stimulated, and blood is free to travel to the digestive, reproductive, glandular, and immune systems - systems necessary for the promotion of long-term health. The "relaxation response" is also known as the "rest and renew stage" - when the body has the time and resources to heal the body and to respond to illness. Obviously, by increasing the frequency, time and depth of the "relaxation response" we not only allow our body to recover from illness and disease, but we also practise preventive medicine by allowing the body to perform all of its essential maintenance tasks.

Yoga's emphasis on long, deep breathing and conscious relaxation activates the parasympathetic nervous system and promotes its "rest and renew" functions. In fact, a recent study has shown yoga to decrease the level of the stress hormone cortisol in the blood. The meditative practices of yoga help to reduce the responsiveness of the mind to stressors and to lessen the intensity of the "fight or flight" response. Yoga also teaches us to see potential stressors as challenges rather than threats, enabling one to avoid the stress response entirely.

Not only does yoga's ability to activate the parasympathetic nervous system reduce stress and allow the body to heal itself, but the practice of yoga also improves the body's inherent healing abilities.

The inverting, twisting and compressing that occur in yoga postures enhance the circulation of blood and body fluids. This increase in circulation not only improves the body's ability to deliver the materials needed to allow healing to take place, but also activates the lymphatic system to maintain normal functioning of the immune system and inflammation response. Yoga postures also improve muscle strength, flexibility and range of motion, all very important for the healing and prevention of musculoskeletal disease such as arthritis and osteoporosis.

Yoga's emphasis on deep breathing combined with backbends improves lung capacity and function. Practising yoga also encourages one to lead a healthier lifestyle, through developing the self-awareness and discipline required for positive behavior modification.

While yoga provides such a strong support to the body's healing mechanisms, it is important to view yoga as an adjunct or complementary therapy, and not relied upon as the only therapy for healing diseases.

-Timothy Burgin

About the Lesson

Timothy Burgin is the founder and Executive Director of Yogabasics.com, a certified and well known yoga instructor, acupuncturist, designer and writer. He received yoga teaching training and created an online resource guide for yoga students and people in general as well as for the whole world. He continues with his objective of teaching yoga, pranayama and meditation with devotion to render selfless service to the world at large.

'How Yoga Heals' highlights the immense benefits of practising yoga with its different postures (asanas). breathing techniques (pranayam) and meditation exercise (dhyana). Yoga is presented as an effective and versatile way of healthy life to release the stress and to cure a number of severe health problems. Yoga employs an extensive holistic approach that concentrates on peace, bliss, good health, harmony and all round fitness. Timothy Burgin commends the scientific role of Indian Yoga by creating a link between yoga and stress and disease. The American yoga expert here describes an ancient Indian way of healthy life style based on Yoga System and acknowledges it as a precious gift to the rest of the world in the modern unhealthy environment.

GLOSSARY :

- | | |
|------------------------|---|
| therapy (n) | - the treatment of a physical problem or an illness |
| multiple sclerosis(n) | - a disease of the nervous system that gets worse over a period of time with loss of feeling and loss of control of movement and speech, abnormal hardening of body tissues |
| Parkinson's disease(n) | - a disease of the nervous system that gets worse over a period of time and causes the muscles to become weak and the arms and legs to shake |
| insomnia (n) | - the condition of being unable to sleep(,)lessness |
| cardio-vascular (n) | - connected with the heart and the blood vessels |
| surge (n) | - sudden increase in the amount or number of something |
| metabolism (n) | - the chemical process in living things that changes food, etc. into energy and materials for growth |
| cortisol(n) | - a hormone resulting from chronic stress |
| suppress (v) | - to put an end (often by force) |
| sedatives (n) | - drugs that make somebody go to sleep or make them feel calm and relaxed (causing sleep). |

stimulated (v)	- made something develop or became more active, made somebody excited
lymphatic system (n)	- the system by which a clear liquid containing white blood cells that helps to clean the tissues of the body and helps to prevent infections from spreading
osteoporosis (n)	- a condition in which the bones become weak and are easily broken
adjunct (n)	- a thing that is added or attached to something larger or more important

ACTIVITY 1 : COMPREHENSION:

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

1. According to the author very few people know that yoga is good for them.
2. According to medical research about 90% of human diseases are stress related.
3. Stress is produced by sympathetic nervous system.
4. Short term stress reaction is considered as good.
5. Continuous exposure to stress is harmful.
6. The body does not have any counter balance to the "fight or flight" response.
7. A recent study has shown yoga to decrease the level of cortisol in blood.
8. Yoga is able to reduce stress and allow the body to heal itself.
9. Practising yoga encourages a healthier life style.
10. Yoga supports body's healing mechanism.

B. Answer the following questions in about 20-30 words each.

1. For what diseases can yoga be a therapy?
2. Which diseases are caused by stress?
3. What is the reaction of our body in the 'fight or flight' system?
4. Write the main hazards of stress.
5. Why is cortisol good for our body?
6. Describe the impact of the high level of cortisol on our health.
7. How can parasympathetic nervous system be activated?
8. What is the result of 'rest or renew' in our body?
9. What is important for the promotion of long term health?
10. Describe the main components of yoga practice?
11. What does the practice of yoga encourage?

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

1. Explain the relationship between stress and diseases.

2. What do you understand by sympathetic nervous system? How does it function?
3. Mention the benefits of yoga as discussed in the lesson.

ACTIVITY 2 : VOCABULARY:

You have read about the hormone called Cortisol in your lesson. Given below is a list of important hormones secreted by human body. Study the following list of hormones and gather the required information about them from the internet to acquaint yourself with the tissues producing them and their impact on human body :

Name of hormone	Name of tissue producing it	Its effect on human body
1. Triiodothyroxin (T3)		
2. Thyroxin (T4)		
3. Leukotrienes (LT)		
4. Thromboxane (TXA2)		
5. Amylin (IAPP)		
Armyloid		
Polypeptide		
6. Adiponectin (Acrp30)		
7. Adrenocorticotrophic hormone (or corticotrophin) (ACTH)		
8. Antidiuretic hormone (ADH)		
9. Atrial - notriuretic peptide (or antriopeptin) ANP		
10. Calcitonin (CT)		
11. Cortistatin (CORT)		
12. Glucagon (GCG)		
13. Insulin (INS)		
14. Leptin		
15. Oxytoxin (OXT)		
16. Thyroid-stimulating hormone (or thyrotropin) (TSH)		

ACTIVITY 3: SPEECH ACTIVITY

Write short speeches on each of the following for discussion in your class:

- (i) Food Adulteration

- (ii) Impact of Internet culture
- (iii) Importance of Games and Sports

ACTIVITY 4: COMPOSITION:

1. As the head boy of your school, draft a notice informing all the students about the celebration of 'International Yoga Day'.
 2. Write a letter to the Chairman of Board of Secondary Education Rajasthan, Ajmer to prescribe 'Yoga' as a compulsory subject in curriculum.
 3. Write a job application to the DEO, Jaipur for the post of Yoga instructor including your resume.
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II - Purity is Power

"Purity is Strength" - Swami Vivekananda

We want purity - pure food, pure water, pure air. We long for pure surroundings. We yearn for pure heart and pure love. We prefer pure environment and pure society. We are fond of purity because purity promotes health. Impurities are injurious to health. Purity provides peace of mind. Impurities impair the mind. Both for bodily health and mental health, we need purity. We do require environmental purity for overall health.

Purity of body is physical health. Purity of speech is unsullied truth. Purity of heart is unselfish love. Purity of thought is righteous reason. Purity of mind is wholesome peace. Purity of action is sincere and unselfish service. Purity of society is harmonious unity. Purity of environment is soul-elevating serenity.

In the Mahabharata, there is an interesting episode to illustrate the nature of purity. The Pandavas and Kauravas were Drona's disciples. They were once summoned by the preceptor Drona for a test. The eldest of the Pandavas, Yudhishtira, was asked to bring one bad person from the society. The eldest of the Kauravas, Duryodhana, was asked to fetch one good person from the same society in Hasthinapura. After a thorough search, both the cousins returned empty-handed. The pure minded Yudhishtira found everyone to be pious and pure. The impure mind of Duryodhana found everyone to be evil and impure. As is the mind, so is the vision.

Purity of mind makes our vision, words and deeds pure. It has also the power to purify people. Evil has no place in the presence of purity. Nor can it face purity, as darkness cannot face the sun. It only gets changed into purity. Fools who come to scoff remain to pray in the presence of purity. Villains who come to harm stand in adoration in the presence of purity. Murderers become votaries of peace in the presence of purity.

Pavaharibaba was a saint. He was pure and pious. He lived a very simple life. One day, when he was asleep, a thief entered his dwelling place and took away the vessel containing food. The saint woke up and saw the running thief. Immediately he picked up the remaining two vessels containing boiled vegetables and curd and ran after him. The thief stopped and the saint approached him with all purity of love and said, "Child, the food is insufficient for you. You may have this also. Please sit and eat without any hurry. The thief was wonder-struck by the affectionate words of the pure soul. There was a change in him. He prostrated himself before the saint. Without

being pure at heart, if anybody imitates the saint, the result would be different. The thief might only give a blow and take away the vessels. The test of genuine purity is in its metamorphosing ability.

Once upon a time, one particular rishi called Gautama did tapasya to obtain certain powers. For several days, months and years he observed rigorous austerities. He did not eat or drink; he stood on a single foot; he controlled the senses; he meditated on the chosen deity. One day in the morning he went to the river for a holy dip. On the bank of the river there was a tree. The branches of the tree were outstretching towards the river. A crane was seated among the branches. When Gautama was in neck-deep water facing towards the sun with an austere mind the droppings of the crane fell on his head. He felt disturbed, annoyed. He looked at the bird with anger. The next moment the bird fell dead. The rishi was happy because he had obtained the power to kill a bird by his very gaze. After a while, he went to the nearby village for food. He stood before a house and sought alms from the housewife. She was busy doing her domestic chores. Gautama waited for a few minutes. He was annoyed with her for the delay in responding to his call for 'bhiksha'. The lady came, looked at him gently and said, "Sir, I am not a crane to be killed by your stare. Sorry for the delay. I was serving my husband and feeding my children. Please accept the food". The rishi was shocked. He could not know how she was able to learn about the crane which died only a short while ago. The lady further said, "Sir don't be surprised. I am a humble housewife. If you want to know more about tapasya and the attainment of powers, please go to a particular person, whose address I shall give". Saying so, she gave him the address. Humbled and crestfallen, the rishi went as directed. It was a greater shock to him to see the particular person to be an ordinary, simple man. The moment the rishi was seen, the man said, "Holy Sir, welcome. I know about the crane's death and that housewife's advice. Please wait a little and I shall soon take you home. Later, at home the rishi was surprised to see the man delaying him further. He was busily engaged in serving his parents. He did not seem to have read any scriptures, nor did he observe any austerities. But he was bright with purity, purity of mind. In his presence, the rishi was completely transformed.

His pride of tapasaya disappeared. He turned modest. He became pure without anger, ill-will or haughtiness. He who is sincere in service, faithful in doing duties and loving without selfishness is pure. The power of purity is very high and priceless.

The elements of Nature have the ability to purify not only things but also beings as well. Man makes use of the elements to purify his body. Very often, for want of proper and pure environment many a gem remains hidden in sands, and many a flower withers away unseen in thorns. Sometimes insufficient and improper training spoils the inborn traits of virtue. Even if the inborn nature is a little impure, we can purify it and make it perfect through nurture. Dogs in the street are dirty with dirty

habits. But a well brought up dog is not only clean, but behaves very methodically and decently. Man does inherit the traits of animals. But through training he becomes man. Through samskaras and Nature, the impure legacy from the animals is washed off and the latent purity in man is made to shine.

Parrots speak, if trained. They can imitate human speech. Two parrots were brought up by two people: one was a hunter, the other a scholar. They both trained their pets in speech. The first parrot brought up by the hunter spoke words of harshness. Its expressions were crude, rude and uncivilized. The second bird had acquired softness in speech. It spoke with refinement and culture. The first one learnt the vulgar slang of the cruel hunter and his customers. The latter was quick in repeating the kind words of affectionate welcome and farewell in the scholar's house. Both the parrots were brothers born to the same mother bird. But on account of the bringing up and the atmosphere available around, their expressions and behavior differed very greatly. It is not enough, if we are born pure. We should also be brought up in a pure atmosphere among the cultured people. Else, the inborn purity will wither away or will get eclipsed by the contaminating time and place of impure environment.

- Prof. Dr. K. Subrahmanyam

About the Lesson:

Prof. Dr. K Subrahmanyam, one of the most well known and influential Indian writers has served as the principal of Vivekananda College, Tiruvedagam (West), Madurai and the National Defence Academy, Pune. Most of his writings have an ethical flavour of our Epics and Puranas. Two of his well known books are 'Mahaveer Sri Hanuman' and 'Vibhooti Vivekananda'.

In 'Purity is Power' Dr. K. Subrahmanyam elaborates the various aspects of purity with illustration from some ancient Indian epics and stories related ethical values and cultural heritage. The author discusses the supremacy of forgiveness, courtesy, politeness, mercy, benevolence, congenial company and purity of heart that enable us to purify our soul and transform even the most ferocious natures. He also focuses on the fact that faithful performance of duty and prompt good doing acts are the sources of the greatest virtue and purity.

GLOSSARY:

yearn (v)	-	want, desire
impair (v)	-	spoil, to make worse

unsullied (adj.)	-	unspoiled, pure
elevating (adj.)	-	promoting, encouraging, uplifting
serenity (n)	-	peace
scoff (v)	-	mock, make fun of
votaries (n)	-	followers, lovers, devotees
prostrated (v)	-	bowed down, lay down to worship
rigorous (adj.)	-	strict, hard, with a lot of attention
austerities (n)	-	strictness and seriousness in behavior, a life of severe or strict moral discipline
attainment (n)	-	achievement
crestfallen (adj.)	-	sad and disappointed
nurture (v)	-	care, encouragement, support
legacy (n)	-	inheritance
latent (adj.)	-	unnoticed, lying hidden
vulgar (adj.)	-	not polite, rude, immoral
eclipsed (v)	-	disappeared, seemed dull, hid
contaminating (v)	-	making dirty, adulterating

ACTIVITY 1: COMPREHENSION:

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

1. Environmental purity is needed for total health.
2. Purity of society brings about harmony and unity.
3. Drona never summoned the Pandavas and Kauravas for any test.
4. Yudhishthara found everyone to be pious and pure.
5. Purity has the power to transform even the villains and murderers.
6. Pavaharibaba offered the rest of the food also to the thief.
7. Proud Gautam was humbled by the purity of a simple house-wife and an ordinary man.
8. Nurturing can change the behavior of human beings as well as animals.

B. Answer the following questions in about 20-30 words each:

1. In which areas do we need purity?
2. Write the importance of purity of environment.
3. What different tasks were assigned to Yudhishthira and Duryodhana?
4. "Child, the food is insufficient for you. You may have this also." What does

this statement suggest about Pavaharibaba's attitude?

5. How did the thief react when Paraharibaba offered him more food?
6. Mention the manner of Gautam's tapasya.
7. "I was serving my husband and feeding my children". What does this statement suggest about the lady's attitude towards duty?
8. The man was bright with purity. How does the author bring this out?
9. How was Gautam's ego purified?
10. who is pure according to the author ?
11. What is the importance of pure atmosphere?

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

1. What are the merits of purity?
2. "As is the mind, so is the vision." Explain it with reference to the Mahabharata episode cited by the writer.
3. Describe the significance of the crane episode.
4. Why are Samskaras important in our life?
5. How does bringing up make all the difference in shaping lives? Illustrate with the help of the parrots' episode.
6. Justify the title of the lesson, 'Purity is Power'.

ACTIVITY 2: VOCABULARY:

Rewrite each of the following sentences correctly replacing the word(s) in bold letters by the word given in brackets:

1. We yearn **for pure** heart (purity).
1.
2. Impurities **are injurious** to health (injury).
2.
3. Purity provides peace **of mind** (mental.)
3.
4. He was **busily** serving his parents (busy).
4.
5. But a well brought up dog is not only clean but also behaves **very methodically and decently** (method, decency).
5.
6. He was **pious** (piety).
6.

ACTIVITY 3: SPEECH ACTIVITY:

1. Give a short speech on each of the following in your school assembly:
(i) Work is Worship (ii) Handsome is that Handsome Does
(iii) A Healthy Body has a Healthy Mind

ACTIVITY 4: COMPOSITION:

1. Write a letter to the editor of The Hindustan Times commenting on "The influence of T.V. and internet on Students.
 2. You wish to join the Indian Army. Write a letter to the editor of The Hindu praising the illustrious history and tradition of the Indian Army.
 3. Write a short article for your school magazine on spiritualism and ethical values in ancient India.
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Lesson- 6

On Reading in Relation to Literature

Very few persons know how to read. Considerable experience with literature is needed before taste and discrimination can possibly be acquired; and, without these, it is almost impossible to learn how to read. I say, almost impossible; since there are some rare men who, through a kind of inherited literary instinct are able to read very well even before reaching the age of twentyfive years. But these are great exceptions, and I am speaking of the average; for to read the characters of the letters of the text does not mean reading in the true sense. You will often find yourselves reading words or characters automatically, even pronouncing them quite correctly, while your minds are occupied with a totally different subject. This mechanism of reading becomes altogether automatic at an early period of life, and can be performed irrespective of attention. Neither can I call it reading to extract the narrative portion of a text from the rest simply for one's personal amusement, or in other words, to read a book "for the story". Yet most of the reading that is done in the world is done in exactly this way. Thousands and thousands of books are bought every year, every month, I might even say every day, by people who do not read at all. They only think that they read. They buy books just to amuse themselves, "to kill time" as they call it; in one hour or two their eyes have passed over all the pages, and there is left in their minds a vague idea or two about what they have been looking at; and this they really believe is reading. Nothing is more common than to be asked, "Have you read such a book?" Or to hear somebody say, "I have read such and such a book." But these persons do not speak seriously. Out of a thousand persons who say, "I have read this", or "I have read that", there is not one, perhaps, who is able to express any opinion, worth hearing, about what he has been reading. Many and many a time I hear students say that they have read certain books; but if I ask them some questions regarding the books, I find that they are not able to make any answer, or at best they will only repeat something that somebody else has said about what they think that they have been reading. But this is not peculiar to students; it is in all countries the way that the great public devours books. I would say that the difference between the great critic and the common person is chiefly that the great critic knows how to read, and that the common person does not. No man is really able to read a book who is not able to express an original opinion regarding the contents of a book.

No doubt you will think that this statement of the case confuses reading with study. You might say, "When we read history or philosophy or science, then we do read very thoroughly, studying all the meanings and bearing of the text, slowly, and thinking about it. This is a hard study. But when we read a story or a poem out of class-hours, we read for amusement. Amusement and study are two different things." I am not sure that you all think this; but young men generally do think so. As a matter of fact, every book worth reading ought to be read in precisely the same way that a scientific book is read, not simply for amusement; and every book worth reading

should have the same amount of value in it that a scientific book has, though the value may be of a totally different kind; for after all, a good book of fiction or romance or poetry is a scientific work; it has been composed according to the best principles of more than one science, but especially according to the principles of the great science of life, the knowledge of human nature.

The first thing which a scholar should bear in mind is that a book ought not to be read for mere amusement. Half-educated persons read for amusement and are not to be blamed for it; they are incapable of appreciating the deeper qualities that belong to a really great literature. But a young man who has passed through a course of university training should discipline himself at an early day never to read for mere amusement, and once the habit of discipline has been formed, he will find it impossible to read for mere amusement. He will then impatiently throw down any book from which he cannot obtain intellectual food, any book which does not make an appeal to the higher emotions and to his intellect. But on the other hand, the habit of reading for amusement becomes with thousands of people exactly the same kind of habit as wine-drinking or opium-smoking; it is like a narcotic, something that helps to pass the time, something that keeps up a perpetual condition of dreaming, something that eventually results in destroying all capacity for thought, giving exercise only to the surface parts of the mind, and leaving the deeper springs of feeling and higher faculties of perception employed.

The test of a great book is whether we want to read it only once or more than once. Any really great book we want to read the second time even more than we wanted to read it the first time; and every additional time that we read it we find new meanings and new beauty in it. A book that a person of education and good taste does not care to read more than once is very probably not worth much. But we cannot consider the judgment of a single individual infallible. The opinion that makes a book great must be the opinion of many. For even the greatest critics are apt to have certain dullness. Carlyle, for example, could not endure Browning; Byron could not endure some of the greatest of English poets. A man must be many-sided to utter a trustworthy estimate of many books. We may doubt the judgment of the single critic at times. But there is no doubt possible in regard to the judgment of generations. Even if we cannot at once perceive anything good in a book which has been admired and praised for hundreds of years, we may be sure that by trying, by studying it carefully, we shall at least be able to feel the reason of this admiration and praise. The best of all libraries for a poor man would be a library entirely composed of such great works only, books which have passed the test of time.

This then would be the most important guide for us in the choice of readings. We should read only the books we want to read more than once, nor should we buy any others, unless we have some special reason for so investing money. The second fact demanding attention is the general character of the value that lies hidden within all

such great books. They never become old; their youth is immortal. A great book is not apt to be comprehended by a young person at the first reading, except in a superficial way. Only the surface, the narrative is absorbed and enjoyed. No young man can possibly see at first reading the qualities of a great book. Remember that it has taken humanity in many cases hundreds of years to find out all that there is in such a book. But according to a man's experience of life, the text will unfold new meanings to him. The book that delighted us at eighteen, if it be a good book, will delight us much more at twenty-five and it will prove like a new book to us at thirty years of age. At forty we shall re-read it, wondering why we never saw how beautiful it was before. At fifty or sixty years of age the same facts will repeat themselves. A great book grows exactly in proportion to the growth of the reader's mind.

- Lafcadio Hearn

About the Lesson:

Lafcadio Hearn (1850-1904) was an author of international fame and is best known for his writings about Japan.

In this essay Lafcadio Hearn defines the concept of reading with its meaning, process and aim. The author makes a distinction between the motives of a great critic and a common person. He states that a great and scientific book contains universal truth and sublime ideas that are applicable in every age. At every additional time a great book unfolds to the reader a new meaning and interpretation that leaves a permanent impression on his/her mind.

GLOSSARY:

considerable (adj.)	- great in amount, size, importance etc.
discrimination (n)	- the ability to recognize or judge difference between right and wrong
instinct (n)	- a natural tendency for using knowledge and abilities
passed over (phr. v.)	- overlooked
vague (adj.)	- not clear in a person's mind
peculiar (adj.)	- belonging or relating to a particular person
devour (v)	- to eat something quickly and greedily, here to read books quickly or without going deep into them
fiction (n)	- a type of literature that describes imaginary people and events
narocotic (n)	- a substance that relaxes and reduces pain or causes or induces sleep or drowsiness
perception (n)	- the ability to understand the true nature of something

infallible (adj.)	- that never fails
endure (v)	- experience and tolerate something that is painful or unpleasant, especially without complaining
comprehend (v)	- to understand something fully

ACTIVITY -1 : COMPREHENSION:

A. Say whether the following statements are True or False. Write 'T' for True and 'F' for false.

1. Every body knows the art of reading.
2. Reading in its true sense means reading the words or characters automatically and pronouncing them correctly.
3. A scholar should keep in mind that a book should not be read for mere amusement.
4. We can consider the judgment of a single person infallible.
5. Great books never become outdated.

B. Answer the following questions in about 20-30 words each:

1. Who are able to read very well even before reaching the age of twenty five years?
2. How much is retained in the mind of a reader who reads only for amusement?
3. Why are most of the persons unable to express their original opinion about a book?
4. What does the author mean by hard reading?
5. Explain how, according to Lafcadio Hearn, amusement and study are two different things.
6. What are the chief characteristics of a scientific book?
7. What is the author's opinion about half educated persons?
8. What is the result of the habit of discipline formed in a person?
9. What do we find when we re-read a book?
10. Why has reading for mere amusement been compared to a narcotic?

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

1. How does a great critic differ from a common person?
2. "A good book of fiction or romance or poetry is a scientific work". Explain.
3. How is the greatness of a book determined?
4. Mention the qualities of a good book.
5. What should guide us in the choice of our readings?
6. What does the author mean by "A great book grows exactly in proportion to

the growth of the reader's mind"?

ACTIVITY - 2 : VOCABULARY:

(a) Use the following words/phrases in sentences of your own:

considerable experience, literary instinct, passed over, vague idea, worth reading, half educated, intellectual food, perpetual condition, many sides, trustworthy estimate, superficial way

(b) Form verbs from the following nouns and use them in your own sentences:

amusement, opinion, education, judgment, admiration, growth

(c) Convert the following verbs into nouns and use them in sentences of your own : express, confuse, appreciate, compose

(d) Look up the meaning of each of the following words to acquaint yourself with these:

- (i) Dictionary (ii) Thesaurus (iii) Encyclopaedia
- (iv) Philosophy (v) Epic.

ACTIVITY -3 : SPEECH ACTIVITY:

1. Prepare a speech on each of the following for discussion in your class:

- (i) My favourite poet
- (ii) Women's empowerment
- (iii) Importance of National Integration
- (iv) The most inspiring book/story I have read

ACTIVITY 4: COMPOSITION:

1. Write an article to be published in your school magazine on "Reading Makes a Man Perfect".
2. Write an article on the topic 'Books and Friends Must be Few but Good'.
3. Prepare a report for your school magazine on the usefulness of Audio Visual Teaching Aids in Developing English Speaking Skill.

Lesson-7

Indigo

When I first visited Gandhi in 1942 at his ashram in Sevagram, in central India, he said, "I will tell you how it happened that I decided to urge the departure of the British. It was in 1917."

He had gone to the December 1916 annual convention of the Indian National Congress party in Lucknow. There were 2301 delegates and many visitors. During the proceedings, Gandhi recounted, "A peasant came up to me looking like any other peasant in India, poor and emaciated, and said, 'I am Rajkumar Shukla. I am from Champaran, and I want you to come to my district'! Gandhi had never heard of the place. It was in the foothills of the towering Himalayas, near the kingdom of Nepal.

Under an ancient arrangement, the Champaran peasants were sharecroppers. Rajkumar Shukla was one of them. He was illiterate but resolute. He had come to the Congress session to complain about the injustice of the landlord system in Bihar and somebody had probably said, "Speak to Gandhi".

Gandhi told Shukla he had an appointment in Cawnpore and was also committed to go to other parts of India. Shukla accompanied him everywhere. Then Gandhi returned to his ashram near Ahmedabad. Shukla followed him to the ashram. For weeks he never left Gandhi's side.

"Fix a date," he begged.

Impressed by the sharecropper's tenacity and story Gandhi said, "I have to be in Calcutta on such-and-such a date. Come and meet me and take me from there."

Months passed. Shukla was sitting on his haunches at the appointed spot in Calcutta when Gandhi arrived; he waited till Gandhi was free. Then the two of them boarded a train for the city of Patna in Bihar. There Shukla led him to the house of a lawyer named Rajendra Prasad who later became President of the Congress party and of India. Rajendra Prasad was out of town, but the servants knew Shukla as a poor yeoman who pestered their master to help the indigo sharecroppers. So they let him stay on the grounds with his companion, Gandhi, whom they took to be another peasant. But Gandhi was not permitted to draw water from the well lest some drops from his bucket pollute the entire source; how did they know that he was not an untouchable?

Gandhi decided to go first to Muzzafarpur, which was en route to Champaran, to obtain more (complete) information about the conditions than Shukla was capable of imparting. He accordingly sent a telegram to Professor J.B. Kripalani, of the Arts

College in Muzzafarpur, whom he had seen at Tagore's Shantiniketan school. The train arrived at midnight, 15 April 1917. Kripalani was waiting at the station with a large body of students. Gandhi stayed there for two days in the home of Professor Malkani, a teacher in a government school. "It was an extraordinary thing in those days," Gandhi commented, "for a government professor to harbour a man like me". In smaller localities, the Indians were afraid to show sympathy for advocates of home-rule.

The news of Gandhi's advent and of the nature of his mission spread quickly through Muzzafarpur and to Champaran. Sharecroppers from Champaran began arriving on foot and by conveyance to see their champion. Muzzafarpur lawyers called on Gandhi to brief him; they frequently represented peasant groups in court; they told him about their cases and reported the size of their fee.

Gandhi chided the lawyers for collecting big fee from the sharecroppers. He said, "I have come to the conclusion that we should stop going to law courts. Taking such cases to the courts does little good. Where the peasants are so crushed and fear-stricken, law courts are useless. The real relief for them is to be free from fear."

Most of the arable land in the Champaran district was divided into large estates owned by Englishmen and worked by Indian tenants. The chief commercial crop was indigo. The landlords compelled all tenants to plant three twentieths or 15 percent of their holdings with indigo and surrender the entire indigo harvest as rent. This was done by a long-term contract.

Presently, the landlords learned that Germany had developed synthetic indigo. They thereupon, obtained agreements from the sharecroppers to pay them compensation for being released from the 15 per cent arrangement.

The sharecropping arrangement was irksome to the peasants, and many signed willingly. Those who resisted, engaged lawyers; the landlords hired thugs. Meanwhile, the information about synthetic indigo reached the illiterate peasants who had signed, and they wanted their money back.

At this point Gandhi arrived in Champaran.

He began by trying to get the facts. First he visited the secretary of the British landlord's association. The Secretary told him that they could give no information to an outsider. Gandhi answered that he was no outsider.

Next, Gandhi called on the British official commissioner of the Tirhut division in which the Champaran district lay. "The commissioner," Gandhi reports,

"proceeded to bully me and advised me forthwith to leave Tirhut".

Gandhi did not leave. Instead he proceeded to Motihari, the capital of Champaran. Several lawyers accompanied him. At the railway station, a vast multitude greeted Gandhi. He went to a house and using it as headquarters, continued his investigations. A report came in that a peasant had been maltreated in a nearby village. Gandhi decided to go and see; the next morning he started out on the back of an elephant. He had not proceeded far when the police superintendent's messenger overtook him and ordered him to return to town in his carriage. Gandhi complied. The messenger drove Gandhi home where he served him with an official notice to quit Champaran immediately. Gandhi signed a receipt for the notice and wrote on it that he would disobey the order.

In consequence, Gandhi received summon to appear in court the next day.

All night Gandhi remained awake. He telegraphed Rajendra Prasad to come from Bihar with influential friends. He sent instructions to the ashram. He wired a full report to the Viceroy.

Morning found the town of Motihari black with peasants. They did not know Gandhi's record in South Africa. They had merely heard that a Mahatma who wanted to help them was in trouble with the authorities. Their spontaneous demonstration, in thousands, around the courthouse was the beginning of their liberation from fear of the British.

The officials felt powerless without Gandhi's cooperation. He helped them regulate the crowd. He was polite and friendly. He was giving them concrete proof that their might, hitherto dreaded and unquestioned, could be challenged by Indians.

The government was baffled. The prosecutor requested the judge to postpone the trial. Apparently, the authorities wished to consult their superiors.

Gandhi protested against the delay. He read a statement pleading guilty. He was involved, he told the court, in a "conflict of duties" - on the one hand, not to set a bad example as a lawbreaker; on the other hand, to render the "humanitarian and national service" for which he had come. He disregarded the order to leave, "not for want of respect for lawful authority, but in obedience to the higher law of our being, the voice of conscience". He asked the penalty due.

The magistrate announced that he would pronounce sentence after a two-hour recess and asked Gandhi to furnish bail for those 120 minutes. Gandhi refused. The judge released him without bail.

When the court reconvened, the judge said he would not deliver the judgement for several days. Meanwhile he allowed Gandhi to remain at liberty.

Rajendra Prasad, Brij Kishor Babu, Maulana Mazharul Huq and several other prominent lawyers had arrived from Bihar. They conferred with Gandhi. What would they do if he was sentenced to prison, Gandhi asked. Why, the senior lawyer replied, they had come to advise and help him; if he went to jail there would be nobody to advise and they would go home.

What about the injustice to the sharecroppers, Gandhi demanded? The lawyers withdrew to consult. Rajendra Prasad has recorded the upshot of their consultations - "They thought, amongst themselves, that Gandhi was totally a stranger, and yet he was prepared to go to prison for the sake of the peasants; if they, on the other hand, being not only residents of the adjoining districts but also those who claimed to have served these peasants, should go home, it would be shameful desertion."

They accordingly went back to Gandhi and told him they were ready to follow him into jail. "The battle of Champaran is won," he exclaimed. Then he took a piece of paper and divided the group into pairs and put down the order in which each pair was to court arrest.

Several days later, Gandhi received a written communication from the magistrate informing him that the Lieutenant-Governor of the province had ordered the case to be dropped. Civil Disobedience had triumphed, the first time in modern India.

Gandhi and the lawyers now proceeded to conduct a far-flung inquiry into the grievances of the farmers. Depositions by about ten thousand peasants were written down, and notes made on other evidence. Documents were collected. The whole area throbbled with the activity of the investigators and the vehement protests of the landlords.

In June, Gandhi was summoned by Sir Edward Gait, the Lieutenant - Governor. Before he went he met leading associates and again laid detailed plans for Civil Disobedience if he should not return.

Gandhi had four protracted interviews with the Lieutenant - Governor who, as a result, appointed an official commission of inquiry into the indigo sharecroppers' situation. The commission consisted of landlords, government officials, and Gandhi as the sole representative of the peasants. Gandhi remained in Champaran for an initial uninterrupted period of seven months and then again for several shorter visits.

The visit, undertaken casually on the entreaty of an unlettered peasant in the expectation that it would last a few days, occupied almost a year of Gandhi's life.

The official inquiry assembled a crushing mountain of evidence against the big planters, and when they saw this they agreed, in principle, to make refunds to the peasants. "But how much must we pay?" they asked Gandhi.

They thought he would demand repayment in full of the money which they had illegally and deceitfully extorted from the sharecroppers. He asked only 50 per cent. "There he seemed adamant," writes Reverend J.Z. Hodge, a British missionary in Champaran who observed the entire episode at close range. "Thinking probably that he would not give way, the representative of the planters offered to refund to the extent of 25 per cent, and to his amazement Mr. Gandhi took him at his word, thus breaking the deadlock."

This settlement was adopted unanimously by the commission. Gandhi explained that the amount of the refund was less important than the fact that the landlords had been obliged to surrender part of the money and, with it, part of their prestige. Therefore, as far as the peasants were concerned, the planters had behaved as lords above the law. Now the peasant saw that he had rights and defenders. He learned courage.

Events justified Gandhi's position. Within a few years the British planters abandoned their estates, which reverted to the peasants. Indigo sharecropping disappeared.

Gandhi never contented himself with large political or economic solutions. He saw the cultural and social backwardness in the Champaran villages and wanted to do something about it immediately. He appealed to teachers. Mahadev Desai and Narhari Parikh, two young men who had just joined Gandhi as disciples, and their wives, volunteered for the work. Several more came from Bombay, Poona and other distant parts of the land. Devadas, Gandhi's youngest son, arrived from the ashram and so did Mrs. Gandhi. Primary schools were opened in six villages. Kasturba taught the ashram rules on personal cleanliness and community sanitation.

Health conditions were miserable. Gandhi got a doctor to volunteer his services for six months. Three medicines were available - castor oil, quinine and sulphur - ointment. Anybody who showed a coated tongue was given a dose of castor oil; anybody with malaria fever received quinine plus castor oil; anybody with skin eruptions received ointment plus castor oil.

Gandhi noticed the filthy state of women's clothes. He asked Kasturba to talk to

them about it. One woman took Kasturba into her hut and said, "Look, there is no box or cupboard here for clothes. The sari I am wearing is the only one I have."

During his long stay in Champaran, Gandhi kept a long distance watch on the ashram. He sent regular instructions by mail and asked for financial accounts. Once he wrote to the residents that it was time to fill in the old latrine trenches and dig new ones otherwise the old ones would begin to smell bad.

The Champaran episode was a turning-point in Gandhi's life. "What I did," he explained, "was a very ordinary thing. I declared that the British could not order me about in my own country."

But Champaran did not begin as an act of defiance. It grew out of an attempt to alleviate the distress of large number of poor peasants. This was the typical Gandhi pattern - his politics were intertwined with the practical, day-to-day problems of the millions. His was not a loyalty to abstractions; it was a loyalty to living, human beings.

In everything Gandhi did, moreover, he tried to mould a new free Indian who could stand on his own feet and thus make India free.

Early in the Champaran action, Charles Freer Andrews, the English pacifist who had become a devoted follower of the Mahatma, came to bid Gandhi farewell before going on a tour of duty to the Fiji Islands. Gandhi's lawyer friends thought it would be a good idea for Andrews to stay in Champaran and help them. Andrews was willing if Gandhi agreed. But Gandhi was vehemently opposed. He said, "You think that in this unequal fight it would be helpful if we have an Englishman on our side. This shows the weakness of your heart. The cause is just and you must rely upon yourself to win the battle. You should not seek a prop in Mr. Andrews because he happens to be an Englishman."

"He had read our minds correctly," Rajendra Prasad commented, "and we had no reply..... Gandhi in this way taught us a lesson in self-reliance."

Self-reliance, Indian independence and help to sharecroppers were all bound together.

- Louis Fischer

About the Lesson:

Louis Fischer (1896-1970) was born in Philadelphia on 29 February 1896. He studied at the Philadelphia School of Pedagogy from 1914-16 and afterwards became a teacher. He worked with several newspapers. Louis Fisher's most famous works

include his 'Life of Mahatma Gandhi' (1950) and 'A Life of Lenin'. 'A Life of Lenin' won him the 1965 National Book Award in History and Biography. 'A Life of Mahatma Gandhi' was also made into a film 'Gandhi' which won the Academy Award (1982).

'Indigo' is an excerpt from Louis Fischer's book 'The Life of Mahatma Gandhi'. In 'Indigo' the author describes how Gandhi played a vital role in fighting for the cause of the sharecroppers of Champaran in Bihar during the British rule. The poor peasants were exploited by the cunning land owners. The lesson exposes how the British landlords made the poor and illiterate peasants sign agreements to perpetrate their exploitation. 'Indigo' becomes the symbol of exploitation and extortion and Mahatma Gandhi the Champion of the struggle against extortion and exploitation. The lesson also shows how Gandhi was able to unite the peasants, liberate them from the fear of the British rule of repression and create in them the feeling of self-reliance. Louis Fisher also shows here how Gandhiji's stay of more than seven months in Champaran proved to be a 'turning point in the history of Indian struggle for freedom' as it was here that Gandhi for the first time used his most potent weapons of Civil disobedience and Non-Violence with incredible success.

Glossary:

delegate (n)	-	representative to a convention
emaciated (v)	-	weakened
resolute (adj)	-	determined, firm of purpose
complied (v)	-	acted in accordance with request or command
conferred (v)	-	consulted, made a decision, bestowed
grievance (n)	-	cause for complaint, dissatisfaction
vehement (adj)	-	very emotional, ardent, strong forceful, intense
defender (n)	-	protector
filthy (adj)	-	very offensive, very dirty
trench (n)	-	a long narrow and usually deep ditch

ACTIVITY 1: COMPREHENSION:

A. State whether the following statements are True or False. Write 'T' for true and 'F' for false.

1. Raj Kumar Shukla was a landlord.
2. Gandhiji went to Champaran on his own to begin the Civil Disobedience Movement.

3. All the peasants of Champaran agreed to sign a contract with the British landlords for compensation.
4. Gandhiji did not want to meet Prof. Malkani and Dr. Rajendra Prasad.
5. Gandhiji was a lawyer so he did not scold the lawyers for charging heavy fee from poor peasants.
6. Gandhiji helped the poor peasants in their upliftment, by making them aware about education, hygiene, fundamental rights, and self reliance.
7. Champaran was Gandhiji's Water-loo.

B. Answer the following questions in about 20-30 words each:

1. Why did Raj Kumar Shukla approach Gandhiji?
2. What were the terms of contract between British landlords and peasants?
3. Why did Gandhiji not agree to proceed to Champaran with Raj Kumar Shukla immediately?
4. What happened when Gandhiji and Raj Kumar Shukla wanted to meet Rajendra Prasad?
5. Why did Gandhiji plan to go to Muzzafarpur?
6. What was the effect of synthetic indigo on natural indigo crop?
7. How did British landlords compel poor peasants?
8. Why did Gandhiji scold the lawyers?
9. How did the Champaran episode prove to be a turning point in the political career of Gandhiji?
10. What did Gandhiji do for social upliftment of the poor families of peasants?

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

1. How did Gandhiji help the peasants in Champaran?
2. Explain in your own words, how Raj Kumar Shukla convinced Gandhiji to proceed to Champaran?
3. Why did Gandhiji decide to consult Prof. Malkani and Dr. Rajendra Prasad?
4. What were the old terms and conditions of the contract between the British landlord and the peasants?
5. What was the impact of the Champaran episode on the peasants and the British government?

ACTIVITY 2: VOCABULARY:

(a) Given below are some phrasal verbs. Consult a dictionary and use each of them in a sentence:

act upon, add up to, aim at, argue down, ask after, back down, back out, back up, bring up and bring about

(b) Given below are some confusing words. Consult a dictionary and use each of them in a sentence:

A

1. a lot
2. a while
3. adapt
4. amused
5. apart
6. braise

B

- allot
- awhile
- adept and adopt
- bemused
- a part
- braze

ACTIVITY 3: SPEECH ACTIVITY:

1. Draft a speech on non-violence as a potent weapon for world peace.
2. Prepare a speech for your prayer assembly on the role of the revolutionary leaders of the Indian Freedom Struggle.

ACTIVITY 4: COMPOSITION:

1. Write a letter to the editor of the Indian Express about the exploitation of Indigo farmers at the hands of the English landlords on the basis of this lesson.



Lesson -8

JOURNEY TO THE END OF THE EARTH

EARLY this year, I found myself aboard a Russian research vessel - the Akademik Shokalskiy - heading towards the coldest, driest, windiest continent in the world: Antarctica. My journey began from 13.09 degrees north of the Equator in Madras, and involved crossing nine time zones, six checkpoints, three bodies of water, and at least as many ecospheres.

By the time I actually set foot on the Antarctic continent I had been travelling over 100 hours in combination of a car, an aero-plane and a ship; so, my first emotion on facing Antarctica's expansive white landscape and uninterrupted blue horizon was a relief, followed up with an immediate and profound wonder. Wonder at its immensity, its isolation, but mainly at how there could ever have been a time when India and Antarctica were parts of the same landmass.

Six hundred and fifty million years ago, a giant amalgamated southern supercontinent - Gondwana - did indeed exist, centered roughly around the present-day Antarctica. Things were quite different then: humans hadn't arrived on the global scene, and the climate was much warmer, hosting a huge variety of flora and fauna. For 500 million years Gondwana thrived, but around the time when the dinosaurs were wiped out and the age of the mammals got under way, the landmass was forced to separate into countries, shaping the globe much as we know it today.

To visit Antarctica now is to be a part of that history; to get a grasp of where we've come from and where we could possibly be heading. It's to understand the significance of Cordilleran folds and pre-Cambrian granite shields; ozone and carbon; evolution and extinction. When you think about all that can happen in a million years, it can get pretty mind-boggling. Imagine: India pushing northwards, jamming against Asia to buckle its crust and form the Himalayas; South America drifting off to join North America, opening up the Drake Passage to create a cold circumpolar current, keeping Antarctica frigid, desolate, and at the bottom of the world.

For a sun-worshipping South Indian like myself, two weeks in a place where 90 per cent of the Earth's total ice volumes are stored is a chilling prospect (not just for circulatory and metabolic functions, but also for the imagination). It's like walking into a giant ping-pong ball devoid of any human markers - no trees, billboards, buildings. You lose all earthly sense of perspective and time here. The visual scale ranges from the microscopic to the mighty: midges and mites to blue whales and icebergs as big as countries (the largest recorded was the size of Belgium). Days go on and on and on in surreal 24-hour austral summer light, and a ubiquitous silence,

interrupted only by the occasional avalanche or calving ice sheet, consecrates the place. It's an immersion that will force you to place yourself in the context of the earth's geological history. And for humans, the prognosis isn't good.

Human impact

Human civilisations have been around for a paltry 12,000 years - barely a few seconds on the geological clock. In that short time, we've managed to create quite a ruckus, etching our dominance over Nature with our villages, towns, cities, megacities. The rapid increase of human populations has left us battling with other species for limited resources, and the unmitigated burning of fossil fuels has now created a blanket of carbon dioxide around the world, which is slowly but surely increasing the average global temperature.

Climate change is one of the most hotly contested environmental debates of our time. Will the West Antarctic ice sheet melt entirely? Will the Gulf Stream Ocean current be disrupted? Will it be the end of the world as we know it? Maybe. Maybe not. Either way, Antarctica is a crucial element in this debate - not just because it's the only place in the world, which has never sustained a human population and therefore remains relatively 'pristine' in this respect: but more importantly, because it holds in its ice-cores half-million-year-old carbon records trapped in its layers of ice. If we want to study and examine the Earth's past, present and future, Antarctica is the place to go.

Students on Ice, the programme I was working with on Ilie Shokaskiy, aims to do exactly this by taking high school students to the ends of the world and providing them with Umpiring educational opportunities which will help them foster a new understanding and respect for our planet. It's been in operation for six years now, headed by Canadian Geoff Green, who got tired of carting celebrities and retired, rich curiosity-seekers who could only 'give' back in a limited way. With Students on Ice, he offers the future generation of policy-makers a life-changing experience at an age when they're ready to absorb, learn and most importantly, act.

The reason the programme has been so successful is because it's impossible to go anywhere near the South Pole and not be affected by it. It's easy to be blase about polar ice-caps melting while sitting in the comfort zone of our respective latitude and longitude, but when you can visibly see glaciers retreating and ice shelves collapsing, you begin to realize that the threat of global warming is very real.

Antarctica, because of her simple ecosystem and lack of biodiversity, is the perfect place to study how little changes in the environment can have big repercussions. Take the microscopic phytoplankton - those grasses of the sea that nourish and sustain the

entire Southern Ocean's food chain. These single-celled plants use the sun's energy to assimilate carbon and synthesize organic compounds in that wondrous and most important of process called photosynthesis. Scientists warn that a further depletion in the ozone layer will affect the activities of phytoplankton, which in turn will affect the lives of all the marine animals and birds of the region, and the global carbon cycle. In the parable of the phytoplankton, there is a great metaphor for existence: take care of the small things and the big things will fall into place.

Walk on the ocean

My Antarctic experience was full of such epiphanies, but the best occurred just short of the Antarctic Circle at 65.55 degrees south. The Shokalskiy had managed to wedge herself into a thick white stretch of ice between the peninsula and Tadpole Island which was preventing us from going any further. The Captain decided we were going to (turn around and head back north, but before we did, we were all instructed to climb down the gangplank and walk on the ocean. So there we were, all 52 of us, kitted out in Gore-Tex and glares, walking on a stark whiteness that seemed to spread out forever. Underneath our feet was a meter-thick ice pack, and underneath that, 180 meters of living, breathing, salt water. In the periphery Crab eater seals were stretching and sunning themselves on ice floes much like stray dogs will do under the shade of a banyan tree. It was nothing sort of a revelation: everything does indeed connect.

Nine time zones, six checkpoints, three bodies of water and many ecospheres later, I was still wondering about the beauty of balance in play on our planet. How would it be if Antarctica were to become the warm place that it once used to be? Will we be around to see it, or would we have gone the way of the dinosaurs, mammoths and woolly rhinos? Who's to say? But after spending two weeks with a bunch of teenagers who still have the idealism to save the world, all I can say is that a lot can happen in a million years, but what a difference a day makes!

- Tishani Doshi

About the Lesson:

Tishani Doshi was born in 1975 in Chennai (formerly known as Madras). She has published poems, essays and short stories. She has been the lead dancer also in Chandralekha Troupe.

In this lesson Tishani Doshi explains how the Antarctica is the appropriate place to know more about the earth's past, present and future. She exhorts us to take care of the small things so that the big problems about environmental issues may easily be handled; and our earth remains a place worth living for animals and human beings for centuries to come.

GLOSSARY :

bon voyage (n)	good wishes to someone about to set off on a journey
uninterrupted (adj)	regular or continuous
profound (adj)	very great or intense, deep
immensity (n)	great energy or strength
isolation (n)	complete separation
amalgamated (adj.)	mixed or merged to make a combination
flora (n)	plants of a particular region
fauna (n)	animals of a particular region
thrived (v)	prospered
grasp (n)	understanding, a firm hold of grip
evolution (n)	a process of gradual formation of growth
extinction (n)	Coming to an end or dying out
mind-boggling (adj.)	intellectually or emotionally overwhelming
buckle (v)	bend under heat or pressure
metabolic (adj)	relating to metabolism - at high risk
ping-pong (n)	a free sport , table tennis
midges and mites (n)	small insects
surreal (adj)	dreamlike
austral (adj)	of or relating to the Southern Hemisphere
ubiquitous (adj.)	being everywhere
avalanches (n)	a large mass of snow or ice sliding down
consecrates (v)	makes something an object of honour
prognosis (n)	forecasting outcome of an event
paltry (adj)	very small
unmitigated (adj)	not lessened
blasé (adj)	indifferent or bored
repercussions (n)	outcome of an action
wonderous (adj)	remarkable
parable (n)	a short illustrative story
epiphanies (n)	works describing an event with insights and revelation
periphery (n)	outer limits, boundary

ACTIVITY 1: COMPREHENSION

A. State whether the following statements are True or False. Write 'T' for true and 'F' for false:

1. Antarctica and India were once a part of the same landmass.

2. Photosynthesis is not critical for survival of marine animals in Antarctica.
3. Ecosystem and bio-diversity in Antarctica are very complex.
4. Gondwana land separation into two countries led to Dinosaur extinction.
5. Antarctica, located at the far end of the south pole, does not affect the global carbon cycle.

B. Answer the following questions in about 10-20 words each:

1. What is phytoplankton?
2. How were the Himalayas formed according to the author?
3. What does the author compare stretching and running of Crab eater seals to?

C. Answer the following questions in about 20-30 words each:

1. Why is phytoplankton necessary for the survival of bio-diversity in Antarctica?
2. What was the author's first reaction on reaching Antarctica and why?
3. Which programme was the author a part of on his expedition to Antarctica? Why was the programme successful?

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

1. Why does the author think that Antarctica is the right place to study human race's past, present and future?
2. Describe the Antarctic atmosphere as experienced by the author.
3. "The world's geological history is trapped in Antarctica". How is the study of this region useful to us?

ACTIVITY 2: VOCABULARY:

Language is formed with various types of words sounding the same or different, we can categorize words on the basis of spellings, pronunciation and meanings. Certain words have multiple layers of meanings and are used to create puns, crossword puzzles, poetry and charming effect of language for example:

I told him and he tolled the bell.

I scream for ice-cream.

I saw a saw in a show which could not saw.

A dressed male addressed mail.

(a) Given below are some terms and their meanings for you to acquaint yourself with:

1. homograph-same writing
2. homophone-same sound
3. heterograph-different writing

4. homonyms-words having similar sound but different meanings
5. heterophone-different sound
6. heteronyms- words having same spelling but different sound meanings

(b) Make correct sentences using the following words:

1. allowed/aloud
2. ate / eight
3. weight / wait
4. bare / bear
5. cent / sent / scent
6. cereal / serial
7. dear / deer
8. hair / hare
9. here / hear
10. hanger / hangar

(c) Use each of the following words in your own sentences in two different senses :

1. minutes, cell, band, bank, march, polish, still, plain, found, lay, form, change, shade, land, spell

ACTIVITY 3: SPEECH ACTIVITY:

1. Learn about the Indian Antarctic program from the internet and discuss the significance of the same in your class.
2. Visit the internet site www.studentsonice.com and prepare a report on the Westside to be read in your school assembly.

ACTIVITY 4: COMPOSITION:

1. To prepare this lesson for examination, write notes in your own language.
2. Prepare a poster to depict ways used to preserve eco-system.
3. As a reporter, you visited Antarctica to observe environmental changes. Write a news-paper report on the same.

Lesson- 9

A Walk through the Fire

The other evening I was sorting out the contents of a trunk in the loft when I came across an old pair of khaki drill slacks, a souvenir of my army days in India. Nothing unusual in that, I suppose, but this was a rather special pair of army issue tropical kit carefully preserved and still in fine shape after twenty years except that the bottoms of the legs were badly burned, almost as though someone had deliberately held them aloft over a fire. In fact that was, near enough, what had happened to them.

It was in the early part of 1947 when I found myself stationed at a Sapper camp at a small place called Begampet in Hyderabad State, and one evening I was driving back to the camp after a visit to the nearby town of Secunderabad where I had a delightful meal at a Chinese restaurant. I was at peace with the world.

I had reached a point where the road, such as it was, divided, and as I was swinging into the left-hand fork towards the camp I caught a glimpse of something in the headlights over on the right-hand fork- this was a little more than a cart track which led to a small village called Firozguda. I stopped the truck and reversed it back along the road until the headlights shone across to where something had first attracted my attention, and I was just in time to see shadowy figures disappearing like mad across the rough ground. Whoever they were, they were obviously intent on putting as much distance between themselves and me as they could in the shortest time, so I let them get on with it because I could now see what appeared at first sight to be a bundle of white clothing on the ground but what on closer inspection turned out to be an elderly Indian. He was lying quite still and I feared the worst, but as I knelt down beside him he opened his eyes. His face was covered with blood and it was obvious that someone had been doing a pretty thorough job of putting the boot into him.

Not for the first time in my life I then wished that I was a good soldier who always carried his field dressing kit in the specially provided pocket of his slacks instead of the usual tin of cigarettes but, not being a good soldier, I had to do the best I could with a large pocket handkerchief, and when I had managed to clear the blood from his face I could see that he was indeed a very old Indian and I was beginning to get more than a little worried. He had evidently taken a severe beating and I didn't want to move him because I did not know what internal injuries he might have; on the other hand I didn't feel I could leave him where he was while I drove on to the Camp for help. In fact, I didn't know what to do-and on that he stood up! Quite simply, like that - he stood up. I was left squatting on the ground, and while I was hastily trying to muster my sketchy knowledge of Urdu to ask him if he was all right he gave me my second surprise of the evening thanking me in perfect English for my 'timely intervention'. Those were the words he used, and you can imagine how incongruous

they sound coming from a ragged, bare-foot Indian whose worldly possessions seemed to be tied in the usual mysterious bundle somewhere in his dhoti.

He then went on to tell me that his assailants had been two Anglo-Indian youths but he had not suffered too greatly at their hands because he had known that I would be coming along shortly and would stop, and he had therefore covered his face with his hands and pretended to be unconscious. When I asked him why the two youths had beaten him up he brushed my question aside, so I didn't press the point. I then asked him how he had known that I would come to his rescue but the only reply I got to this question was, 'Some things are known to all, sahib, others to only a few', or words to that effect.

I was trying to work out a tactful way of asking him how he came by his excellent knowledge of English, when he stopped me in my tracks by remarking: 'How the body is covered is of no importance, compared with how the mind behaves'.

Most of this conversation was going on while I was giving him a lift in the truck. I had managed to get a straight answer out of him when I asked him where he was headed for, and as this turned out to be Firozguda, which was not far out of my way, I had invited him to hop in and travel in comparative comfort at the expense of the British Army.

We soon reached his destination, whereupon he thanked me once again and said that he would return my handkerchief after it had been cleaned, next time we met. I was about to ask him how he proposed to arrange our next meeting when he didn't even know who I was or which part of the huge Sapper Camp I was in, but before I could begin he had faded into the night.

A few weeks later my posting came through to General Head-quarters at New Delhi, and the night before I was due to leave coincided with the arrival of fresh supplies of Canadian canned beer at the camp. It also coincided with the visit to the camp of a remarkable troupe of Indians, led by a gentleman known as Professor Rao, who were said to perform amazing feats of strength. Entertainment at the camp was practically non-existent at that time and therefore this show which had been laid on by the welfare officer was something not to be missed; so, after having celebrated well but not all that wisely, we went along to watch it. In actual fact, we went along with the intention of taking the mickey, but after a while, like everyone else there, we stayed to wonder.

It was truly an amazing performance. When we arrived, the Professor, who looked nothing like a strong man, had just called for twelve volunteers from the

audience whose task it was to bend an iron bar around his neck. The iron bar provided from the camp store was about twelve feet long and the Professor held it horizontally with the middle of it pressed against his throat. He then arranged the volunteers six on either side of him. On the Professor's signal the volunteers began to push with all their might and the iron bar was bent into a U shape around his neck.

Other feats followed, but the Professor's closing act was un-forgettable, and before he performed it the Welfare Officer announced that on his insistence the Professor had signed a document to the effect that if anything happened to him the British Army could in no way be held responsible. It was only on these terms that the Professor was allowed to perform his closing act.

A five-ton army truck was then driven into the centre of the circle formed by the audience, which was the only stage the Professor used. He lay down under the truck so that his chest was in line with one of the rear wheels and an old railway sleeper was placed alongside his chest to form a crude ramp up which the truck could be driven. The truck was then driven quickly forwards so that the rear wheel went up the railway sleeper and across the Professor's chest. As simple and as crude as that. The back of the truck, incidentally, contained as many men as could possibly crowd into it.

There was another Indian with the Professor and his troupe who took no part in the strongman acts but spent the entire time digging a shallow trench about ten feet long and two or three feet wide. By the time the Professor had finished his act, this trench had been filled with red-hot coals from the cook-house. There was no funny business about this fire-trench either-We gathered around it and the heat from it was intense. This Indian, rather an elderly gentleman, then stood at one end of the trench, splashed water from a nearby bucket over his bare feet, and then proceeded to walk over the red-hot coals along the whole length of the trench. It was an incredible spectacle - we could see the low flames from the red-hot coals licking around his bare feet as he slowly walked to the end of the trench. When he reached it, as if not satisfied, he turned around and walked back the same way. He then squatted down on the ground, gestured to his feet, and invited us all to inspect them. We did, and there was not so much as a blister anywhere to be seen. I had pushed forward through the crowd to get a closer look at this amazing character's feet, and as I knelt down beside him I felt something thrust into my hand. It was a handkerchief, and it was then that I recognized him.

He had looked at me once, briefly, as he passed the handkerchief to me, but when I went to speak to him he looked away again so I kept my mouth shut. If he wanted to pretend that he didn't understand English then that was all right by me. Obviously it amused him to listen to the comments of the admiring crowd gathered around him. The Professor had by now recovered from his encounter with the five-ton truck and

he came over to say in halting English that the fire-walker would take a volunteer with him across the fire-trench. This, of course, produced a big laugh, but I didn't join in. I knew then that I was going across the fire-trench, although the very thought of it made me go ice-cold with fear.

I walked over to the fire-walker and stood in front of him. He placed his hands upon my shoulders and said, very quietly, so that none but myself could hear: 'When you put aside your boots, sahib, put aside your fear- the fire will not harm you.' I sat down on the ground and took off my gaiters, boots and socks. Strangely enough, having done this, I no longer felt afraid, only intensely curious.

I walked across to the beginning of the trench and the fire-walker splashed water over my feet and also over his own. He then spoke to me very softly and told me to close my eyes and think hard of green fields and the peaceful English countryside. I was to imagine that I was walking along a country lane and all the while I was to concentrate on green fields. He then stood in front of me with his back towards me and told me to place my hands on his shoulders. He repeated his instructions to me once more and then, with eyes closed and concentrating hard on green fields I felt him begin to move slowly forwards.

I was back in England. To be precise I was walking along the Rockfield Road just outside Monmouth near Hendre Park. It was a stretch of road which I had walked along many times when I was living at Rockfield in the early part of the war. On either side of me were green fields and the scene was infinitely peaceful. It was a lovely summer day and I could feel the warmth of the sun's rays penetrating my clothing. My mind was wonderfully and completely at rest and never before, nor since, have I achieved that state of mind.

Suddenly I felt myself go cold as though the sun had disappeared behind a cloud. I opened my eyes and I was back, as before, standing behind the fire-walker, with my hands still resting upon his shoulders. He turned around and faced me and it was then that I realized that I was now standing with my back to the fire-trench. We had walked the length of it and back again to our starting point.

I never saw the fire-walker again. I was completely bewildered by what had happened, and in the excitement that followed when everyone came crowding around me I lost sight of him. Later, when just about everyone on the camp had inspected my feet which were completely unmarked and I was once again allowed to put my boots on, I went looking for him, but he had disappeared. I tackled the Professor about him but he could not or would not tell me anything.

The following day, as soon as it was light, I borrowed a truck and went across to Firozguda to see if I could find him, but it was a hopeless task and a few hours later I was on my way to New Delhi.

- A.D. Smith

About the Lesson:

Born at Birmingham, A.D. Smith studied Engineering at Cambridge University. 'A walk Through the Fire' by him was broadcast on BBC London.

This lesson is a realistic account of the author's own experiences as a British army soldier during his posting at Hyderabad in India. He recounts here how an elderly Indian whom he found lying wounded by the roadside gave him several surprises one after another by way of his mysterious behavior, remarks and above all his walk through the fire. The narrative also describes how it was difficult for the writer to believe his own eyes when he suddenly discovered this old Indian to be the same person whose incredible walk through the fire he had just witnessed. The feat performed by the Indian fire walker was surprising for the Englishman as there was no burn mark left by the fire on his body. The fire walker soon after also made the narrator walk with him through the burning flames without causing any harm to him. During this incredible walk with the Indian fire walker the author experiences a mysterious state of mind which he suggests can also be experienced and shared by others by mastering the art of Indian Yoga, meditation and concentration.

GLOSSARY:

sort out(v)	- put in order, arrange systematically
loft(n)	- a space under the roof often used for storing things
slacks(n)(plural)	- trousers
souvenir(n)	- memento or something which you keep as a reminder of some person, place or occasion
Sapper(n)	- Army Engineering Camp, a soldier of the Royal Engineers
fork(n)	- a place where a road, path, or river divides into two parts to form a shape like 'Y'
mad(adj)	- in great haste
muster(v)	- gather, to try to produce as much feeling or effect as one can
sketchy(adj)	- giving only a rough outline, not detailed or complete
incongruous(adj)	- absurd, out of place
assailants(n)	- persons who physically attack some one

brush aside(ph.v.)	- dismiss an idea or opinion , reject, not pay attention to
putting the boot into	- kicking someone who is already on the ground
coincide(v)	- happen at the same time as something else
taking the mickey(adj)-	mocking at, making fun of
insistence(n)	- an act of insisting that something must be done or something is true; resolution
crude(adj)	- primitive, made by using simple methods or material, not refined
incredible(adj)	- amazing or surprising but difficult to believe
spectacle(n)	- a striking or impressive public event or sight
blister(n)	- a small bubble on the skin filled with watery fluid and caused by heat or friction
gaiters(n)	- a piece of leather or cloth to cover the leg from the knee to the ankle
penetrating(v)	- getting through something or breaking through, entering
bewilder(v)	- perplex, confuse

ACTIVITY-1: COMPREHENSION:

A. State whether the following statements are True or False. Write 'T' for true and 'F' for false.

1. The story 'A walk Through the Fire' refers back to the year 1947.
2. The narrator did not like the food at the Chinese Restaurant in Secunderabad.
3. Driving back from Secunderabad to the army camp the narrator happens to meet Prof Rao .
4. The old man who was lying injured on the road was the narrator's old friend.
5. The old man's English was flawless.
6. The Indian fire walker had not given any instructions to the narrator before he made him walk through the fire.
7. The narrator completed his walk through the fire without any damage.
8. The old man's answers to most of the narrator's questions were in yes/No.
9. Professor Rao was not the leader of the cultural troupe.

B. Answer the following questions in about 25-30 words each:

1. What was the narrator's profession and where was he posted when he witnessed the entertainment show?
2. Where did the narrator eat a nice meal one evening and how did he feel after eating?
3. Where and in what condition did the narrator meet the old man while driving

back to the army camp in the evening?

4. Whom did the narrator see dissolving in the darkness of the night? Why did they seem to be in a hurry?
5. What did the object lying on the fork road look like? What did it turn out to be on the narrator's reaching there?
6. Who were the assailants, according to the wounded man?
7. What did the writer do instantly to help the wounded old man? Was his condition as serious as the narrator had thought of?
8. When and where was the entertainment show organized?
9. Name three important feats performed in the show.
10. How was 'the next meeting' between the old man and the narrator a big surprise for the latter? Where was it?

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

1. Describe the narrator's first meeting with the injured old man.
2. Who was Prof. Rao and how did he perform two great feats of strength?
3. What did the narrator feel before, during and after the walk through the fire?
4. Where and when does the next meeting of the author and the old man take place? How does the author recognize him?
5. What does the old man mean while saying to the narrator, 'Some things are known to all Sahib but others only to a few' and "How the body is covered is of no importance compared with how the mind behaves"?
6. Why does the author go in search of the old Indian fire walker after the show? What efforts does he make to find him out? Does he succeed in finding out the old man and the secret of his powers?
7. Why does the author describe his experience of witnessing and then performing the walk through the fire as 'incredible'?
8. What picture of the old fire - walker gradually emerges during the course of the narrative?

ACTIVITY - 2: VOCABULARY:

A. Use in sentences of your own each of the following words with its meaning which should be different from the meaning in the context of this lesson:

state, fork, mad, want, trunk, lift, country, leave, press, watch, feet, chest, fire, place

B. Use the following phrasal verbs in your own sentences:

come across, hold over, drive back, swing into, shine across, get on with, turn out to be, brush aside, work out, come by, head for, fade into, come through, laid on, called for, put aside, splash over, tackle about

ACTIVITY -3: SPEECH ACTIVITY:

Draft a short speech on 'Benefits of Meditation and the Art of Concentrating' and read it before the prayer assembly of your school.

ACTIVITY -4: COMPOSITION:

1. Prepare a report to be published in your school magazine on the performances given by a South Indian cultural troupe at the 'Inter-State Cultural Festival' held at your school in Ajmer.
2. Draft an advertisement for the magic show to be organized by the cultural society/committee of your school.



Lesson-10

Deep Water

It had happened when I was ten or eleven years old. I had decided to learn to swim. There was a pool at the Y.M.C.A. in Yakima that offered exactly the opportunity. The Yakima River was treacherous. Mother continually warned against it, and kept fresh in my mind the details of each drowning in the river. But the Y.M.C.A. pool was safe. It was only two or three feet deep at the shallow end; and while it was nine feet deep at the other, the drop was gradual. I got a pair of water wings and went to the pool. I hated to walk naked into it and show my skinny legs. But I subdued my pride and did it.

From the beginning, however, I had an aversion to the water when I was in it. This started when I was three or four years old and father took me to the beach in California. He and I stood together in the surf. I hung on to him, yet the waves knocked me down and swept over me. I was buried in water. My breath was gone. I was frightened. Father laughed, but there was terror in my heart at the overpowering force of the waves.

My introduction to the Y.M.C.A. swimming pool revived unpleasant memories and stirred childish fears. But in a little while I gathered confidence. I paddled with my new water wings, watching the other boys and trying to learn by aping them. I did this two or three times on different days and was just beginning to feel at ease in the water when the misadventure happened.

I went to the pool when no one else was there. The place was quiet. The water was still, and the tiled bottom was as white and clean as a bathtub. I was timid about going in alone, so I sat on the side of the pool to wait for others.

I had not been there long when in came a big bruiser of a boy, probably eighteen years old. He had thick hair on his chest. He was a beautiful physical specimen, with legs and arms that showed rippling muscles. He yelled, "Hi, Skinny! How'd you like to be ducked?"

With that he picked me up and tossed me into the deep end. I landed in a sitting position, swallowed water, and went at once to the bottom. I was frightened, but not yet frightened out of my wits. On the way down I planned: when my feet hit the bottom. I would make a big jump, come to the surface, lie flat on it, and paddle to the edge of the pool.

It seemed a long way down. Those nine feet were more like ninety, and before I touched bottom my lungs were ready to burst. But when my feet hit bottom I summoned all my strength and made what I thought was a great spring upwards. I imagined I would bob to the surface like a cork. Instead, I came up slowly. I opened my eyes and saw nothing but water - water that had a dirty yellow tinge to it. I grew panicky. I reached up as if to grab a rope and my hands clutched only at water. I was suffocating. I tried to yell but no sound came out. Then my eyes and nose came out of the water - but not my mouth.

I flailed at the surface of the water, swallowed and choked. I tried to bring my legs up, but they hung as dead weights, paralysed and rigid. A great force was pulling me under. I screamed, but only the water heard me. I had started on the long journey back to the bottom of the pool.

I struck at the water as I went down, expending my strength as one in a nightmare fights an irresistible force. I had lost all my breath. My lungs ached, my head throbbed. I was getting dizzy. But I remembered the strategy - I would spring from the bottom of the pool and come like a cork to the surface. I would lie flat on the water, strike out with my arms, and thrash with my legs. Then I would get to the edge of the pool and be safe.

I went down, down, endlessly. I opened my eyes. Nothing but water with a yellow glow - dark water that one could not see through.

And then sheer, stark terror seized me, terror that knows no understanding, terror that knows no control, terror that no one can understand who has not experienced it. I was shrieking under water. I was paralysed under water - stiff, rigid with fear. Even the screams in my throat were frozen. Only my heart, and the pounding in my head, said that I was still alive.

And then in the midst of the terror came a touch of reason. I must remember to jump when I hit the bottom. At last I felt the tiles under me. My toes reached out as if to grab them. I jumped with everything I had.

But the jump made no difference. The water was still around me. I looked for ropes, ladders, water wings. Nothing but water. A mass of yellow water held me. Stark terror took an even deeper hold on me, like a great charge of electricity. I shook and trembled with fright. My arms wouldn't move. My legs wouldn't move. I tried to call for help, to call for mother. Nothing happened.

And then, strangely, there was light. I was coming out of the awful yellow water.

At least my eyes were. My nose was almost out too.

Then I started down a third time. I sucked for air and got water. The yellowish light was going out.

Then all effort ceased. I relaxed. Even my legs felt limp; and a blackness swept over my brain. It wiped out fear; it wiped out terror. There was no more panic. It was quiet and peaceful. Nothing to be afraid of. This is nice..... to be drowsy.....to go to sleep.... no need to jump..... too tired to jump..... it's nice to be carried gently..... to float along in space.....tender arms around me..... tender arms like Mother's now I must go to sleep.....

I crossed to oblivion, and the curtain of life fell.

The next I remember I was lying on my stomach beside the pool, vomiting. The chap that threw me in was saying, "But I was only fooling!" Someone said, "The kid nearly died. Be all right now. Let's carry him to the locker room."

Several hours later, I walked home. I was weak and trembling. I shook and cried when I lay on my bed. I couldn't eat that night. For days a haunting fear was in my heart. The slightest exertion upset me, making me wobbly in the knees and sick to my stomach.

I never went back to the pool. I feared water. I avoided it whenever I could.

A few years later when I came to know the waters of the Cascades, I wanted to get into them. And whenever I did - whether I was wading the Tieton or Bumping River or bathing in Warm Lake of the Goat Rocks - the terror that had seized me in the pool would come back. It would take possession of me completely. My legs would become paralysed. Icy horror would grab my heart.

This handicap stayed with me as the years rolled by. In canoes on Maine lakes fishing for landlocked salmon, bass fishing in New Hampshire, trout fishing on the Deschutes and Metolius in Oregon, fishing for salmon on the Columbia, at Bumping Lake in the Cascades - wherever I went, the haunting fear of the water followed me. It ruined my fishing trips; deprived me of the joy of canoeing, boating, and swimming.

I used every way I knew to overcome this fear, but it held me firmly in its grip. Finally, one October, I decided to get an instructor and learn to swim. I went to a pool and practised five days a week, an hour each day. The instructor put a belt around me. A rope attached to the belt went through a pulley that ran on an overhead cable. He

held on to the end of the rope, and we went back and forth. Back and forth across the pool, hour after hour, day after day, week after week. On each trip across the pool a bit of the panic seized me, Each time the instructor relaxed his hold on the rope and I went under, some of the old terror returned and my legs froze. It was three months before the tension began to slacken. Then he taught me to put my face under water and exhale, and to raise my nose and inhale. I repeated the exercise hundreds of times. Bit by bit I shed part of the panic that seized me when my head went under water.

Next he held me at the side of the pool and had me kick with my legs. For weeks I did just that. At first my legs refused to work. But they gradually relaxed; and finally I could command them.

Thus, piece by piece, he built a swimmer. And when he had perfected each piece, he put them together into an integrated whole. In April he said, "Now you can swim. Dive off and swim the length of the pool, crawl stroke."

I did. The instructor was finished.

But I was not finished. I still wondered if I would be terror-stricken when I was alone in the pool. I tried it. I swam the length up and down. Tiny vestiges of the old terror would return. But now I could frown and say to that terror, "Trying to scare me, eh? Well, here's to you! Look!" And off I'd go for another length of the pool.

This went on until July. But I was still not satisfied. I was not sure that all the terror had left. So I went to Lake Wentworth in New Hampshire, dived off a dock at Triggs Island, and swam two miles across the lake to Stamp Act Island. I swam the crawl, breast stroke, side stroke, and back stroke. Only once did the terror return. When I was in the middle of the lake, I put my face under and saw nothing but bottomless water. The old sensation returned in miniature. I laughed and said, "Well, Mr Terror, what do you think you can do to me?" It fled and I swam on.

Yet I had residual doubts. At my first opportunity I hurried West, went up the Tieton to Conrad Meadows, up the Conrad Creek Trail to Meade Glacier, and camped in the high meadow by the side of Warm Lake. The next morning I stripped, dived into the lake, and swam across to the other shore and back - just as Doug Corpron used to do. I shouted with joy, and Gilbert Peak returned the echo. I had conquered my fear of water.

The experience had a deep meaning for me, as only those who have known stark terror and conquered it can appreciate. In death there is peace. There is terror only in the fear of death, as Roosevelt knew when he said, "All we have to fear is fear itself"

Because I had experienced both the sensation of dying and the terror that fear of it can produce, the will to live somehow grew in intensity.

At last I felt released - free to walk the trails and climb the peaks and to brush aside fear.

- William O. Douglas

About the Lesson:

William O. Douglas (1898-1980) was born at Maine in Minnesota. He worked as a teacher and then pursued a legal career. He became an advisor to President F.D. Roosevelt. He served as a Justice for thirty six years and was all for individual rights.

The lesson 'Deep Water' is an essay taken from 'Of Men and Mountains' by William O. Douglas. This essay is autobiographical in nature. It describes how, as a young boy, Douglas survived death by drowning in a swimming pool. The essay reveals quick workings of the author's mind in a situation of sudden crisis along with his all out efforts to save himself. The essay is mainly about his sense of fear of water and how ultimately he conquered it by the sheer force of his determination. The sensation of drowning and the resulting terror have been vividly depicted by Douglas in this autobiographical piece.

ACTIVITY 1: COMPREHENSION:

A. State whether the following statements are True or False. Write 'T' for true and 'F' for false.

1. William Douglas began to fear water at an early age of three or four.
2. Douglas decided to learn swimming at the YMCA pool.
3. The author's introduction to the YMCA revived childish fears in him .
4. An eighteen year old boy threw the author into the deep end of the swimming pool.
5. The depth of the swimming pool was uniform from one end to the other end.
6. The author was frightened when he realized that he was drowning.
7. Douglas tried to cry for help but no sound came out.
8. When the author's feet touched the bottom of the pool he made a great jump upwards. to spring from the bottom of the pool.
9. After surviving death by drowning the author never went back to the YMCA pool again.
10. Douglas finally conquered his fear of water.

B. Answer the following questions in about 20-30 words each:

1. Why does water create a feeling of hatred and terror in William Douglas?
2. What was the continual warning of the author's mother and did he take it seriously?
3. Why did Douglas decide to join the YMCA pool?
4. What does the author describe as the misadventure and how does he end up?
5. What did William Douglas plan while sinking to the bottom of the swimming pool?
6. How did terror seize the narrator when he was going down and down and a yellow glow of water surrounded him?
7. where did the author find himself lying?
8. How does the fear of water ruin his fishing trips and other joys?
9. Why was William Douglas determined to conquer his fear of water?
10. How did the author become a perfect swimmer?

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

1. How does Douglas develop a sense of deep fear of water and what does he do to overcome it?
2. Who helps the author in becoming a perfect swimmer and how?
3. Describe how Douglas tried to save himself from drowning?
4. What things of joy did the author miss due to his fear of water?

ACTIVITY 2: VOCABULARY:

A. Use the following phrasal verbs in your own sentences:

knock-down, sweep over, wipe out, dived-off, hang on, paddle with, toss into, pick-up, frighten out, clutched at, strike at, strike out, take hold on, float along, get into, roll by, deprive of, run on, hold on

B. Following words occur as nouns in the lesson. Now use each of these as a verb in a sentence of your own:

sound, leg, water, force, eye, head, toe, rope, cascades, fear, time, pool, panic, face, experience, echo

ACTIVITY 3: SPEECH ACTIVITY:

Write a speech on 'Impossible is the Word that Exists in the Dictionary of Fools'. Read it before the prayer assembly of your school.

ACTIVITY 4: COMPOSITION:

1. Write an article on 'Sweet are the Uses of Adversity.'
2. As the captain of the swimming team of your school, write a letter to the Organizing Secretary, District Swimming Competition, Jodhpur accepting his invitation for your team to participate in the tournament.

Lesson-11

ON THE FACE OF IT

Scene One

Mr Lamb's garden [There is the occasional sound of birdsong and of tree leaves rustling. Derry's footsteps are heard as he walks slowly and tentatively through the long grass. He pauses, then walks on again. He comes round a screen of bushes, so that when Mr Lamb speaks to him he is close at hand and Derry is startled.

Mr. LAMB : Mind the apples!

DERRY : What? Who's that? Who's there?

Mr.LAMB : Lamb's my name. Mind the apples. Crab apples those are. Windfalls in the long grass. You could trip.

DERRY : I...there....I thought this was an empty place. I didn't know there was anybody here....

Mr. LAMB : That's all right. I'm here. What are you afraid of, boy? That's all right.

DERRY : I thought it was empty....an empty house.

Mr. LAMB : So it is since I'm out here in the garden. It is empty until I go back inside. In the meantime, I'm out here and likely to stop. A day like this. Beautiful day. Not a day to be indoors.

DERRY : [*Panic*] I've got to go.

Mr. LAMB : Not on my account. I don't mind who comes into the garden. The gate's always open. Only you climbed the garden wall.

DERRY : [*Angry*] You were watching me.

Mr. LAMB : I saw you. But the gate's open. All welcome. You're welcome. I sit here. I like sitting.

DERRY : I'd not come to steal anything.

Mr. LAMB : No, no. The young lads steal....scrump the apples. You're not so young.

DERRY : I just....wanted to come in. Into the garden.

Mr. LAMB : So you did. Here we are, then.

DERRY : You don't know who I am.

Mr. LAMB : A boy. Thirteen or so.
DERRY : Fourteen. *[Pause]* But I've got to go now. Good-bye.

Mr. LAMB : Nothing to be afraid of. Just a garden. Just me.
DERRY : But I'm not....I'm not afraid. *[Pause]* People are afraid of me.

Mr. LAMB : Why should that be?
DERRY : Everyone is. It doesn't matter who they are, or what they say, or how they look. How they *pretend*. I know. I can see.

Mr. LAMB : See what?
DERRY : What they think.

Mr. LAMB : What do they think, then?
DERRY : You think.... 'Here's a boy.' You look at me...and (Then you see my face and you think. That's bad. That's a terrible thing. That's the ugliest thing I ever saw.' You think, 'Poor boy.' But I'm not. Not poor Underneath. You are afraid. Anybody would be. I am. When I look in the mirror, and see it, I'm afraid of me.

Mr. LAMB : No, not the whole of you. *Not of you.*
Yes!
DERRY : *[Pause]*

Mr. LAMB : Later on, when it's a bit cooler I'll get the ladder and a stick, and pull down those crab apples. They're ripe for it. I make jelly. It's a good time of year, September. Look at them orange and golden. That's magic fruit. I often say. But it's best picked and made into Jelly. you could give me a hand.
DERRY : What have you changed the subject for? People always do that. Why don't you ask me? Why do you do what they all do and pretend it isn't true and isn't there? In case I see *you* looking and mind and get upset? I'll tell ... *you* don't ask me because you're *afraid* to.

Mr. LAMB : You want me to ask....say so, then.
DERRY : I don't like being with people. Any people.

Mr. LAMB : I should say....to look at it, I should say, you got burned in a fire.
DERRY : Not in a fire. I got acid all down that side of my face and it burned it all away. It ate my face up. It ate me up. And now it's like this and it

won't ever be any different.

Mr Lamb : No.

DERRY : Aren't you interested?

Mr. LAMB : You're a boy who came into the garden. Plenty do. I'm interested in anybody. Anything. There's nothing God made that doesn't interest me. Look over there....over beside the far wall. What can you see?

DERRY : Rubbish.

Mr. LAMB : Rubbish ? Look, boy, look....what do you see?

DERRY : Just....grass and stuff. Weeds.

Mr. LAMB : Some call them weeds. If you like, then....a weed garden, that. There's fruit and there are flowers, and trees and herbs. All sorts. But over there....weeds. I grow weeds there. Why is one green, growing plant called a weed and another 'flower'? Where's the difference. It's all life.... growing. Same as you and me.

DERRY : We're not the same.

Mr. LAMB : I'm old. You're young. You've got a burned face; I've got a tin leg. Not important. You're standing there.... I'm sitting here. Where's the difference?

DERRY : Why have you got a tin leg?

Mr. LAMB : Real one got blown off, years back. Lamey-Lamb, some kids say. Haven't you heard them? You will. Lamey-Lamb. It fits. Doesn't trouble me.

DERRY : But you can put on trousers and cover it up and no one sees, they don't have to notice and stare.

Mr. LAMB : Some do. Some don't. They get tired of it, in the end. There's plenty of other things to stare at.

DERRY : Like my face.

Mr. LAMB : Like crab apples or the weeds or a spider climbing up a silken ladder, or my tall sun flowers.

DERRY : *Things.*

Mr. LAMB : It's all relative. Beauty and the beast.

DERRY : What's that supposed to mean?

Mr. LAMB : You tell me.
DERRY : You needn't think they haven't all told me that fairy story before. 'It's not what you look like, it's what you are inside. Handsome is as handsome does. Beauty loved the monstrous beast for himself and when she kissed him he changed into a handsome prince.' Only he wouldn't, he'd have stayed a monstrous beast. I won't change.

Mr. LAMB : In that way? No, you won't.
DERRY : And no one'll kiss me, ever. Only my mother, and she kisses me on the other side of my face, and I don't like my mother to kiss me, she does it because she has to. Why should I like that? I don't care if nobody ever kisses me.

Mr. LAMB : Ah, but do you care if *you* never kiss *them*.
DERRY : What?

Mr. LAMB : Girls. Pretty girls. Long hair and large eyes. People you love.
DERRY : Who'd let me? Not one.

Mr. LAMB : Who can tell?
DERRY : I won't ever look different. When I'm as old as you, I'll look the same. I'll still only have half a face.

Mr. LAMB : So you will. But the world won't. The world's got a whole face, and the world's there to be looked at.
DERRY : Do you think this is the world? This old garden?

Mr. LAMB : When I'm here. Not the only one. But the world, as much as anywhere.
DERRY : Does your leg hurt you?

Mr. LAMB : Tin doesn't hurt, boy!
DERRY : When it came off, did it?

Mr. LAMB : Certainly.
DERRY : And now? I mean, where the tin stops, at the top?

Mr. LAMB : Now and then. In wet weather. It doesn't signify.
DERRY : Oh, that's something else they all say. 'Look at all those people who are in pain and brave and never cry and never complain and don't feel sorry for themselves.'

Mr. LAMB : I haven't said it.
DERRY : And think of all those people worse off than you. Think, you might have been blinded, or born deaf, or have to live in a wheelchair, or be daft in your head and dribble.

Mr. LAMB : And that's all true, and you know it.
DERRY : It won't make my face change. Do you know, one day, a woman went by me in the street - I was at a bus-stop - and she was with another woman, and she looked at me, and she said... whispered...only I heard her... she said. "Look at that, that's a terrible thing. That's a face only a mother could love."

Mr. LAMB : So you believe everything you hear, then?
DERRY : It was *cruel*.

Mr. LAMB : Maybe not meant as such. Just something said between them.
DERRY : Only I heard it. I heard.

Mr. LAMB : And is that the only thing you ever heard anyone say, in your life?
DERRY : Oh no! I've heard a lot of things.

Mr. LAMB : So now you keep your ears shut.
DERRY : You're....peculiar. You say peculiar things. You ask questions I don't understand.

Mr. LAMB : I like to talk. Have company. You don't have to answer questions. You don't have to stop here at all. The gate's open.
DERRY : Yes, but..

Mr. LAMB : I've a hive of bees behind those trees over there. Some hear bees and they say, bees buzz. But when you listen to bees for a long while, they humm....and hum means 'sing'. I hear them singing, my bees.
DERRY : But....I like it here. I came in because I liked it....when I looked over the wall.

Mr. LAMB : If you'd seen me, you'd not have come in.
DERRY : No.

Mr. LAMB : No.
DERRY : It'd have been trespassing.

Mr. LAMB : Ah. That's not why.
DERRY : I don't like being near people. When they stare....when I see them being afraid of me.

Mr. LAMB : You could lock yourself up in a room and never leave it. There was a man who did that. He was afraid, you see. Of everything. Everything in this world. A bus might run him over, or a man might breathe deadly germs onto him, or a donkey might kick him to death, or lightning might strike him down, or he might love a girl and the girl would leave him, and he might slip on a banana skin and fall and people who saw him would laugh their heads off. So he went into his room, and locked the door, and got into his bed, and stayed there.

DERRY : For ever?

Mr. LAMB : For a while.
DERRY : Then what?

Mr. LAMB : A picture fell off the wall on to his head and killed him.
[Derry laughs a lot]

Mr. LAMB : You see?
DERRY : But....you still say peculiar things.

Mr. LAMB : Peculiar to some.
DERRY : What do you do all day?

Mr. LAMB : Sit in the sun. Read books. Ah, you thought it was an empty house, but inside, it's full. Books and other things. Full.
DERRY : But there aren't any curtains at the windows.

Mr. LAMB : I'm not fond of curtains. Shutting things out, shutting things in. I like the light and the darkness, and the windows open, to hear the wind.
DERRY : Yes. I like that. When it's raining, I like to hear it on the roof.

Mr. LAMB : So you're not lost, are you? Not altogether? You do hear things. You listen.
DERRY : They talk about me. Downstairs. When I'm not there. 'What'll he ever do? What's going to happen to him when we've gone? How ever will he get on in this world? Looking like that? With that on his

face? That's what they say.

Mr. LAMB : Lord, boy, you've got two arms, two legs and eyes and ears, you've got a tongue and a brain. You'll get on the way you want, like all the rest. And if you chose, and set your mind to it, you could get on *better* than all the rest.

DERRY : How?

Mr. LAMB : Same way as I do.

DERRY : Do you have any friends?

Mr. LAMB : Hundreds.

DERRY : But you live by yourself in that house. It's a big house, too.

Mr. LAMB : Friends everywhere. People come in.... everybody knows me. The gate's always open. They come and sit here. And in front of the fire in winter. Kids come for the apples and pears. And for toffee. I make toffee with honey. Anybody comes. So have you.

DERRY : But I'm not a friend.

Mr. LAMB : Certainly you are. So far as I'm concerned. What have you done to make me think you're not?

DERRY : You don't know me. You don't know where I come from or even what my name is.

Mr. LAMB : Why should that signify? Do I have to write all your particulars down and put them in a filing box, before you can be a friend?

DERRY : I suppose...not. No.

Mr. LAMB : You could tell me your name. If you chose. And not, if you didn't.

DERRY : Derry. Only it's Derek....but I hate that. Derry. If I'm your friend, you don't have to be mine. I choose that.

Mr. LAMB : Certainly.

DERRY : I might never come here again, you might never see me again and then I couldn't still be a friend.

Mr. LAMB : Why not?

DERRY : How could I? You pass people in the street and you might even speak to them, but you never see them again. It doesn't mean they're friends.

Mr. LAMB : Doesn't mean they're enemies, either, does it?
DERRY : No they're just....nothing. People. That's all.

Mr. LAMB : People are never just nothing. Never.
DERRY : There are some people I hate.

Mr. LAMB : That'd do you more harm than any bottle of acid. Acid only burns your face.
DERRY : *Only....*

Mr. LAMB : Like a bomb only blew up my leg. There's worse things can happen. You can burn yourself away inside.
DERRY : After I'd come home, one person said, "He'd have been better off stopping in there. In the hospital. He'd be better off with others like himself." She thinks blind people only ought to be with other blind people and idiot boys with idiot boys.

Mr. LAMB : And people with no legs altogether?
DERRY : That's right.

Mr. LAMB : What kind of a world would that be?
DERRY : At least there'd be nobody to stare at you because you weren't like them.

Mr. LAMB : So you think you're just the same as all the other people with burned faces? Just by what you look like? Ah....everything's different. Everything's the same, but everything is different. Itself.
DERRY : How do you make all that out?

Mr. LAMB : Watching. Listening. Thinking.
DERRY : I'd like a place like this. A garden. I'd like a house with no curtains.

Mr. LAMB : The gate's always open.
DERRY : But this isn't mine.

Mr. LAMB : Everything's yours if you want it. What's mine is anybody's.
DERRY : So I could come here again? Even if you were out....I could come here.

Mr. LAMB : Certainly. You might find others here, of course.
DERRY : Oh....

Mr. LAMB : Well, that needn't stop you, you needn't mind.
DERRY : It'd stop *them*. They'd mind me. When they saw me here. They look at my face and run.

Mr. LAMB : They might. They might not. You'd have to take the risk. So would they.
DERRY : No, you would. You might have me and lose all your other friends, because nobody wants to stay near me if they can help it.

Mr. LAMB : I've not moved.
DERRY : No....

Mr. LAMB : When I go down the street, the kids shout 'Lamey-Lamb.' But they still come into the garden, into my house; it's a game. They're not afraid of me. Why should they be? Because I'm not afraid of them, that's why not.
DERRY : Did you get your leg blown off in the war?

Mr. LAMB : Certainly.
DERRY : How will you climb on a ladder and get the crab apples down, then?

Mr. LAMB : Oh, there's a lot of things I've learned to do, and plenty of time for it. Years. I take it steady.
DERRY : If you fell and broke your neck, you could lie on the grass and die. If you were on your own.

.
Mr. LAMB : I could.
DERRY : You said I could help you.

Mr. LAMB : If you want to.
DERRY : But my mother'll want to know where I am. It's three miles home, across the fields. I'm fourteen, but they still want to know where I am.

Mr. LAMB : People worry.
DERRY : People fuss.

Mr. LAMB : Go back and tell them.
DERRY : It's three miles.

Mr. LAMB : It's a fine evening. You've got legs.

DERRY : Once I got home, they'd never let me come back.

Mr. LAMB : Once you got home, you'd never let yourself come back.

DERRY : You don't know....you don't know *what* I could do.

Mr. LAMB : No. Only you know what.

DERRY : If I chose....

Mr. LAMB : Ah.... if you *choose*. I don't know everything, boy. I can't tell you what to do.

DERRY : They tell me.

Mr. LAMB : Do you have to agree?

DERRY : I don't *know* what I want. I want....something no one else has got or ever will have. Something just mine. Like this garden. I don't know what it is.

Mr. LAMB : You could find out.

DERRY : How?

Mr. LAMB : Waiting. Watching. Listening. Sitting here or going there. I'll have to see to the bees.

DERRY : Those other people who come here....do they talk to you? Ask you things?

Mr. LAMB : Some do, some don't. I ask them. I like to learn.

DERRY : I don't believe in them. I don't think anybody ever comes. You're here all by yourself and miserable and no one would know if you were alive or dead and nobody cares.

Mr. LAMB : You think what you please.

DERRY : All right then, tell me some of their names.

Mr. LAMB : What are names? Tom, Dick or Harry.
[*Getting up*] I'm off down to the bees.

DERRY : I think you're daft....crazy....

Mr. LAMB : That's a good excuse.

DERRY : What for? You don't talk sense.

Mr. LAMB : Good excuse not to come back. And you've got a burned-up face,

and that's other people's excuse.

DEERY : You're like the others, you like to say things like that. If you don't feel sorry for my face, you're frightened of it, and if you're not frightened, you think I'm ugly as a devil. I *am* a devil. Don't you?
[Shouts]
[Mr Lamb does not reply. He has gone to his bees.]

DERRY : *[Quietly]* No. You don't. I like it here.
[Pause. Derry gets up and shouts.]
 I'm going. But I'll come back. You see. You wait.
 I can run. I haven't got a tin leg. I'll be back.
[Derry runs off. Silence. The sounds of the garden again.]

Mr Lamb : *[To himself]* There my dears. That's you seen to.
 Ah....you know. We all know. I'll come back. They never do, though. Not them. Never do come back. *[The garden noises fade.]*

Scene Two

Derry's house.

MOTHER : You think I don't know about him, you think. I haven't heard things?
 DERRY : You shouldn't believe all you hear.

MOTHER : Been told. *Warned*. We've not lived here three months, but I know what there is to know and you're not to go back there.

DERRY : What are you afraid of? What do you think he is? An old man with a tin leg and he lives in a huge house without curtains and has a garden. And I want to be there, and sit and....listen to things. Listen and look.

MOTHER : Listen to what?
 DERRY : Bees singing. Him talking.

MOTHER : And what's he got to say to you?
 DERRY : Things that matter. Things nobody else has ever said. Things I want to think about.

MOTHER : Then you stay here and do your thinking. You're best off here.
 DERRY : I hate it here.
 MOTHER : You can't help the things you say. I forgive you.

It's bound to make you feel bad things....and say them. I don't blame you.

DERRY : It's got nothing to do with my face and what I look like. I don't care about that and it isn't important. It's what I think and feel and what I want to see and find out and hear. And I'm going back there. Only to help him with the crab apples. Only to look at things and listen. But I'm going.

MOTHER : You'll stop here.

DERRY : Oh no, oh no. Because if I don't go back there, I'll never go anywhere in this world again.

[The door slams. Derry runs, panting.]

And I want the world....I want it,...I want it....

[The sound of his panting fades.]

Scene Three

Mr Lamb's garden [Garden sounds: the noise of a branch shifting; apples thumping down; the branch shifting again.]

Mr. LAMB : Steady....that's....got it. That's it... *[More apples fall]*

And again. That's it....and....

[A creak. A crash. The ladder falls back, Mr Lamb with it. A thump. The branch swishes back. Creaks. Then silence. Derry opens the garden gate, still panting.]

DERRY : You see, you see! I came back. You said I wouldn't and they said....but I came back, I wanted....

[He stops dead. Silence.]

Mr Lamb, Mr.... You've.....

[He runs through the grass. Stops. Kneels]

Mr Lamb, It's all right..... You fell..... I'm here,

Mr Lamb, It's all right.

[Silence]

I came back. Lamey-Lamb. I did..... come back.

[Derry begins to weep.]

The End

-Susan Hill

About the Lesson: Susan Hill was born in Scarborough, North Yorkshire, England, on 5 February 1942. She has produced works both fiction and non-fiction.

Her notable works include 'The woman in Black', 'The Mist in the Mirror' and 'I m the King of the Castle'.

'On the face of It' by her was broadcast on B.B.C. in 1975 and published as a One Act Play in 1979 by Hutchinson.

' On the Face of It' is a short One Act Play. Two important characters featuring in it are Derry, a small boy and Mr Lamb, an old man. Both suffer from physical impairments but the impact of the impairments on them is very different. The playwright reveals their attitudes towards life and people during their meeting in the old man's garden. The physical impairment makes the boy a very withdrawn and defiant sort of person who says he will never change. On the other hand, the old man's outlook on life and people is very positive and optimistic. The play shows how the old man's positive approach, affection and motivation transform the life of this defiant boy. Susan Hill in this play has successfully depicted how the sense of alienation is more painful or inconvenient than the physical impairments for the old or the young. Despite the element of pathos in the closing lines, the play ends on an optimistic note.

GLOSSARY:

withdrawn (adj)	-	shy
defiant (adj)	-	boldly resistant to something
tentatively (adv.)	-	hesitatingly
startled (adj.)	-	disturb or agitate suddenly as by surprise or alarm
scrum (v)	-	steal from an orchard or garden
deft (adj.)	-	senseless; stupid
dribble (n)	-	a small quantity
trespassing (n)	-	an intrusion into someone's private land or property
slam (v)	-	shut with force
panting (v)	-	breathing hard and quickly; typically after exercise
creak (v,n)	-	make a sharp sound, a sharp sound
thump (n,v)	-	a blow/strike with something heavy

ACTIVITY 1: COMPREHENSION:

A. State whether the following statements are True or False. Write 'T' for true and 'F' for false.

1. Derry suffered from a disease because of which other children made fun of him.
2. Like other people did, Mr. Lamb made fun of Derry and also humiliated him.
3. Like Derry, Mr. Lamb did not have any friends because he had a tin leg.

B. Answer the following questions in about 10-15 words each:

1. What physical disability did Derry suffer from? How did he come by it?
2. What is Derry afraid of?
3. Why does Derry not like being with other people?

C. Answer the following questions in about 20-30 words each:

1. What disability did Mr. Lamb suffer from? How did he overcome his feeling of loneliness and alienation?
2. How was Mr. Lamb friendly with kids despite them teasing him about his broken leg?
3. Why does Derry come back to Mr. Lamb's house?

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

1. What does Derry not like about the people around him?
2. What bond unites Derry and Mr. Lamb?
3. Describe in detail the tactics used by Mr. Lamb to help Derry overcome the feeling of loneliness and alienation?
4. Explain the significance of the statement made by Derry "Because if I don't go back there, I will never go anywhere in this world again".

ACTIVITY 2: VOCABULARY:

(a) Change the following Adjectives into Nouns and use them in your own sentences:

beautiful, young, ugly, poor, ripe, good, golden, different, important, deaf, born, dead, blind, cool

(b) Give antonyms of the following words and use each in a sentence of your own:

long, empty, indoors, climb, young, whole, plenty, handsome, love, brave, near, friend, downstairs, die, never, nothing, dead, steady

ACTIVITY 3: SPEECH ACTIVITY:

1. Prepare a speech to be read out in a speech competition on 'The need for a positive outlook for the physically challenged in our society.'
2. Stage the play 'On the Face of It' during the cultural week of your school by role-playing to support the cause of the physically impaired and to create awareness about their sense of alienation and insecurity.

ACTIVITY 4: COMPOSITION:

1. To prepare for your examination make notes on this lesson followed by abstraction in your own words.
2. Assuming you are Derry, write a letter to Mr. Lamb expressing your inability to be present at the dinner being hosted by him tomorrow.

Lesson- 12

The Noble Nature

IT is not growing like a tree
In bulk, doth make Man better be
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald, and sere;
A lily of a day
Is fairer far in May,
Although it fall and die that night-
It was the plant and flower of Light
In small proportions we just beauties see;
And in short measures life may perfect be.

- Ben Jonson

About the Poem:

Ben Jonson (1573-1637) was a versatile and dominating literary personality known as a play-wright, poet, actor and critic of the 17th Century. He is identified for his brilliant classical and realistic comedy. His memorable comedies are 'Volpone', 'The Alchemist' and 'The Silent Woman'.

'The Noble Nature' is a short lyric, composed by Ben Jonson, imparting great meaning and a message to humanity that we live in deeds not in years. The poet contrasts a meaningless and unimpressive long life with a short life full of heroic and virtuous deeds by drawing two symbols from Nature - an oak and a lily. Jonson widely disseminates that the worth of human life is measured not in years but on the basis of achievements and noble acts that leave imprints on the vast eternity of time.

GLOSSARY:

bulk (n) -large in quantity

bald (adj) - (here) without leaves

sere (adj.) - sear, withered

proportion(n) - ratio

measure (n) - span, period

ACTIVITY 1: COMPREHENSION:

A Answer the following questions in about 20-30 words each:

1. What symbols does Ben Jonson draw from Nature?

2. Mention the qualities of an oak.
3. How does a lily of a day impress us?
4. How can human life be perfect, according to the poet?

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

1. How does the poet juxtapose two objects of Nature with human life?
2. Discuss the theme of the poem.

ACTIVITY 2: VOCABULARY:

Aquaint yourself with the following literary terms:

- (1) Lyric (2) Ode (3) Ballad (4) Epic

ACTIVITY 3 : SPEECH ACTIVITY:

1. Draft a short speech to be read out on 'The Importance of Time' for your fellow students in the class.
2. Your team has won the National Soft Ball Trophy. As the captain present a report of the event in the school assembly.

ACTIVITY 4: COMPOSITION

1. In the morning assembly your principal spoke on the life of our patriots. Prepare an article for your school magazine on 'Our Patriots Our Role Models'.
2. As secretary of 'Eco Club' of your school write a report on Van Mahotsava programme.
3. As president of the Dramatic Society of your school write a notice informing the students about staging of a play on the life of Maharana Pratap.

Lesson- 13

A Boy's Song

Because I set no snare
But leave them flying free,
All the birds of the air
Belong to me.

From the blue-tit on the sloe
To the eagle on the height,
Uncaged they come and go
For my delight

And so the sunward way
I soar on the eagle's wings,
And in my heart all day
The blue-tit sings.

- Wilfrid Wilson Gibson

About the Poem

Wilfrid Wilson Gibson was born at Hexham in England in 1878. He was a good friend of the famous poet Rupert Brooke. The poem 'A Boy's Song' appeared in his first verse called 'Mountain Cover', brought out in 1902. Gibson died in 1962.

The poem is about nature's precious gift of freedom to all its inhabitants. Like men birds are also important manifestations of life that add to the beauty of nature and joy of humanity only when they are allowed to fly free in the open air and the vast expanses of the limitless sky. The poem expresses the poet's feelings of intense joy which spring from his realization that all birds uncaged and free to fly from place to place, from the green trees to the bright skies belong to him because he does not set traps and cage them. The poet successfully establishes an emotional bond with the birds and thus shows a tendency towards empathy.

GLOSSARY:

blue-tit (n)-a type of small common bird

sloe (n) - a small bluish-black wild plum

delight (n) - joy, pleasure

sunward (adj) - towards the sun

soar (v) - to rise and fly high in the sky

ACTIVITY - 1: COMPREHENSION:

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

1. The speaker in the poem is the poet himself.
2. The poet sets the traps for the birds.
3. The poet is all for the freedom of the birds.
4. Birds flying freely in the open air give the poet great pleasure.
5. The poet really rides on the eagle's wings.
6. The song of the blue-tit fills the poet's heart with joy.
7. The poet has only a few birds and the rest belong to others.

B. Answer the following questions in about 20-30 words each:

1. Why do all the birds belong to the poet?
2. Why are the birds able to come and go for the poet's joy?
3. Which birds does the poet mention in the poem in particular?
4. What does the expression 'sun-ward way' in the poem mean?

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

1. How does the poet articulate his views on the birds in the poem 'A Boy's Song'?
2. Why do all the birds, according to the poet, belong to him? What does the word 'all' suggest to include here?
3. Summarize the poet's views as expressed in the poem 'A Boy's Song' in your own words.

ACTIVITY - 2: SPEECH ACTIVITY:

1. Prepare a list of the famous wildlife and bird sanctuaries and read it out before the Morning Prayer Assembly of your school to promote wildlife tourism.
2. Teachers are advised to show Harry Potter and the Jungle Book movies (English) in the class and ask students to discuss them.

ACTIVITY - 3: COMPOSITION :

1. Draft an invitation for the inaugural function of the District Posters Exhibition on Wildlife Conservation to be held in your school next month.
2. Write a letter to your friend describing your recent visit to the Sariska Tiger Reserve.

Lesson- 14

The Hope

Hope is given different names;
Some call it expectation,
Others term it future relevance
Some others think it a measure of benefaction
To me Hope is the creation of Soul
That makes us feel pleasuresome
And leap with enthusiasm and glow
In past we have survived on hope
We surmise of future because of hope
Hope kills negativity inside
And fills us with calm and quiet.
Hope makes the bird fly,
In search of food for young ones,
And material to build their homes.
It is the hope that makes a bud,
Stay on the branch and bloom.
Trees lose their leaves with a hope
That one day it will be laden with green hues.
Hope enlightens the life's gloomy thoroughfares
And makes us feel the freshness and warmth
Of the days ahead
Hope makes life go on
Life is a derivative of the function called hope
Hope is the prime excellence
Right from the day one is born.

- Rajan Agrawal

About the Poem:

Rajan Agrawal was born in 1991 in a town called Singhana in Jhunjhunu District in Rajasthan. He is a budding poet and has published about 50 poems. Some of his poems have found place in the prestigious Oxford Anthologies. Presently he lives in Udaipur

The theme of the poem is hope as defined and considered by various parties including the poet. Some others are vague, unclear, uncertain interpreters whereas the poet is a definite and certain interpreter of hope. Birds, human beings, animals and nature depend upon hope. Hope sustains life.

.GLOSSARY:

benefaction (n)	:	a charitable gift or deed
surmise (v)	:	guess, estimate, expect
laden (adj)	:	filled with a great quantity
hues (n)	:	colours, appearance
derivative (n)	:	a security with a price that is dependent upon or derived from assets

ACTIVITY 1: COMPREHENSION

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

1. Hope is given a single name by all.
2. Hope kills negativity.
3. Hope makes our life dark and gloomy.
4. Hope suspends life.
5. Life is a function and hope is a derivative.

B. Answer the following questions in about 10-20 words each:

1. What does hope kill?
2. Name the derivative and the function of hope.
3. How do the life's thoroughfares appear?
4. What does hope mean to the poet?
5. From which day is one hopeful?

C. Answer the following questions in about 20-30 words each:

1. What are the different names given to hope?
2. What are the main functions of hope for human beings?
3. How has hope helped us in the past?
4. Why does the bird fly?
5. What is the effect of hope on gloomy ways?

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

1. Write a critical appreciation of the poem.
2. Explain the major benefits of hope as described in the poem.

ACTIVITY 2: VOCABULARY:

Acquaint yourself with the following literary terms:

Metaphor: Metaphor is a figure of speech which makes an implicit, implied or hidden comparison between two things that are unrelated but have some common characteristic. For example, **(i) Camel is the ship of desert.**

(ii) Life is a journey.

This comparison is different from the comparison which is used in a simile. Here we do not use 'like' or 'as'. Metaphor is not an explicit comparison. Hope is the creation of soul is a fine example from the poem by Rajan Agrawal.

Conceit: It is an elaborate, fanciful metaphor especially of a strained or far-fetched nature. Metaphysical poets like John Donne yoked together most heterogenous elements. Rajan Agrawal also chooses a metaphor from the field of Mathematics when he says "Life is a derivative of the function called hope".

ACTIVITY 3: SPEECH ACTIVITY

As headboy of your class hold a discussion in your class inviting arguments for and against "Hope Alone Sustains Life"

ACTIVITY 4: COMPSITION

Write a letter to your friend wishing him / her success in his/her forth-coming IIT entrance examination.



Lesson- 15

The Seven Ages of Man

All the world's a stage
And all the men and women merely players:
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages. At first the infant
Mewling and Puking in the nurse's arms.
Then the whining schoolboy, with his satchel
And shining morning face creeping, like snail
Unwillingly to school. And then the lover,
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow. Then a soldier
Full of strange oaths, and bearded like the pard
Jealous in honour, sudden and quick in quarrel
Seeking the bubble reputation.
Even in the cannon's mouth. And then the justice
In fair round belly with good capon lined,
With eyes severe and beard of formal cut.
Full of wise saws and modern instance,
And so he plays his part. The sixth age shifts
Into the lean and slippered pantaloon
With spectacles on nose and pouch on side.
His youthful hose, well saved, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything.

- William Shakespeare

About the Poem:

William Shakespeare (1564-1616) was an English poet, playwright, actor and dramatist. He is often called the "Bard of Avon". His works include 38 plays, 154 sonnets and 2 long narrative poems. His plays have been translated into major modern languages and are performed the world over. Shakespeare produced most of his famous works between 1589 and 1613. His plays were primarily comedies, histories, tragedies and tragi-comedies. Hamlet, Othello, King Lear, Macbeth, As

You Like It and The Merchant Of Venice are considered to be some of his finest plays.

This poem is a monologue taken from a famous Shakespearean comedy As You Like It. It is spoken by melancholy Jacques. According to the poet man's life can be divided into seven stages - infant, school boy, lover, soldier, justice, pantalone and old age. It is one of Shakespeare's often quoted monologues written in iambic pentameter. Many writers from Pythagoras to present day have compared the world to a stage.

GLOSSARY:

1. mewling and puking (v) - crying weakly
2. whining (v) - complaining and grumbling
3. satchel (n) - bag
4. snail (n) - very slow moving organism
5. furnace (n) - device used for high temperature heating
6. pard (n) - a leopard or panther
7. cannon (n) - piece of artillery that uses explosives
8. saws (n) - proverbs or wise sayings
9. pantaloon (n) - pantalone foolish old person
10. hose (n) - a man's garment covering the legs and reaching up to the waist,
11. pouch (n) - a small bag for carrying loose items
12. shank (n) - the leg of a human being
13. treble (n) - tones of high frequency or range
14. sans - without
15. capon (n) - a male chicken

ACTIVITY 1 : COMPREHENSION

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

1. One man in his life time plays only one part/role.
2. An old man is full of strange oaths.
3. An infant seeks the bubble reputation.
4. Justice is one of the stages of human age.
5. The last stage of man's life is called second childishness.
6. An infant has a fair round belly.

B. Answer the following questions in about 10-20 words each.

1. Who is compared with a leopard?
2. What is the role of a nurse?
3. Who sighs like a furnace?
4. At what stage does a man wear spectacles at his nose?

C. Answer the following questions in about 20-30 words each

1. What is the importance of the repetition of the word 'sans'?
2. Do you find any melancholy reference in the poem?
3. Pick out similes from the poem.

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

1. Describe the salient features of all the seven stages of a man's life.
2. Pick out the use of metaphors from the text.
3. How does the poem represent a mature view of life?
4. Explain how all the world is a stage in the context of the poem.
5. Discuss Shakespeare as a minute observer of human nature.

ACTIVITY 2: VOCABULARY

A. Lookup Monologue, Dramatic Monologue and Soliloquy in a dictionary of literary terms. Differentiate between monologue & soliloquy.

B. Blank Verse:

Blank verse is the poetry written with the help of regular metrical but unrhymed lines, almost in iambic pentameter. It is probably the most common form in English poetry. Like other famous writers William Shakespeare wrote his plays and sonnets in blank verse and "The Seven Ages of Man" is a fine example.

Iambic Pentameter: The term describes the rhythm the words form in a line of verse. It is measured in small groups of syllables called "feet". In English the word iambic" refers to the type of foot which has an unstressed syllable followed by a stressed syllable. Pentameter means that a line has five such "feet". Iambic rhythms come relatively naturally in English.

A standard line of iambic pentameter has five iambic "feet" in a row: (From William Shakespeare's Sonnet 2) When I do count the clock that tells the time.

x / x / x / x / x /

(Notation/scansion of a standard line in iambic pentameter).

Monologue: When, on the stage, there is one speaker only and the rest are the listeners but they do exist. Dramatic monologue was popularized by Robert Browning.

Soliloquy: It is different from monologue. It is a method, stage technique, often used in drama when a character speaks to himself or herself. He shares his thoughts or feelings with the audience. The other characters keep silent and are disregarded by the speaker. Shakespeare has used some of the most powerful soliloquies in his plays namely Othello, Macbeth, Hamlet, Julius Caesar and many others.

Cataloguing: It means listing of things on a certain topic or issue. Notice how melancholy Jacques catalogues the seven stages of human life.

Tragi-Comedy: William Shakespeare has not written pure comedies or tragedies. Comic scenes appear in tragedies while tragic seems appear in comedies for example role of Fool in King Lear or Melancholy Jacques in As You Like It. This enhances the effect of comic scenes as well as tragic scenes by way of contrast against each other. Moreover Shakespeare imitated the world or human nature where one person's gain is the loss of another; and joys and sorrows are not separated but intermingled.

ACTIVITY 3: SPEECH ACTIVITY

The king along with his followers including Jacques has been banished from the kingdom and living in a forest where these philosophical ideas about human misery are expressed.

Observe various stages of a man's life in your neighbourhood. Try to correlate them with the description given in the poem and prepare a speech based on your observation for your class.

ACTIVITY 4: COMPOSITION

1. Write an article for your school magazine on 'The person who impressed me most'.
2. Write your arguments in favour of 'Man is the centre of the Universe'.

Lesson- 16

The Snare

I hear a sudden cry of pain!
There is a rabbit in a snare;
Now I hear the cry again,
But I cannot tell from where.

But I cannot tell from where
He is calling out for aid.
Crying on the frightened air,
Making everything afraid

Making everything afraid,
Wrinkling up his little face,
As he cries again for aid;
And I cannot find the place!

And I cannot find the place
Where his paw is in the snare;
Little one! Oh, little one!
I am searching everywhere.

- James Stephens

About the Poem:

James Stephens grew up in the slums of Dublin and worked as a stenographer during the early years of his age. Later he served for some years as an Assistant Curator in Dublin. He had deep interest in Gaelic art, legends, literature and culture.

The poem depicts a rabbit in a snare crying out of pain. The poet can recognize the voice of the rabbit with his paw into the snare. The poet depicts the situation with effective imaging and sympathetic attitude. The last line of every stanza is repeated at the beginning of the next one. The first three stanzas are written in iambic tetrameter with a stress at the end but this does not happen in the last stanza.

GLOSSARY:

snare (n) - noose, symbol of captivity, confinement, detention, loss of freedom

ACTIVITY 1: COMPREHENSION:

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

1. The poet is happy throughout the poem.
2. The poet can recognize the sound of the rabbit
3. The poet can locate the rabbit and help him.
4. The poem is written in present tense only.

B. Answer the following questions in about 10-20 words each:

1. Lines and words are repeated time and again, what is the purpose of the poet?
2. What purpose does the interjection 'But' serve in the poem?
3. Find the words or phrases depicting the condition of the rabbit.
4. Find the rhyme scheme of the first stanza.

C. Answer the following questions in about 20-30 words each:

1. Explain the phrase 'frightened air'.
2. Why is the poet searching for the rabbit?
3. Who is afraid and why?
4. What provides unity to the poem?

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

1. What is the theme of the poem?
2. What attitude does the poet have towards the rabbit's plight?
3. How is the attitude of the poet towards the rabbit reflected?
4. Describe the universal appeal of the poem.

ACTIVITY 2: VOCABULARY:

A. Write four rhyming words for each word given below. The first one is done for you.

- (a) sight -flight- might- knight-cite
(b) seat.....
(c) debate.....
(d) sit.....
(e) find.....

B. Acquaint yourself with the following literary terms:

Persona:

A persona is a social role or a character played by an actor. It is a narrative voice that speaks in the first person. It is not autobiographical as the speaker assumes the role and has a universal appeal. Here Stephens, the poet, assumes the role of an animal lover but he is not an individual and exhorts us like any other animal lover.

Symbol:

A symbol is something that represents something else by association, resemblance or connection, especially a material object used to represent something invisible for example - the flower is a symbol of beauty. Here, in this poem the poet has used 'snare' and 'cry' as symbols of loss of freedom, imprisonment and strong voice, sound for help respectively.

Rhyme:

Rhyme is a repeating pattern of similar sound mostly in the final syllables of lines in poems or songs. Tail rhyme/end rhyme helps to mark off the ends of lines and clarifies the material structure of the poem for the listener. It is pleasant to hear and facilitates to memorize. Stephens has used end-rhyme a-b-a-b in all the four stanzas of equal length.

ACTIVITY 3: SPEECH ACTIVITY

Should animal/insect dissections be banned in lab experiments at school/college level? Argue in favour of or against it.

ACTIVITY 4: COMPOSITION

1. During kite flying season, birds get injured badly. Write a report for your local newspaper about the plight of birds.
2. Write a letter to the Secretary, Ministry of Environment, Govt. of India, New Delhi about the plight of caged birds and animals for human entertainment.
3. Write a letter to the editor of a newspaper about the importance of freedom and liberty for birds and animals keeping in view the problem of their extinction.

Lesson- 17

Writing Skills

1. Drafting/writing Invitations (Formal & Informal) and Replies: accepting and refusing

In our social life, we have various events and occasions which we celebrate in the company of our relatives, friends, other family members and human groups. Such occasions may include marriage ceremonies, birth days, inaugurals, openings of offices and exhibitions or swearing in and oath taking ceremonies of different public or private body office-bearers etc. On such occasions we wish and need the company of those who are related to us. In order that these people related to us should come to join us on these important/special occasions, we need to send them a formal or an informal request as the case may be. These requests are known as invitations. A carefully drafted invitation contains the request to the person concerned and adequate information related to the occasion. Formal invitations can be of two types.

Type one is a printed invitation card to invite guests and relatives to be present on that occasion. Such invitations do not bear the names of the addressee. The other type is used for inviting a VIP as a guest to preside over a socio-cultural or educational function. Such an invitation is written in the form of a formal letter bearing the name of the addressee.

An informal note of invitation, acceptance or refusal is often in the form of a personal letter. It is written to close friends and relatives addressing them by name. The Salutation and the Close are as under:

The Salutation : My dear so and so (i.e. My dear Nalini, My dear Shri Sharma etc.)

The close:

Yours sincerely

Or

Sincerely yours,

SAMPLE 1: A FORMAL INVITATION (printed)

Mr. & Mrs. A.K. Mishra

request the pleasure of your company
on the auspicious occasion of the marriage
of their daughter

SMITA

With

ANIMESH

(S/o Mr. & Mrs. B.K. Kaushik of Delhi)

On Friday, the 9th December 2016 at 8.00 p.m.

at

Hotel Ramada, Jaipur

RSVP

R.K. Mishra

Mob. No. 9196686667

With best compliments from

All Relatives

and

Friends

REPLY TO AN INVITATION:

In certain situations it is expected of the person invited to send a formal reply in the form of an acceptance or a refusal letter as the case may be to avoid unnecessary embarrassment or inconvenience that may be caused to the person-in-charge or the organizer of the event. People who are supposed to be guests of honour or are invited to preside over the functions and give away prizes or inaugurate some public function or event generally observe this courtesy of replying in response to the invitations. These letters are brief and polite. Some examples of such replies are as under:

Accepting invitation

Sample 1:

101, Shivaji Terminus
Mumbai
10th November, 2016

My dear Mr. Purohit,

Thanks a lot for your invitation to preside over the Cultural Night and Prize Distribution Function of The City Cultural Society on Sunday, the 20th of November 2016. I will definitely be there to be a witness to the great performances by some of the finest artists you have invited.

With best wishes,

Sincerely yours

Manish Bahal

Sample 2:

151, Greater Kailash,
New Delhi
21 November, 2016

Dear Mr. and Mrs. Malik,

It is really pleasant to know that your loving daughter Suchitra's marriage is being solemnized at Udaipur on December 15, 2016. Thanks a lot for inviting us to attend the wedding. I will be present on the auspicious occasion with my better half to wish the newly wed couple a very happy married life. We shall reach Udaipur by the Chetak Express which leaves Delhi at 8.00 a.m.

Yours sincerely
Vipul Bhatia

Refusing invitation

Sample 1:

55 V.T. Road,
Mansarovar
Jaipur
5th October 2016

My dear Mr. Jain,

Thanks for inviting me to inaugurate the XI Inter-School Hockey Tournament to be held in your school from the 15th of October. However, I am sorry to express my inability to be present on the given date. My several previous engagements on that day will not permit me to accept your invitation.

Inconvenience caused is regretted.

Yours sincerely
S. Kulkarni

Sample 2:

C-17/4K
Sahukarpet,
Chennai
18th March, 2016

Dear Ravi,

I am indeed thankful to you for inviting me to attend the wedding of your elder brother Sumit. It is an auspicious occasion both for you and your family. But, unfortunately, due to some unavoidable and urgent engagements, I will not be able to attend it. Kindly give my heartiest congratulations and accept a small gift that I am sending for the newly wed couple.

Yours sincerely
Shrikant

Invitation:

Exercises:

1. Draft a reply, accepting an invitation to attend the wedding ceremony of your friend.
2. Write a reply to the Principal Govt. S.S. School, Raja Park, Jaipur, accepting the invitation to inaugurate a Seminar on Value-Based Education on 5th Sept. 2015.
3. Your friend Varun has invited you to celebrate Diwali with his family. Reply by expressing your inability to be present with him.
4. Send a reply to your friend accepting his invitation to spend the summer vacation with him at Mt. Abu.

NOTICES

A notice is a printed or written announcement to inform, or caution or warn people. Some notices are in the form of information of public importance or a caution sounded in advance against some impending threat of natural calamity like an earthquake or volcanic eruption or cyclone. These notices are used to inform a particular section of society or people at large. Printed notices generally appear in news-papers or magazines. Departmental and educational notices are displayed on the notice-boards meant for the purpose in the schools, colleges or offices. Notices are very effective tools of information to reach a large number of individuals in a very short time. Notices should be brief but clear and effective in communicating the message. School students are mainly required to write notices for displaying information about the activities or events to be organized by the Students Union/Cultural Club/Debate Society and Alumni Association or such other bodies.

Important points to bear in mind while writing notices:

1. Notices are written in a simple and formal language.
2. Notices for school notice-boards are meant to inform students about important activities to be held or they are in the form of important announcements.
3. These notices or announcements should be to the point and brief. At the same time they should contain all necessary information.
4. The date of displaying the notice should be clearly written either at the right hand top or bottom of the notice.
5. The notice should bear the signature of the person/authority issuing it along with his designation written below.

Exercise: Write notices on each of the following topics informing students to participate:

- (i) Notice to inform about a meeting of the Students Union
- (ii) To inform students about the Annual Prize Distribution Function
- (iii) Celebration of cultural week
- (iv) Inter-class debate competition
- (v) Educational Tour
- (vi) International Yoga Day Celebration on 21 June
- (vii) Quiz-competition
- (viii) Friendly Cricket Match with the Lions Club
- (ix) Clean India/Swachhha Bharat Awareness Camp in a nearby village

Note - making and Abstract writing.

Note - making : Note making is a useful and important study skill. It requires a

discriminating mind to quickly identify and gather the important and relevant information from the large mass of the given subject matter. This can be done by quickly moving over the irrelevant material and concentrating on the pertinent information. These two processes work together to give you the idea of the main subject. The subject head can be divided into sub sections and further into sub - sub sections to cover all the aspects of the subject. The Notes are taken in the form of points and not in full sentences so that they are brief and to the point.

Guidelines for Note - making:

- (1) Develop the habit/knack of skimming the study material to quickly move over the impertinent material.
- (2) Concentrate on pertinent information.
- (3) Identify the central idea.
- (4) Extract and record the important sub-topics and supporting ideas of the main topic.
- (5) Notice the careful selection of details. Ensure that you have included all the aspects you wish to cover.
- (6) Give a subject heading to cover all the sub-headings/topics under this appropriate subject heading.
- (7) Information extracted is divided and subdivided under main and sub sections or sub-sub-sections.
- (8) To divide information, main sections can be shown by using the Roman numbers i.e. I, II, III etc.
For sub sections: (i), (ii), (iii) etc.
For sub-sub-sections: (a), (b), (c), etc.
- (9) This division can also be shown by using Arabic numbers with decimal.
Main sections: 1, 2, 3 etc
Sub-sections: 1.1, 1.2, 1.3 etc.
Sub-sub-sections: 1.1.1, 1.1.2, 1.1.3, 1.2.1, 1.2.2, 1.2.3 etc.
- (10) Use abbreviated forms of long words.

ABSTRACT WRITING: Note-making is followed by Abstraction or summarizing. Collins Cobuild Dictionary defines abstract as a short piece of writing that summarizes the main points of a given article, speech or passage. It is a condensed account of a given piece of writing prepared by careful selection and arranging of important ideas contained in it. Abstraction or summarizing develops the skill of differentiating between the important and unimportant / impertinent information and aspects of the subject matter. It contains all the main ideas present in the original passage in a condensed form.

The following steps are recommended for Abstraction or Summarizing:

1. Understanding and extracting important ideas
2. Noting down the ideas and arranging them in proper sequence
3. Omitting words of the original passage, illustrations, similes, comparisons and examples etc.
5. Preparing a coherent and logically connected final draft
6. Making sure that no important point is left out
7. Reducing the passage to the required word limit as prescribed

Sample passage for Note-making and Abstraction:

The great advantage of early rising is the good start it gives us in our day's work. The early riser has done a large amount of hard work before other men have got out of bed. In the early morning the mind is fresh, and there are few sounds or other distractions, so that work done at that time is generally well done. In many cases the early riser also finds time to take some exercise in the fresh morning air, and this exercise supplies him with a fund of energy that will last until the evening. By beginning so early, he knows that he has plenty of time to do thoroughly all the work he can be expected to do, and is not tempted to hurry over any part of it. All his work being finished in good time, he has a long interval of rest in the evening before the timely hour when he goes to bed. He gets a sleep several hours before midnight, at the time when sleep is most refreshing and after a sound night's rest, rises early next morning in good health and spirits for the labours of a new day.

It is very plain that such a life as this is far more conducive to health than that of the man who shortens his waking hours by rising late, and so can afford in the course of the day little leisure for necessary rest. Anyone who lies in bed late, must, if he wishes to do a full day's work, go on working to a correspondingly late hour, and deny himself the hour or two of evening exercise that he ought to take for the benefits of his health. But, in spite of all his efforts, he will probably produce as good results as the early riser, because he misses the best working hours of the day.

It may be objected that some find the perfect quiet of midnight by far the best time for working. This is no doubt true in certain cases. Several great thinkers have found by experience that their intellect is clearest, and they can write best, when they burn the midnight oil. But even in such cases the practice of working late at night cannot be commended. Few men, if any, can exert the full power of their intellect at the time when nature prescribes sleep, without ruining their health thereby; and of course the injury done to the health must in the long run have a bad effect on the quality of the work done.

I. Early rising is advantageous.

1. A good start to a day's work
 - 1.1 large amount of hard work done
 - 1.1 the mind is fresh.
 - 1.2 few sounds or little distraction
 - 2.3 the work done is generally well finished
3. the early riser finds time
 - 3.1 for exercise in fresh air.
 - 3.1.1 exercise supplies funds of energy.
 - 3.1.2 energy lasts till evening.

II. The early riser not tempted to hurry over any work.

1. begins early.
 - 1.1 knows has plenty of time.
 - 1.2 finishes all work in good time.
2. has a long interval of rest in the evening.
 - 2.1 goes to bed timely
 - 2.2 gets several hours of sound sleep
 - 2.2.1 when sleep is most refreshing.
3. rises early next morning.
 - 3.1 in good health and spirits
 - 3.2 ready for labours of a new day.

III. The early riser versus the late riser

1. the early riser's life more conducive to good health
2. the late riser's life
 - 2.1 shortens his waking hours
 - 2.2 can afford little leisure
 - 2.2.1 for necessary rest
3. to do full day's work the late riser
 - 3.1 must work till late hours
 - 3.2 denies him evening exercise.
 - 3.3 denies benefit of health
4. producing good results
 - 4.1. sometimes late risers produce results
 - 4.2 as good as early risers

IV. Is the quiet of the midnight the best time for working?

1. true in some cases

2. several great thinkers found by experience
 - 2.1 their intellect clearest in late hours
3. can write best
 - 3.1 burning mid night oil
4. but practice of working late at night
 - 4.1 not commended
 - 4.2 few men can exert full power of intellect
 - 4.2.1 late at night
 - 4.3 nature prescribes night for sleep
 - 4.4 late night working ruins health.
 - 4.5 in the long run affects quality of work adversely.

Title: Advantages of early rising

Abstraction: Early rising has great advantages. It gives a good start to the day's work. Early morning air is fresh, noise and distractions are the minimum and the work done is generally well done. An early riser finds time for exercise which gives energy to last till evening. He is not tempted to hurry over any part of work so work is done thoroughly and it is finished timely. He gets long intervals of rest, goes to bed timely and gets sound sleep. Next morning he rises refreshed and full of spirits ready for a new day's work. An early riser's life is more conducive to health as compared to late risers. On the other hand, some find the quiet of midnight as the best time for working. Several great thinkers have found that their intellect works and they can write best when they burn the mid-night oil. But this practice of working late at night can't be praised. It injures health and working late hours in the long run also has adverse effect on the quality of the work done.

Exercise:

1. Write notes on the lesson 'Reading in Relation to Literature' and suggest an alternative title to the lesson.
2. Write an abstract or summary based on the above notes of the lesson in your own words.

Report - Writing

A report is a written or spoken account of something that has happened. It contains the essence of what one observes, witnesses, experiences or participates in. It is written/submitted or published with a specific purpose of sharing information with others. A report is, therefore, expected to present a detailed examination and analysis of the issue/issues involved and investigated. It is also supposed to suggest

the remedial steps to deal with the issue effectively and timely. A report should present a factual picture of the problem. Its conclusion must be clearly stated.

A report should have a heading. The place and the date of writing or submitting the report should also be mentioned.

Features of a good report:

1. A good report should have first hand information about the incident or event.
2. It must be objective and factual.
3. A report should fulfill its specific purpose.
4. A good report should be precise, coherent and free from ambiguities.
5. It must contain all the necessary facts and relevant information.
6. Documentary evidences if any should also be presented with the description.
7. Past tense and passive structures are generally used in writing reports.
8. A report can be long or short depending upon the issue involved but if a word limit is prescribed, one must stick to it.

Report writing can include a wide variety of topics, almost any topic. One may be required to write about a natural calamity, an accident, an activity, an incident, about meetings or news events etc.

Look at the following news paper report on T.B. for instance:

After 6 Decades, Govt. to hold Nationwide Survey on TB

New Delhi, Oct. 16: A nationwide survey to determine the number of patients suffering from tuberculosis will be carried out next year after a gap of nearly six decades.

The Central Government made the announcement in this regard on Friday, a day after a World Health Organization (WHO) report revealed that the tuberculosis epidemic in India was "larger" than what was previously estimated.

A senior official of the health and family welfare ministry said such a survey was last conducted in 1966.

According to the Global Tuberculosis Report 2016, "The TB epidemic is larger than previously estimated, reflecting new surveillance and survey data from India.... Six countries accounted for 60 percent of the new cases - India, Indonesia, China, Nigeria, Pakistan and South Africa."

Health and family welfare minister J P Nadda said,

"New cases of TB as well as deaths due to the disease have reduced. However, the number of cases notified have increased. All these cases were so far going undetected and were not being reported. After our Revised National Tuberculosis Control Programme (RNTCP), which brought private hospitals under its ambit, the notification has increased."

The Ministry official said, "Until the implementation of RNTCP, While 60 percent of the patients were going to private hospitals, only 15 per cent were being notified. The increase in the number of cases is because of good, robust data. Now these cases are being detected, notified and addressed."

According to the WHO report, in 2015, there were an estimated 10.4 million new TB cases world-wide, of which 5.9 million (56 percent) were among men, 3.5 million (34 per cent) among women and 1.0 million (10 percent) among children, while people living with HIV accounted for 1.2 million (11 per cent) of all new TB Cases.

Exercise: Prepare a report based on the survey of Dengue and Chikangunia to be submitted to the district collector, Jaipur.

Use the following input for writing the report: (seasonal viral fever breaks out, hundreds suffer, mosquitoes carriers of virus, water logging in streets and colonies, fresh water and green plants breeding grounds for mosquitoes, large number of patients reported, many deaths caused, urgent preventive action required)

Topics for report writing :

- (i) One-Day International Cricket matches between India and England
- (ii) Devastating floods in your city
- (iii) A Boat tragedy - Report by a survivor
- (iv) Report on Independence Day Celebrations 15th Aug., 2016 at Patel Maidan, Ajmer
- (v) As a T.V. news reporter write a report on the surgical strike by the Indian Army on terrorist camps in P.O.K.
- (vi) You are the Cultural Secretary of your school. Write a report to be published in the Times of India on the Annual Cultural Function and Prize Distribution Ceremony of your school
- (vii) A road-accident
- (viii) Impact of Swachhha Bharat Campaign in Rajasthan
- (ix) Cruelty to animals
- (x) Report on a Seminar on 'No Detention Policy up to VIII standard'

- (xi) Prepare a report on the Blood donation Camp organized by your School
- (xii) Massive earthquake in Nepal

Composition based on visual and/or verbal input

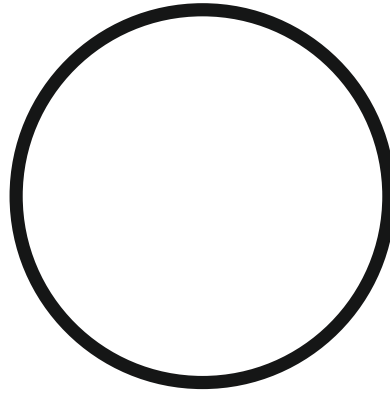
Human eye is not separate from human brain. Therefore visuals help a learner, particularly a second language learner, to see a meaning in a reproduction, symbol, picture, model, image, figure or likeness. Reading is an active search for extraction of meaning from the text. Alphabet or words of a language are symbols for communication and understanding a situation, event etc.

It is generally considered that a picture or a visual is worth a 1000 words. We can see before we think. Perception affects our learning process. How a learner views any object, text or symbols can affect his or her written or oral communication or composition. Using visual images helps in the foreign language classroom teaching. Visuals affect the learning process of non- native speakers. Visual positions affect the learner's chances for improving and developing language skills. Pictures have a universal appeal and should be relevant to education, culture and geo sociological background of the learner. When selecting a picture to enhance language learning the age, standard, growth and other factors may be taken into consideration. For a learner in a desert area the visual of a polar bear in an ice field may be an unsuitable and unfair practice.

Visuals can be interpreted according to the vision of the learners.



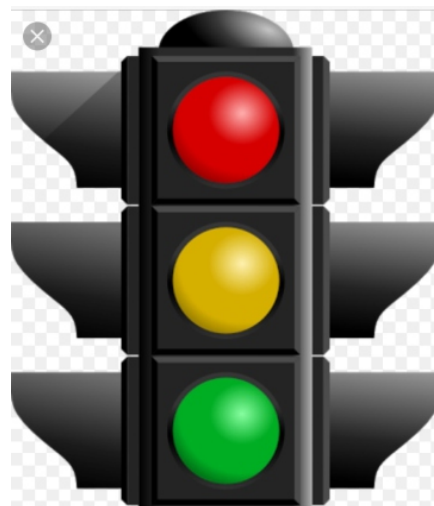
One of the viewers may say that the glass is half empty and is not sufficient to quench the thirst or somebody has drunk half glass of water of his share and left the other half. Another viewer might say that the glass is half full of water, a very optimistic point of view. She/he might think it is sufficient for the time- being and might get more after some time. This picture can be interpreted by different viewers differently as follows:



1. a ball for a small child
 2. a circle for a student of mathematics
 3. the earth for a geography student
 4. the moon for understanding the solar system
 5. a cycle wheel for a shop-keeper
 6. alphabet O or annotation zero for a learner
- so on and so forth.

Students are expected to write an article or a speech based on the visual and/or verbal impact given to them.

For example:



It is a traffic signal usually found at big crossings in a city to monitor and control traffic in the absence of traffic police. The colours have symbolic meanings and must be known to the drivers literate or illiterate. Red stands for stop, yellow to start and green to go. If someone does not follow this rule, it may be a hazard for all; an accident might take place. A driver needs patience to wait for his or her turn to speed up without risking a life. Before getting a driving license at the appropriate age, one must know the rules of the road.

Activity: Prepare an article based on the visual and/or verbal input.

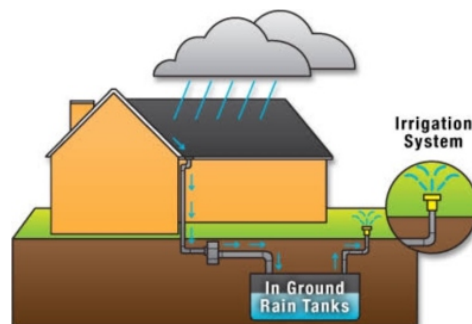
- 1. cities..... vehicles.....carbon dioxide
lungs..... breath..... diseases
jams..... time management tension
honking.....patience

- 2. **Deforestation - desert -**
erosion - vegetation -
animal habitatRajasthan
single tree
sand
.....



- 3. **Rain Water Harvesting**

save, collect.
preserve



4. Before taking meal

food

hands contaminated / dirty

microbes..... soap / sand

ringe, dry Towel



Arguments: for or against a topic

An argument is a discussion in which reasons are put forward in support or against a proposition, proposal, case, topic or an idea or issue.

First of all, before describing or speaking you must have a thorough overview of the topic or the issue under consideration. All aspects concerning the topic must be covered and a speaker or a debater may jot down several good reasons in his/her own favour. Before making an attempt to persuade or convince readers/audience/listeners you should familiarize the issue with the existing opinion or views. Explain the meaning of the proposition, elaborate the view point of the opposite party with all the counter arguments, then put forth your own point of view, put all logical arguments in your favour and reach obvious logical conclusions. Systematically, one by one address and refute the claims of the opposite party before producing strong reasons to support your point of view.

During all this process one must keep the audience/listeners/spectators in mind. One must not speak with a difference of level, knowledge, cultural background, language and patience, purpose, setting, number of listeners; time-frame must be kept in mind while speaking.

Accurate and apt quotes in support of your point of view may be used with exact data, up-to-date information and accuracy. Too many quotes may mar your own impression upon the audience. Your matter and method must be suitable to the occasion and the audience to win their trust in favour of your point of view. This art of putting forth arguments in favour or against a topic or a proposition can be improved

with the help of practice. Given below is a description of arguments against the topic:

Internet can replace a teacher

Invention of internet has amazed the world by its usage. Its technology has minimized the whole planet and provides information with the touch of the screen or click of a key. Study materials and answers to questions are available at the net. People think that one day modern technology can replace the teacher and teaching system.

But people ignore the fact that internet uses electronic machines and they are devoid of human emotions. The mutual understanding between the teacher and the student cannot take place in computer. The flexibility of the teacher or the student concerning level of knowledge, handles at intervals, the deadlines, love, care, affection, moral support during failures and such other things cannot be provided by machines. No machine can teach a child to crawl, walk, run or such other activity except a mother teacher. Therefore it is strongly argued that internet cannot replace a teacher.

Activities:

Prepare arguments for or against the following ideas / topics:

1. Science is God.
2. Internet is a panacea.
3. Hard work pays in the long run.
4. Destiny favours the brave.
5. If you want peace, be prepared for war.
6. Your freedom ends where my nose begins.
7. Money makes the mare go.
8. Health is wealth.
9. Man purposes, God disposes.
10. As you sow, so shall you reap.
11. Salute your duty and you need not salute anyone else.
12. Old age is the best part of life.
13. Spare the rod, spoil the child.
14. Weigh before you speak.

Letter Writing:

Letters are broadly of two types: Personal and Formal or Official letters.

Personal letters are those which we write to our friends and relations. Such letters deal with personal matters therefore should be written in an easy, conversational style. The subject matter may include views, news and ideas or feelings to be conveyed. They are also written to invite, to thank and to congratulate. Their tone should be courteous and marked with familiarity.

Formal or Official letters are quite different in tone. They are written with a practical business or official purpose. Letters of this type mainly include job applications, complaints, purchase orders, letters to editors of newspapers and so on. Such letters should therefore be clear, to the point and courteous.

Most letters have three sections: beginning of the letter, body of the letter and the complimentary close and signature.

1. beginning includes (heading, inside address and salutation)
2. body of the letter
3. the close is mostly governed by the salutation
4. signature

The letter writer's address should be written at the top right hand corner of the page and the date should be written just below it. This part is known as the heading. Heading in most modern letters is written in the block form - that is each line begins at the same place as the line above it. In a Formal letter the inner address includes the name and address of the person the letter is written to. The salutation or greeting is put on the left hand side of the page. The form of salutation depends on the relation in which the writer of the letter stands to the person to receive the letter. In formal letters the salutation begins with Sir/Madam or Dear sir/Dear madam. In personal letters it begins with My dear.....(Uncle, Mother, Father, Brother etc.), My dear Mr. / Mrs. (Gupta, Saxena, Sharma, Sundaram etc.) or Dear Mr./Mrs. Bansal, Ravindran, Kumar etc.

The body of the letter begins below the salutation part. It includes the purpose and the main content or subject matter of the letter.

The complementary close begins below the Body of the letter. The first word of the close begins with a capital letter and the last word of the close ends with a comma. The close or the subscription should be suitable to the person to whom the letter is written. A safe ending to a letter to a friend is, Yours sincerely; with a very close friend, Yours affectionately, may be used. With relations - Yours affectionately/loving daughter, son etc. are more common. The usual close in formal letters is Yours faithfully. Sometimes, Yours truly is used in place of Yours faithfully.

The complimentary close is followed by legible signature. In a business letter the name of the Business Company or firm is also mentioned below the signature.

1. Letter of congratulations to a friend

85, Rajath Path
Jaipur-302009
18 January, 2016

My dear Vikas,

I am highly delighted to hear that you have topped the All India Medical Entrance Examination for admission to the medical colleges. Heartiest congratulations!

I know your passion for medical studies. A doctor's profession is a noble one. I hope you will excel in your study of medicine and become an eminent doctor.

Yours affectionately,
Nikunj Vohra

2. Application for leave of absence.

N. Residency Road
Bangluru- 560025
December 9, 2015
The Principal
Govt. Model School
Bangluru -560025
Dear sir/Dear Madam

As I am suffering from high fever I am unable to attend school. I should be highly grateful if you would grant me leave of absence for two days.

Yours faithfully,
Gaurav Bajaj
Class XII, No. 21

Application for a job with C.V. (curriculum vitae)/Resume

Application for a job is a formal request generally in response to an advertisement for a vacancy. It, therefore, demands a formal treatment. An application of this nature should present the request in a courteous and precise manner. In most cases it is accompanied by a Bio-data of the applicant. The Bio-data or Resume includes the basic information such as his name, date of birth and address, educational qualification, marital status, job experience, references and so on.

Example 1. Write an application for the post of a PGT in English. Apply to the Principal, DAV Public School, New Delhi with your detailed resume (an adv. in The Times of India).

Application with Resume.

21, Ram Gali
Raja Park
Jaipur-302001
26 August, 2016

The Principal
DAV Public School
New Delhi-110002

Sub:- PGT IN ENGLISH

Sir/Madam,

This is in response to your advertisement in 'The Times of India' dated 25th July, 2016, for the post of a PGT in English. I am applying for the post as one of the candidates. My academic qualifications, latest teaching skills, experience of teaching and a pleasing personality make me a suitable candidate for the job.

I am sending my detailed resume for your perusal and kind consideration.

Name	- Raj Kumar Sharma
Father's Name	- Sh. A.K. Sharma
Mother's Name	- Smt. Mridula Sharma
Permanent Address	- 21, Ram Gali, Raja Park, Jaipur-302001
Postal Address	- 15, Alkapuri, Alwar Pin-301001

Academic Qualifications-(i) Passed X from CBSE with 80% marks in 2001

(ii) XII from CBSE 85% marks, in 2003

(iii) B.A. from Rajasthan University, Jaipur,
75% marks, in 2006.

(iv) M.A. in English from Rajasthan University
Jaipur with 61% marks, in 2008

(v) B.Ed. from Rajasthan University, Jaipur with

70% marks in 2010.

Extra-curricular Activities-1. Secretary School Debate Society, MPS Jaipur

2. Secretary Literary Club, MPS, Jaipur

Hobbies -Reading, Writing and Painting

Teaching Experience-5 years (2011 to June 2016)

Salary Expected-PGT Grade

References-

1. Sh. R. P. Joshi, Principal Govt. S. S. School,
Gandhi Nagar, Jaipur

2. Smt. Lalita Kumar, Lecturer, Govt. Sr. Sec. School,
Adarsh Nagar, Ajmer

ADVERTISEMENT

Various Dictionaries of the English language define advertisement as an announcement in a newspaper, on television or on a poster about a product, event, or job vacancy etc. Advertisements seek to make goods and services generally or widely known. They help in promoting goods or services publically by showing their advantages and benefits that are likely to convince people that something is really good. Sometimes, advertisement of a particular event also announces that something is happening so that people know about it and can go to it or take part in it. Newspaper advertisements are the commonest means of advertising. In newspapers different types of advertisements are put under different categories or classes. They are, therefore, also called classified advertisements. For example, we have Tours and Travels adds, Matrimonial adds, Hot jobs adds, Situation Vacant adds, For-Sale, To-Let, Finance & Loans, Business and Residential accommodation adds etc. to mention a few of them. An advertiser has to pay for these advertisements to the medium in which they appear. Corporate and manufacturers of goods utilize the services of advertisement agencies and celebrities to promote sales of their products and services. An advertisement must be worded carefully with catchy words and phrases to attract public attention.

Samples from newspaper advertisements:

Job & Product ads.

MAYO COLLEGE, AJMER

Mayo College, Ajmer, established in 1875 is one of the leading boys' residential school in Asia imparting education to 800 boarders from Classes IV to XII. The school requires the following:

1. PGT - Mathematics and Physics
2. RESIDENT DAMES (MATRON)

Application will be accepted only in prescribed form and should reach principal@mayocollege.com by 25 Nov 2016. Detailed information and form can be checked at "Careers at Mayo" section on www.mayocollege.com.

Lt Gen Surendra Kulkarni (Retd)
Director



POSTER - WRITING

A poster is a large notice often with a picture to display some important information to a large number of people. Posters are mainly drafted to announce an event or to create awareness about social, cultural, political, environmental and other current events and issues. A poster usually conveys precise and relevant message, appeal, invitation or warning etc. to the target - audience. A poster must bear an attractive heading, an appropriate picture and an impressive concluding slogan line. The main body or content part of a poster must use impressive phrases or meaning packed words. Avoid using full or complete sentences as far as possible but not at the cost of the thematic message to be conveyed. The size, print and the colours are equally important ingredients of a good poster.

Sample Posters :

1. ROAD SAFETY WEEK

Follow Road Safety Rules
Do's and Don'ts for Safe Driving.

- | | |
|---------------------------|------------------------------------|
| 1. Use seat belts | 1. Don't mix Drinking with Driving |
| 2. Wear Helmet | 2. Don't ignore traffic signals |
| 3. Observe Speed limits | 3. Don't overtake on wrong side |
| 4. Save lives | 4. Don't use Mobiles while driving |
| 5. Better late than never | 5. Don't drive rashly |

REACH HOME SAFE

Issued by: The Road Safety Authority of Rajasthan.

Sample 2:
JOIN
INDIA INTERNATIONAL HEALTH CARE
(AN NGO FOR HEALTH CARE, NEW DELHI)

to fight
DENGUE AND CHIKUNGUNYA
(fevers caused by mosquito biting during day time)



SYMPTOMS:-

HIGH FEVER
BODY RASHES
SEVERE JOINT PAIN

BE CAREFUL

KEEP ACs AND COOLERS CLEAN
KEEP YOUR GARDEN CLEAN AND TRIMMED
NO STAGNATION OF WATER
WEAR FULL CLOTHES
TAKE PROMPT MEDICAL AID
DO NOT PANIC
USE MOSQUITO REPELLENTS/NETS

KEEP YOUR PREMISES

CLEAN
DAMP FREE
MOSQUITO FREE

Prevent Mosquito Breeding - Prevent Dengue And Chikungunya

Issued by: Secretary India International Health Care