



Government of Karnataka

# **English**

## **Second Language**

### **(Revised)**



## **Ninth Standard**

### **Part - II**

**Karnataka Textbook Society (R.)**

6<sup>th</sup> Cross, Malleshwaram,  
Bengaluru - 560 003.

# **THE CONSTITUTION OF INDIA**

## **PREAMBLE**

**WE, THE PEOPLE OF INDIA**, having solemnly resolved to constitute India into a <sup>1</sup>**[SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC]** and to secure to all its citizens :

**JUSTICE**, social, economic and political;

**LIBERTY** of thought, expression, belief, faith and worship;

**EQUALITY** of status and of opportunity; and to promote among them all

**FRATERNITY** assuring the dignity of the individual and the <sup>2</sup>[unity and integrity of the Nation];

**IN OUR CONSTITUENT ASSEMBLY** this twenty-sixth day of November, 1949 do **HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.**

1. Subs. by the Constitution (Forty-second Amendment) Act, 1976, Sec.2, for "Sovereign Democratic Republic" (w.e.f. 3.1.1977)
2. Subs. by the Constitution (Forty-second Amendment) Act, 1976, Sec.2, for "Unity of the Nation" (w.e.f. 3.1.1977)

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| 6.                           | The Noble Bishop                  | Reading Comprehension – a play                                                                    | —                                                  | Identifying Silent letters /t/ and /h/<br>Dialogue Practice<br>Seeking Information<br>Persuading Someone<br>Role Play | Combining Sentences Using Conjunctions                                                         | Modals, Types of Sentences - Simple, Compound and Complex | Inferring Meaning of Homophones<br>Dictionary Work           |
|                              | Nobleness Enkindleth Nobleness    | Reading and Appreciating                                                                          | Listening to the Poem                              | —                                                                                                                     | Writing Summary                                                                                | —                                                         | Words Related to Sympathy<br>Dictionary Work                 |
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## UNIT - 5

### Prose



#### Before you read

#### Enact the following scene

(King Rama's court. Rama, Laxman and courtiers are sitting. A servant, who has something to say, comes and stands hesitantly.)

**Rama** (to the servant): Speak up. You have nothing to fear.

**Servant** : O, King, I can't! Not in the presence of revered Laxman and the wisest courtiers.

**Rama** : You have my protection. Speak your mind.

**Servant** : Maharaja, today I saw a washerman, beating his wife black and blue. He told her to get out of his house. He said he was not Rama to accept a wife after she had lived in another's custody.

(There is some commotion in the court.)

**Laxman** : The washerman deserves a lesson for his nonsensical comment about mother Sita.

**Courtiers** (all): Yes Maharaj, he must be punished.

**Rama** : My dear Laxman and courtiers, the remarks of the washerman do have some implications. I know and for that matter everyone knows what a great lady Sita is. But when such remarks are made, the Raja Dharma dictates that it is necessary for Sita to prove herself spotless. Dear Laxman, Sita has expressed her desire to be in the sacred company of the sages. I command you to take Sita to the jungle and leave her there for sometime.

## Justice Above Self

- Munshi Premchand

**Read on**

### Part I

1. Jumman Shaikh and Algu Chowdhary were good friends. So strong was their bond of friendship that when either of them went away from the village, the other looked after his family. Both were greatly respected in the village.

2. Jumman had an old aunt who had some property. This she transferred to him on the understanding that she would stay with him and he would look after her. The arrangement worked well for a couple of years. But thereafter the situation changed. Jumman and his family were tired of the old relative. Jumman became as indifferent to her as his wife, who grudged even the little food that the old lady needed for survival. She swallowed these insults along with her food for a few months. But patience has its limits.

3. One day she spoke to Jumman, "My son, it is now obvious that I am not wanted in your house. Kindly give me a monthly allowance so that I can set up a separate kitchen."

"My wife knows best how to run the house. Be patient," said Jumman shamelessly. This made his aunt angry and she decided to take her case to the village *panchayat*.

4. The old lady went about meeting people explaining her case. Some sympathized with her, others laughed at her. A few others advised her to make it up with her nephew and his wife. At last she came to Algu Chowdhary and spoke to him. "You know, Chachi, Jumman is my best friend. How can I go against him?" Algu said. "But is it right, my son, to keep mum and not say what you consider just and fair?" pleaded the old lady. "Come to the *panchayat* and speak the truth," she said. Algu did not reply, but her words kept ringing in his ears.

## Check your comprehension

### Share your responses

1. How was the bond of friendship between Jumman and Algu?
2. On what condition did Jumman's aunt transfer her property to him?
3. What did the aunt demand to set up a separate kitchen?
4. What made the old lady angry?
5. How did people react to the old lady when she went about explaining her plight?
6. Why did Algu Choudhary say that he could not go against Jumman?

## Read on

### Part II

5. The *Panchayat* was held under the old banyan tree. Jumman stood up and said, "The voice of the *Panch* is the voice of God. Let my aunt nominate the head *Panch*. I will abide by her decision." "I nominate Algu Chowdhary as the *Panch*. The *Panch* knows neither enemy nor friend." stated the old lady. "Fine," replied Jumman hiding his joy over this unexpected piece of luck. "Chachi, you are aware of my friendship with Jumman," said Algu. "Yes. But I also know that you will not kill your conscience for the sake of friendship. God lives in the heart of the *Panch*, and his voice is the voice of God." And the old lady explained her case.

6. "What have you to say in your defence?" asked Algu to Jumman. Jumman narrated how his aunt transferred her property and how he promised her to look after her as long as she lived. "But of late there have been quarrels between my wife and aunt. Now my aunt is claiming a monthly allowance from me, which I can't pay. That's all I have to say," he concluded his submission. After consulting others, Algu announced, "We are of the opinion that Jumman must pay his aunt a monthly allowance, or else the property goes back to her."

Now, the friends were seldom seen together. The bond of friendship was broken. In fact, Jumman saw Algu as an enemy and wanted to take revenge.

### Check your comprehension

#### Share your responses

1. What was Jumman's opinion about the Panch?
2. Was the old lady right in nominating Algu as the Panch knowing very well that he was Jumman's best friend? If 'yes', why? If 'no' why?
3. What decision did Algu give after listening to Jumman and his aunt?
4. Why were Algu and Jumman seldom seen together after the Panchayat ?

### Read on

#### Part III

**7.** Days passed and, as ill luck would have it, Algu Chowdhary was in a tight spot. He sold one of his bullocks to Sanju Sahu, a cart driver of the village. The understanding was that Sahu would pay the price of the bullock in a month's time. It so happened that the bullock sold by Algu, died within a month.

**8.** Several months after the death of the bullock, Algu reminded Sahu of the money he had not yet paid. "I can't pay you a penny for the wretched beast you sold me. He brought us nothing but ruin," Sahu said angrily. Algu decided to take the case to the *Panchayat*. The *Panchayat* was held under the old banyan tree. Algu stood up and said, "The voice of the *Panch* is the voice of God. Let Sahu nominate the head Panch. I will abide by his decision." Sahu saw his chance and proposed the name of Jumman. Algu's heart sank and he turned pale.

**9.** The moment Jumman became the head *Panch*, he realized his responsibility as a judge and the dignity of his office. Could he, seated in that high place, have his revenge now? He decided

not to allow his personal feelings to come in the way of speaking the truth and doing justice. Both Algu and Sahu presented their cases. Then Jumman stood up and announced, "It is our opinion that Sahu should pay Algu the price of the bullock. When Sahu bought the bullock it suffered from no disability or disease. The death of the bullock was unfortunate but Algu cannot be blamed for it."

Algu could not contain his feelings. He said loudly, "Victory to the *Panchayat*. This is justice. God lives in the voice of the *Panch*."

**10.** Soon after, Jumman came to Algu, embraced him and said, "Since the last *Panchayat* I had become your enemy. Today I realized what it meant to be a *Panch*. A *Panch* knows no friend or enemy but only justice. Let no one deviate from the path of justice and truth for friendship or enmity." Algu was also in tears. His tears washed away all the dirt of misunderstanding between them.

### Check your comprehension

#### Share your responses

1. Who did Algu sell his bullock to?
2. What happened to the bullock bought by Sahu from Algu?
3. Who did Sahu nominate as the head *Panch*?
4. How did Algu feel hearing the judgement?

### Glossary

|                   |                                      |
|-------------------|--------------------------------------|
| <b>bond</b>       | : strong connection                  |
| <b>swallow</b>    | : tolerate                           |
| <b>grudged</b>    | : gave unwillingly                   |
| <b>obvious</b>    | : clear                              |
| <b>allowance</b>  | : an amount of money given regularly |
| <b>sympathize</b> | : feel sorry for somebody            |
| <b>mum</b>        | : quiet, silent                      |

|                   |                                                           |
|-------------------|-----------------------------------------------------------|
| <b>nominate</b>   | : propose, suggest someone's name                         |
| <b>abide by</b>   | : accept                                                  |
| <b>conscience</b> | : something that tells you whether you are right or wrong |
| <b>defence</b>    | : something said in support                               |
| <b>claim</b>      | : deemed as right                                         |
| <b>seldom</b>     | : rarely                                                  |
| <b>revenge</b>    | : something made to make somebody suffer                  |
| <b>annoyed</b>    | : slightly angry                                          |
| <b>wretched</b>   | : extremely annoying                                      |
| <b>beast</b>      | : an animal                                               |
| <b>ruin</b>       | : something that causes loss                              |
| <b>proposed</b>   | : suggested                                               |
| <b>realized</b>   | : became aware of                                         |
| <b>dignity</b>    | : respectful manner                                       |
| <b>disability</b> | : physical weakness                                       |

### **C1. Think about the text**

**Answer the following questions by choosing the correct options :**

**1. 'I am not wanted in your house'**

- Who is referred to as 'I'?
- Where was the speaker?
- What did the speaker demand?

**2. 'How can I go against him?'**

- Who said it?
- Who does 'him' refer to?
- Why was he not ready to go against the person?

**3. 'I will abide by her decision'**

- a. Who agreed to abide by her decision?
- b. Where did the person make the statement?
- c. What decision is referred to here?

**4. 'He brought us nothing but ruin'**

- a. Who said this?
- b. Who was this said to?
- c. How did 'he' bring ruin to his owner?

**5. 'I had become your enemy'**

- a. Who had become the enemy of whom?
- b. When did the enmity start ?
- c. What caused the enmity between them?

**C2. Think over the following questions and try to form your own answers :**

- 1. What would you have done in case you were the Panch in place of Algu Chowdhary?
- 2. What values do you learn from the lesson? Write them down.
- 3. Do you like the way Jumman's wife treated the old lady? If 'yes', give reasons. If 'no', give reasons.
- 4. Assume yourself to be Jumman. Narrate how you would have looked after the old lady.
- 5. Discuss in groups how old people should be cared for. Write down the outcome of your discussion in four or five sentences.

**Vocabulary**

**V1. Homophones are words that have the same pronunciation but different meaning, spelling or origin.**

**Look at the following**

tyre — tire, sea — see, hear — here , there — their.

**Fill in the blanks using the correct word given in brackets :**

A hunter went to a forest in search of a game. ...., (Their, There), he saw a ..... (deer, dear) behind a big tree. He aimed his arrow at it. But the alarmed animal started running.

The hunter ran for long but he could not sight the animal. He was greatly tired. He —— (new, knew) he could no more continue and needed — (some, sum) rest. He — (wrested, rested) under a shady tree and soon fell asleep. It was — (night, knight) when he woke up. He — (excepted, accepted) his failure in catching the animal and returned home empty — handed.

**Speak well : (Offering advice)**

**S1. Imagine you are a doctor and your friend Ravi, a patient. Ravi has come to you with some health problem. Read the dialogue between you and Ravi given below.**

- Ravi** - Good evening doctor.
- Doctor** - Good evening. Please be seated.
- Ravi** - Doctor, I'm not well.
- Doctor** - Please lie down on this table. (examines and checks temperature) You've a severe cold. You've fever also.
- Ravi** - Have I ? I've taken some medicines, but to no avail.
- Doctor** - Who gave you those medicines?
- Ravi** - The pharmacist.
- Doctor** - Shouldn't accept such medicines Ravi. It's not good. You should always consult a doctor before you start taking medicines. Don't ever go for self medication.
- Ravi** - Sorry doctor. Henceforth I shall consult a doctor for my health - related problems.
- Doctor** - Here is the prescription. Don't worry. You'll be alright within a day or two.
- Ravi** - Thank you doctor.
- Doctor** - You're welcome.

*Practise the dialogue taking roles.*

**S2.** A friend of yours has failed in the examination. He/She is feeling desperate. Speak to him/her to know his/her problem and try to pacify him/her.

**Use the following clues :**

Father ill ... studies hampered... not his/ her mistake... failure is not the end of everything... try again.... will come out with flying colours... ready to give help.

## **Language in Use**

**Read the following sentences that appear in the lesson :**

1. His wife grudged even the little food that the old lady needed for survival.
2. "I know that you will not kill your conscience for the sake of friendship."
3. Jumman had an old aunt who had some property.
4. "My son, it is now obvious that I am not wanted in your house."
5. "Now my aunt is claiming a monthly allowance from me, which I can't pay."

In all the above sentences there is an **independent clause** or a **main clause** and a **dependent or subordinate clause**.

Such sentences having one independent clause and at least one dependent or subordinate clause are called **Complex sentences**. A complex sentence is often used to make clear which ideas are most important, and which ideas are subordinate.

In the sentence (1) above,

"His wife grudged even the little food that the old lady needed for survival", "His wife grudged even the little food" is an **independent clause** while "That the old lady needed" is a **dependent clause** which cannot stand without the independent clause.

**Note:** *The main clause and the subordinate clause(s) in a complex sentence are introduced by using relative pronouns like*

**'that'** , relative adverbs like **'after'** or **'wh'** words like **'who'**, **'which'**, **'whatever'**, **'whenever'** as shown in the examples given below.

1. This is the house **that** Jack built.
2. I washed the dishes **after** I ate breakfast.
3. Nathan ate pancakes **while** he read the news paper.
4. **Whenever** he sees a pretty sunset, Nathan wants to visit the beach.
5. He is the doctor **who** operated on my mother.
6. This is the Ibrahim Rauza **which** was built by Ibrahim Adilshah.

**Task 1.** Identify the main clause and the subordinate clause in each of the sentences taken from the lesson given above (page 98).

**Task 2.** Read the story carefully and pick out the complex sentences you come across. Classify the main clauses and subordinate clauses in the sentences you have picked out.

### **Read and respond**

**The following is an excerpt from a popular English Daily. Read and understand.**

#### **Bill to curb punishment in schools on the cards**

**New Delhi-** Demand for capitation fee, corporal punishment and insistence on purchase of books, uniform, stationery, or other materials from school premises or a particular shop, will be a punishable offence with imprisonment for a term extending to three years, according to a draft bill that seeks to curb malpractices in schools.

The legislation drafted as instructed by the Human Resource Development Ministry, also seeks to make a punishable offence, any offer or payment of capitation fee or donation, by way of consideration either in cash or kind or otherwise, for obtaining admission to any class in any school.

**Task 1. Collect and read similar news paper excerpts that speak of injustice meted out to innocents or that tell you about justice done to the people who are just, righteous and honest.**

### **Practise Writing**

**You have a lot of friends. One of them, say, is your best friend. Write a paragraph noting the good qualities of your best friend. Use the clues given.**

**gentle, soft spoken, always helpful, honest,  
God fearing, clean , disciplined**

### **Task 2. Writing dialogues**

**Write the story in the form of a play. You may begin the play as follows.**

**Jumman** - My dear friend Algu, I am going to visit my relatives in the neighbouring village. It may not be possible for me to return home for two days. I request you to look after my family and cattle for two days.

**Algu** - Don't worry Jumman. It is my pleasure being of some service to a good friend like you.

**Jumman** - .....

**Algu** - .....

### **Suggested Reading**

1. The Judgement Seat of Vikramaditya - Sister Nivedita

### **About the author**



**Dhanapat Rai**, better known by his pseudonym **Munshi Premchand**, was a famous Indian author and poet who ushered into modern Hindi and Urdu literature with his writings. The writer is mainly recognized for his creations that always contained a social message and raised a voice against the social evils prevailing in Indian society.



## POETRY

### Before You Read

*Read the passage given below.*



A child playing on the street was hit by a speeding vehicle. The child was lying in a pool of blood. It was shifted to a hospital. The doctors who examined the child told its parents that the child needed immediate blood transfusion and they must arrange for four bottles of blood immediately.

The eager parents offered good money for buying blood. Many young men did give blood but none accepted the money offered. They bluntly told the parents that blood could not be bought with money and that it should be donated by one person to another.

**Make a list of things and obligations that cannot be bought with money.**

### Introduction

*Human life is based on certain values. Values still govern our lives. Justice is one such value that ensures an exploitation-free life. But unfortunately, in the present day, justice has become a commodity of sale for some people. Though there are immoral attacks on justice, it has survived the test of time only because of its inherent strength.*

**Listen to the poem recited by the teacher.**

## Justice

**- Praveen Kumar**

Justice begotten in exchange is no justice,  
For, exchange is trade,  
A distressing gain through loss;  
Justice is inherent right.

Though wrapped in black packs  
In dark hall of race for survival  
Like gold strains bound in mud  
Till exploited; 8

She is cool like ice  
And still like rock;  
No easy road to charm her soul  
While hardship makes her no more justice. 12

Why justice is shackled to greed and bribe?  
Why justice is fished out from popular mood?  
Lost in thick jungle of lightless night,  
Like rat, caught in the sack of death, 16

Like deer, caught in lion's lair,  
She never reaches Self by herself.  
Justice with no heart for truth,  
Justice with no dash for right cause  
Is justice dead indeed. 21

## Glossary

**begotten** : got, earned

**distressing gain** : dishonestly obtained profit

**exploited** : unearthed

**charm** : attract, influence

**shackled** : chained

**fished out** : drew or pulled out from

**sack** : a large bag

**lair** : resting place

**dash** : (short )race

## Understand the poem

**What is the poet trying to tell us? Read the following and find out the ideas of the poet. Work in groups.**

1. When is justice reduced to trade?
2. What is the poet's concern about justice expressed in the line, 'A distressing gain through loss'?
3. What kind of a right is justice?
4. What kind of justice is dead, according to the poet?
5. How does the poet describe justice?
6. What present status of justice worries the poet?

## Read and appreciate

1. The poet compares justice to 'gold strains', 'ice' and 'rock'. Why?
2. The poet says,  
'No easy road to charm her soul  
While hardship makes her no more justice.'  
Do you find his opinion about justice contrasting? If so, why? If not why? Discuss in groups.

## Figures of Speech

**Read the following lines :**

1. 'Though wrapped in black packs  
.....Like gold strains bound in mud...'
2. 'She is cool like ice  
And still like rock'
3. 'Like rat, caught in the sack of death,  
Like deer, caught in lion's lair'

In all these lines the poet compares 'justice' directly, using 'like' to 'gold strains', 'ice', 'rock', rat caught in the sack of death', 'deer caught in lion's lair'. These are all **Similes**.

(A Simile is a figure of speech in which two different objects having at least one thing in common are compared directly using 'like', 'so', or 'as'.)

**Study the following line :**

'She (justice) never reaches Self by herself.'

It is **personification**.

(Personification is a figure of speech in which a non-living thing or an abstract notion is attributed the qualities of a living being.)

**Know about the poet**



**Praveen Kumar**, a bilingual poet, born in Mangaluru on June 29 of 1949 to Sri. R.D.Suvarna and Smt. B.Sarojini, has more than three decades of government service as a senior police officer. A poet of twenty-three published collections and an author of five volumes on matters of governance and administration, he is a familiar face in Indian intellectual circuits. He presently lives in Bengaluru with his family.

Stemming from his varied academic background are the lively far-reaching interests that have impelled him to write in subjects as diverse as matters of public interest and poetry, striking a perfect balance between the pursuance of vocation and avocation.

He has been a regular contributor to many national dailies, periodicals and journals. His articles have been extremely popular and often sensational by their innovative and unorthodox thoughts.

His published works include Policing for the New Age, Policing the Police, Indian Police and Inside India in prose; and Unknown Horizons, Portraits of Passion, Simply Yours, Love and Pride, Shobha Priya, Golden Wonder and Celestial Glow in poetry. His published works in Kannada are Divya Belaku, Bhavana, Priya Chaitra Tapasvini, Ananya Priya Lavanya, Priya Geethegalu and Tapasvini.



## UNIT - 6

### Prose



#### Before you read :

Read the following incident and answer the questions that follow :

Imagine that there is a pet animal named Soundarya. She is a pony very friendly with all the residents of the neighbourhood. But her master is very passive and unfriendly. An adolescent boy from the next street comes on his motorbike and runs over her accidentally. Soundarya is wounded badly and she is unable to walk easily. She slowly walks into your compound, in a pool of blood. She looks at you, seeking your help.

1. Which is the animal that is referred to in the above incident?  
a. a cat    b. a dog    c. a horse    d. a rabbit
2. Why do you think that the pet has entered only your compound and not that of others?
3. How would you treat the wounded pet? Discuss this incident with your teacher and classmates.

Now read the play **“The Noble Bishop”** and appreciate the characters and the values.

### The Noble Bishop

- Victor Hugo

#### Scene - 1

*(The table is laid for dinner. Silver plates are set on the table. The bishop is seated. His sister, Baptistine, is ready to serve. A convict enters.)*

**Convict :** *(hoarsely)* See here! My name is Jean Valjean. I am a convict. I have been nineteen years in the galleys. Four days ago I was set free. I have walked for miles. I haven't eaten anything for three

days. I have asked at every inn. All I was told was "Get out!" I want food. I'm starving. Give me food quickly.

**Bishop** : *(calmly)* Sister, put another plate on the table and put some sheets on the bed in the alcove. *(Trembling and stifling a scream, Baptistine goes to carry out the orders.)*



**Bishop** : Friend, sit down and warm yourself. You may be tired. While we have supper, your bed will be made ready.

**Convict** : Do you understand? I am a convict. You call me 'friend' and don't say, "Get out, dog!" as everybody else does. You must be a great soul. Thank You!

**Bishop** : You are suffering. You are hungry and thirsty. You mustn't thank me. Sister! The lamp gives a very poor light. Bring the silver candlesticks and light them.

*(Baptistine goes to the mantel, brings the silver candlesticks and lights them. She serves them supper – soup, cheese, mutton and large loaf of bread. The convict devours.)*

**Bishop** : *(to convict)* You must have suffered a lot.

**Convict** : My God, yes. That's a long time ago. That was when I was a man, now I'm not a man. I'm a number. Number 24601. And I've lived in hell for nineteen years.

**Bishop** : Tell me about it – about the hell you lived in.

**Convict** : It's so long ago. I forget. *(dreamily)* I lived with my sister and her seven children. Then....*(suddenly and very rapidly)* yes, I remember! She was ill, we had no food, I could get no work. The children were

starving, so I stole some bread. I was sentenced to nineteen years in the galleys, *(pauses)* nineteen years in hell. *(sobs)* Then began my stay in hell. They chained me up like a wild animal; they lashed me like a hound. I fed on filth, for nineteen years, nineteen years! They took away my name. They took away my soul, and they gave me a devil in its place. I was a man once. I'm a beast now, and they made me what I am. Now, I'm free to starve.

**Bishop** : My son, you have suffered much, but there is hope for all. You can have rest now.

**Convict** : Hope! Hope! Ha! Ha! Ha! *(laughs widely)*

**Bishop** : You have walked far. You are tired. Lie down and sleep on the couch there. Good night, young man.

*(Jean Valjean was so exhausted that he fell asleep immediately. Towards the middle of the night, he woke up. What awoke him was the bed. It was long, long ago since he had slept on a bed. He started reflecting about those nineteen years. He had been sentenced for stealing bread. He tried to escape many times. Each time he was caught, the court increased his sentence. And nineteen years had gone by. He had entered the galleys sobbing and shuddering. He came out hardened. Once he was free, he asked for work. But no one was willing to take him. The cathedral clock struck two. Jean Valjean thought about the silverware that was laid on the table for dinner. He rose to his feet, hesitated for a moment, listened and walked cautiously to the adjacent room. The rays of the moonlight shone on the Bishop's face. He slept tranquilly. Jean Valjean stood terrified at this radiant figure.)*

*The moral world has no greater spectacle than this – a troubled and restless conscience on the verge of committing an evil deed, contemplating the sleep of a good man. Suddenly Jean Valjean went past the bed, straight to the cupboard. He saw the silverware, took it, crossed the room, jumped out of the window, ran across the garden, leaped over the wall like a tiger, and fled.)*

## Scene - 2

**Baptistine:** Good heavens! The silver is stolen. That man who came last night has stolen it. (*Runs to the alcove and comes back.*) The man has gone!

**Bishop :** (*with sadness*) I have for a long time wrongfully withheld this silver. It belonged to the poor. Who was this man? A poor man evidently. It belonged to him. (*There is a knock at the door.*)

**Bishop :** Come in. (*A servant and four policemen enter with the convict bound.*)

**Sergeant :** Bishop, we have caught...

**Bishop :** (*to Jean Valjean*) Ah, there you are! I'm glad to see you my friend.

**Sergeant :** (*puzzled*) Friend?

**Bishop :** (*to Jean Valjean*) But, I gave you the candlesticks also, which are silver like the rest. Why didn't you take them along with the plates? (*Jean Valjean looks at the Bishop, with an expression that no words could describe.*)

**Sergeant :** Then, what this man said must be true? He said...

**Bishop :** He must have told you that the silverware was given to him by me, and that he had spent the night here. And you brought him here? It is all a mistake.

**Sergeant :** If that is so, we can let him go. (*They release the convict and leave*)

**Bishop :** My friend, before you go away, you can take these candlesticks. They are yours. Take them. (*Gives him the silver candlesticks*)

**Bishop :** Now, you may go in peace. By the way, when you come again, you need not come through the garden. You can always come in and go out by the front door. The doors of my house are never locked, day



or night. Jean Valjean, my brother, promise me that you would use this silver to become an honest man. Will you fulfil this promise?

**Convict** : Yes, I will. (*sobs*) I feel I am a man again and not a wild beast. (*He leaves*)

*(Years rolled by, and Jean Valjean led the life of an honest man, remembering the Bishop's words. He had sold all the silverware, except the candlesticks. He kept them with him all his life, in memory of the good Bishop. He strove for the cause of the oppressed, downtrodden and destitute.)*

## Glossary

|                     |                                            |
|---------------------|--------------------------------------------|
| <b>Jean Valjean</b> | : to be pronounced as 'Zhon Valzhon'       |
| <b>convict</b>      | : a person imprisoned for a crime          |
| <b>galley</b>       | : ship usually rowed by prisoners          |
| <b>alcove</b>       | : a partly enclosed space in a room        |
| <b>stifling</b>     | : suffocating                              |
| <b>mantel</b>       | : a shelf above a fireplace                |
| <b>devour</b>       | : eat up something greedily                |
| <b>sentence (v)</b> | : punishment given by a court of law       |
| <b>sob</b>          | : draw in breath noisily while crying      |
| <b>lash</b>         | : strike with a whip                       |
| <b>hound</b>        | : a type of dog used in hunting            |
| <b>reflect</b>      | : think deeply                             |
| <b>shudder</b>      | : shiver with cold, fear, etc.             |
| <b>conscience</b>   | : a person's awareness of right and wrong  |
| <b>contemplate</b>  | : consider something thoughtfully          |
| <b>sergeant</b>     | : police officer                           |
| <b>strive</b>       | : try very hard                            |
| <b>oppressed</b>    | : be treated in an unfair way              |
| <b>downtrodden</b>  | : be ruled or controlled tyrannically      |
| <b>destitute</b>    | : a person without money, food and shelter |

## **Check your comprehension**

**C1. Work in pairs and answer the following questions in a sentence or two each :**

1. Who was Jean Valjean?
2. Who brought the silver candlesticks from the mantel?
3. What did the stranger steal from the Bishop's place?
4. Why was Jean Valjean surprised at the Bishop's behaviour the next morning?
5. Why was Jean Valjean finally set free?
6. What did Jean Valjean promise the Bishop?

## **Think about the text**

**C2. Discuss in groups and write answers for the following questions :**

1. What do you think were Jean Valjean's feelings when he was called 'friend'?
2. Why did Jean Valjean say that he was a beast?
3. What kind of a person was the Bishop?
4. Why did Jean Valjean hesitate to steal the silverware at first?
5. Was there any change in Jean Valjean's attitude when he left the Bishop? What was the change?

**C3. Discuss the following questions in small groups and present your answers to the class. Write a short paragraph on each question :**

1. Describe the sufferings of Jean Valjean.
2. Explain how the Bishop reacted when Jean Valjean was brought before him by the police.

**C4. Say whether the following statements are true or false.  
Write 'T' or 'F' in the following accordingly :**

1. Jean Valjean was in the galleys only for a [ ]  
few years.
2. All the people were kind to Jean Valjean. [ ]
3. The Bishop woke up in the middle of the night. [ ]
4. Baptistine said that the silver was stolen. [ ]
5. The silverware belonged to Jean Valjean. [ ]

**Vocabulary**

**V1. Infer the meaning of the underlined words from the context. You can choose the right word from those given in brackets :**

1. Jean Valjean pleaded with the police and said that he was not guilty. (requested, fought, argued)
2. He fed on filth for nineteen years. (bread, dirty food, fish)
3. The Bishop slept tranquilly. (fast, quickly, peacefully)
4. He stood terrified at this radiant figure. (frightening, shining, dim)
5. The moral world has no greater spectacle than this. (scenery, glasses, sight)

**V2. Read the following sentence.**

She was quite pale after carrying a heavy pail of water. In this sentence the words 'pale' and 'pail' are homophones.

**Task 1:**

**Match the following words with their homophones :**

|         |   |        |
|---------|---|--------|
| bread   | - | knight |
| through | - | seen   |
| right   | - | bred   |
| night   | - | write  |
| scene   | - | threw  |

**Task 2:****Find the homophones for the following words.**

wait - .....

cell - .....

waist - .....

fare - .....

pray - .....

**Task 3:**

**Prepare a list of five words under each head with the letter 'r' in the beginning, in the middle and at the end. Pronounce them. Verify with the help of a dictionary.**

| 'r' in the beginning | 'r' in the middle    | 'r' at the end       |
|----------------------|----------------------|----------------------|
| <input type="text"/> | <input type="text"/> | <input type="text"/> |
| <input type="text"/> | <input type="text"/> | <input type="text"/> |
| <input type="text"/> | <input type="text"/> | <input type="text"/> |
| <input type="text"/> | <input type="text"/> | <input type="text"/> |
| <input type="text"/> | <input type="text"/> | <input type="text"/> |

**Task 4:**

**Jean Valjean led the life of an honest man. In this sentence 'h' is silent when the word 'honest' is pronounced.**

'h' is silent in the following words - honour, hour, rhyme, vehicle, exhibit.

**Write a few more words in which the letter 'h' is silent.**

## Learn grammar through communication

### G1. Modals

**You have studied about the use of modals in one of the earlier lessons.**

**Read the following sentences taken from the lesson. Say what function each modal serves in the sentence. Choose from the options given.**

1. You may be tired. (granting permission, expressing possibility, offering)
2. We can let him go. (granting permission, expressing possibility, offering)
3. You can take these candlesticks. (granting permission, expressing possibility, offering)
4. You may go in peace. (granting permission, expressing possibility, offering)

#### **Task 1:**

**Read the following dialogue and underline the modals used.**

**Patient** : May I come in, Sir?

**Doctor** : Yes, you may.

**Patient** : I've been suffering from fever for the past two days.

**Doctor** : Did you take any medicine?

**Patient** : No, I didn't. I've got a cold too.  
(*Doctor examines the patient.*)

**Doctor** : Your body temperature is 102° F. You must take medicines for at least three days.

**Patient** : Can I attend office?

**Doctor** : You shouldn't. You must take rest.

**Patient** : What about the diet?

**Doctor** : You should be on liquid diet.

**Patient** : Should I see you again?

**Doctor** : You needn't. But if the fever persists for more than three days, come and see me.

**Patient** : Sure.

**Doctor** : Here is the prescription.

**Patient** : Thank you, Sir.

**Doctor** : You're welcome.

## **G2. Types of sentences**

**Here are a few sentences taken from the lesson.**

1. I am a convict.
2. I'm a beast now, and they made me what I am.
3. While we have supper, your bed will be made ready.

You've studied clauses earlier. A clause is a group of words with a subject and a predicate. Clauses are of two types main clause and subordinate clause.

A main clause can give its meaning independently whereas a subordinate clause cannot, without the help of a main clause.

Sentence 1 has only one main clause. It is a **simple sentence**.

Sentence 2 has two parts. They are:

'I'm a beast now' and 'they made me what I am'.

Both these parts are main clauses. They are joined by a co-ordinating conjunction '**and**'.

It is a **compound sentence**. A compound sentence has two or more main clauses.

Sentence 3 also has two parts. They are - 'while we have supper' and 'your bed will be made ready'.

'While we have supper' depends on 'your bed will be made ready' to have its full meaning.

'While we have supper' is the subordinate clause and 'your bed will be made ready' is the main clause. It is a complex sentence.

A **complex sentence** has one main clause and one or more subordinate clauses.

**Task 1: Say whether the following sentences are simple, compound or complex sentences.**

1. The rain stopped, so we decided to continue our journey.
2. When I reached home, I was surprised to see Gopi waiting for me.
3. Ravi raised his voice and shouted at his friend.
4. The teacher advised Uma to study well.
5. As Sumathi is blind, the dog is leading her.

**Task 2: Combine the following sentences using the conjunctions given in brackets.**

1. He opened his box. He took out his new shirt. (and)
2. Mohan was sick. He stayed at home. (as)
3. Leela worked hard. She could not do well in the exam. (but)
4. Sachin scored a century. The spectators applauded him. (when)
5. Let us have supper. By then your bed will be made ready. (while)

**Task 3: Here is an interesting passage on 'Sweet Smile'. Pick out simple, compound and complex sentences from the passage.**

A child smiles not only because it is happy but also because it wants to communicate with loving elders. A cheerful smile brings instant attention. Any grown-up is instantly motivated to respond to a smiling child. When a child is hungry, it cries. It hears a few soothing words and stops crying. There is nothing as infectious as a warm smile, even among adults. Sometimes even serious faces break into a smile and even the smile of a stranger carries the universal message "I care". Do you like to smile?



## POETRY



### Before you read

The following are a few words related to being kind or sympathetic to somebody. Find the meaning of these words from a dictionary.

***Pity, forgive, condole, console, grant, amnesty, compassion, mercy, lament, pardon, reprieve, solace, asylum.***

### Introduction

*(In this poem, Yussouf believes that everything belongs to God, not to individuals. He offers his home to a complete stranger. He also offers the stranger a horse and some gold. The stranger is overwhelmed by this kindness and admits that he killed Yussouf's son. Yussouf offers him some more gold instead of getting angry and thanks the stranger for allowing him to avenge his son's death.*

*The poem emphasizes the qualities of kindness and generosity which lead us to happiness in life.)*

### **Nobleness Enkindleth Nobleness**

**- James Russell Lowell**

A stranger came one night to Yussouf's tent,  
Saying, "Behold one outcast and in dread,  
Against whose life the bow of power is bent,  
Who flies, and hath not where to lay his head;  
I come to thee for shelter and for food,  
To Yussouf, called through all our tribes, "The Good."

**6**

“The tent is mine,” said Yussouf, “but no more  
Than it is God’s; come in, and be at peace;  
Freely shalt thou partake of all my store  
As I of His who buildeth over these  
Our tents His glorious roof of night and day,  
And at whose door none ever yet heard Nay.” **12**

So Yussouf entertained his guest that night,  
And, waking him ere day, said: “Here is gold,  
My swiftest horse is saddled for thy flight,  
Depart before the prying day grow bold.”  
As one lamp lights another, nor grows less,  
So nobleness enkindleth nobleness: **18**

That inward light the stranger’s face made grand,  
Which shines from all self-conquest; kneeling low,  
He bowed his forehead upon Yussouf’s hand,  
Sobbing : “O Sheik, I cannot leave thee so;  
I will repay thee: all this thou hast done  
Unto that Ibrahim who slew thy son!” **24**

“Take thrice the gold,” said Yussouf, “for with thee  
Into the desert, never to return,  
My one black thought shall ride away from me :  
First-born, for whom by day and night I yearn,  
Balanced and just are all of God’s decrees;  
Thou art avenged, my first-born, sleep in peace!” **30**

**Note:**

*Yussouf and Ibrahim correspond to the characters from the Christian Bible as Joseph and Abraham. Both are important characters in the Bible as well as Quran.*

## **Glossary**

|                   |   |                                         |
|-------------------|---|-----------------------------------------|
| <b>behold</b>     | : | to see something                        |
| <b>outcast</b>    | : | a person expelled from the community    |
| <b>dread</b>      | : | fear of something bad that might happen |
| <b>hath</b>       | : | has                                     |
| <b>shalt</b>      | : | shall                                   |
| <b>thou</b>       | : | you                                     |
| <b>partake</b>    | : | share                                   |
| <b>nay</b>        | : | no or not                               |
| <b>ere</b>        | : | before                                  |
| <b>prying</b>     | : | searching                               |
| <b>enkindleth</b> | : | kindles                                 |
| <b>hast</b>       | : | has                                     |
| <b>slew</b>       | : | killed someone violently                |
| <b>thee</b>       | : | you                                     |
| <b>yearn</b>      | : | long for                                |
| <b>thou art</b>   | : | you are                                 |
| <b>avenge</b>     | : | take revenge                            |
| <b>decree</b>     | : | judgement                               |

## **Understand the poem**

1. Who came to Yussouf's tent one night?
2. What did he say?
3. Did he go to the tent for food and shelter?
4. Was Yussouf called 'The Good'?
5. Was Yussouf kind to the stranger?
6. Did Yussouf believe in God?

7. What did Yussouf say, waking up the stranger?
8. What made the stranger's face grand?
9. Who killed Yussouf's son?
10. Did Yussouf get angry?
11. What did Yussouf say to Ibrahim?
12. Who did Yussouf yearn for day and night?

### **Read and appreciate**

1. How has the poet described the stranger?
2. Pick out the lines which show Yussouf's respect for God.
3. Explain: "As one lamp lights another, nor grows less, So nobleness enkindleth nobleness."
4. Which line gives the idea that God is impartial?
5. What message does the poet give us through this poem?
6. Which line do you like the most and why?
7. Try to dramatize the poem. Use body language, facial expressions, and perform the poem.

**Complete the summary of the poem by filling in the blanks. Choose the words from those given in brackets.**

***Note: The same word may be used more than once.***

On a pleasant and quiet night, a desperate..... goes to the tent of ..... He begs.....to protect him from the.....who were after him ..... readily grants what he wants. He.....the guest that night. Before the sun rises, he wakes him up and tells him to flee with

his swiftest.....and some.....The guest's heart moves and makes him.....that he had killed Yussouf's son. But, to his surprise, Yussouf gives him thrice the gold and tells him to go away before the enemy.....him.

***(confess, gold, Yussouf, stranger, horse, entertains, enemies, catches, shelter)***

### **Know about the Poet**



**James Russell Lowell** (1819 - 1891) was an American poet. Lowell believed that the poet played an important role as a prophet. He also believed that poetry is linked with religion, nature and social reform. Hence, he used poetry to reform.

Lowell graduated from Harvard College in 1838 and went on to earn a law degree from Harvard Law School. He published his first collection of poetry in 1842. He was involved in the movement to abolish slavery in America and used poetry to express his anti-slavery views.



## UNIT - 7

### Prose



#### Before you read

**Read the following lines.**

Blessed am I that I am born to this land  
I had the luck to love her.  
What care I if queenly treasure is not in her  
Store but precious enough is for me  
the living wealth of her love

**Work in pairs / groups and answer the following questions orally:**

1. Why does the poet think that he is blessed?
2. What is very precious for the poet?
3. Why does the poet value 'living wealth' more than 'queenly treasure'? Discuss in groups.

#### Read on

### The Will of Sacrifice

1. Bhagat Singh was born on September 27, 1907, in Khatkar Kalan, Punjab, in British India. His grandfather Arjan Singh, father Kishan Singh and Uncle Ajit Singh, were all active in the freedom struggle.



2. Young Bhagat Singh came in contact with some well-known political leaders like Lala Lajpat Rai and Ras Bihari Bose while studying at the local D.A.V. School in Lahore, in 1916. In response to Mahatma Gandhi's call for non-cooperation against British rule in 1921, Bhagat Singh left his school

and joined the National School at Lahore. This school was a centre of revolutionary activities. Here he came in contact with revolutionaries such as Bhagwati Charan, Sukhdev and others. He became a member of the Hindustan Republican Association formed by the revolutionaries of Uttar Pradesh. There he was initiated into their firebrand activities.

3. The revolutionaries were branded as terrorists by the British government. They believed that the British rule was unjust and oppressive. Therefore, it was legitimate on their part to use violence as a weapon to overthrow the foreigners. They used bombs and guns against the British and robbed their establishments. Their ideas differed from the Gandhian idea of a freedom movement based on non-violence or *ahimsa*.
4. Bhagat Singh is remembered today not only as a bold revolutionary figure but also as a great thinker. He was steeped in the best traditions of socialistic thought. That theory advocated collective or state ownership of the means of production, i.e., land, labour and capital. This is borne out in the numerous letters, pamphlets and articles that he wrote in the course of a short but turbulent life in prison. He wrote that revolution does not mean violence but “the spirit of freedom, the longing for a change for the better.”
5. The incident that brought a total change in the life of Bhagat Singh was the brutal attack by the police on veteran freedom fighter Lala Lajpat Rai at an anti-British procession. It resulted in the death of Lajpat Rai on November 17, 1928, in Lahore. Bhagat Singh determined to avenge Lajpat Rai’s death by shooting the British official responsible for the killing, Deputy Inspector General Scott. He shot down Assistant Superintendent Saunders instead, mistaking him for Scott. He threw bombs in the Central Assembly Hall while the Assembly was in session. The bombs did not hurt anyone, but the noise they made was loud enough to wake up an enslaved nation from a deep slumber.

**6.** For all the aggressive activities, he was tried by the British courts in India and was awarded death sentence. Death did not deter Bhagat Singh. He kept the spark of freedom alive through his letters written from the jail cell. Thus, he proved that the value of a man lies not in what he is capable of receiving but in what he is capable of giving. Two of the letters that he wrote, one to his fellow freedom fighters and the other to his brother tell us what kind of a freedom fighter Shaheed Bhagat Singh was.

### **Check your comprehension**

#### ***Share your responses***

1. *Who actively participated in the freedom struggle from Bhagat Singh's family?*
2. *Name the political leaders who were in contact with Bhagat Singh when he was in DAV School in Lahore.*
3. *How did Bhagat Singh respond to Gandhiji's call?*
4. *Where did Bhagat Singh come in contact with Bhagwati Charan and Sukhdev?*
5. *Why is Bhagat Singh remembered even today?*
6. *Who did Bhagat Singh want to take revenge on? Why?*
7. *According to Bhagat Singh, where does the value of man lie?*

### **Read on**

#### ***Letter – 1***

*Bhagat Singh's last letter to Batukeshwar Dutt*

*Central Jail, Lahore,  
21 March, 1921.*

*Dear brother,*

7. *The judgment has been delivered. I am condemned to death. In these cells, besides myself, there are many other prisoners who are waiting to be hanged. The only prayer of these people is that somehow or other they must escape the noose. Perhaps I am the only man amongst them who is anxiously waiting for the day when I will be fortunate enough to embrace the gallows for my ideal. I will climb the gallows gladly and show to the world as to how bravely the revolutionaries can sacrifice themselves for the cause of the nation.*
8. *I am condemned to death, but you are sentenced to transportation for life. You will live and, while living, you will have to show to the world that the revolutionaries not only die for their ideals but can face every calamity. Death should not be a means to escape the worldly difficulties. Those revolutionaries who have by chance escaped the gallows should live and show to the world that they can not only embrace gallows for the ideals but also bear the worst type of tortures in the dark dingy prison cells.*

*Jai Hind!*

*Yours,  
Bhagat Singh*

### **Check your comprehension**

#### **Share your responses**

1. *What was the only prayer of the people who were with Bhagat Singh?*
2. *What do you mean by the phrase 'transportation for life'?*
3. *What kind of punishment does Bhagat Singh talk about?*
4. *What expectations did Bhagat Singh have from the people who escaped the gallows of death?*

## **Read on**

### **Letter – 2**

#### *Bhagat Singh's Letter to the Second LCC Convicts*

Lahore Jail,  
22 March, 1931.

#### **Comrades,**

- 9.** *The desire to live is natural. It is in me also. I do not want to conceal it. But it is conditional. I don't want to live as a prisoner or under restrictions. My name has become a symbol of Indian revolution. The ideals and the sacrifices of the revolutionary party have elevated me to a height beyond which I will never be able to rise if I live.*
- 10.** *Today people do not know my weaknesses. If I escape gallows those weaknesses will come before them and the symbol of revolution will get tarnished or perhaps it may vanish altogether. On the other hand, if I mount the gallows boldly and with a smile, that will inspire Indian mothers and they will aspire that their children should also become Bhagat Singhs. Thus the number of persons ready to sacrifice their lives for the freedom of our country will increase enormously. It will then become impossible for imperialism to face the tide of the revolution, and all their might and their satanic efforts will not be able to stop its onward march.*
- 11.** *Yes, one thing pricks me even today. My heart nurtured some ambitions for doing something for humanity and for my country. I have not been able to fulfil even one-thousandth part of those ambitions. If I live I might perhaps get a chance to fulfil them. If ever it came to my mind that I should not die, it came from this end only. I am proud of myself these days and I am anxiously waiting for the final test. I wish the day may come nearer soon.*

Your comrade,  
Bhagat Singh

## Check your comprehension

### Share your responses

1. What kind of life did Bhagat Singh desire to lead?
2. Bhagat Singh's name has become a symbol of...  
a. elevation      b. relaxation      c. revolution  
d. reorientation
3. Bhagat Singh was never afraid of meeting...  
a. friends      b. death      c. enemies      d. relatives
4. Bhagat Singh is a model of...  
a. social service      b. political wisdom  
c. oration      d. sacrifice
5. 'If I live I might perhaps get a chance to fulfil them'.  
a. What wishes did he want to fulfil?  
b. Who is he telling this?
6. Why did Bhagat Singh feel proud of himself?

## Glossary

|                      |                                                       |
|----------------------|-------------------------------------------------------|
| <b>British India</b> | : India under the British rule                        |
| <b>well-known</b>    | : famous, widely known                                |
| <b>response</b>      | : reply                                               |
| <b>revolutionary</b> | : involving violence                                  |
| <b>initiate</b>      | : to make somebody a member of a particular group.    |
| <b>terrorists</b>    | : persons who use violence to achieve their aims.     |
| <b>legitimate</b>    | : lawful, regular                                     |
| <b>violence</b>      | : behaviour that is intended to hurt or kill somebody |
| <b>thinker</b>       | : a person who thinks in a particular way             |
| <b>steep in</b>      | : to be deeply involved                               |
| <b>socialist</b>     | : one who advocates socialism                         |

|                        |                                                                                     |
|------------------------|-------------------------------------------------------------------------------------|
| <b>collective</b>      | : common                                                                            |
| <b>pamphlets</b>       | : leaflets                                                                          |
| <b>turbulent (adj)</b> | : violent situation                                                                 |
| <b>brutal</b>          | : savage                                                                            |
| <b>veteran</b>         | : one with long experience of service                                               |
| <b>enslaved</b>        | : make one a slave                                                                  |
| <b>aggressive</b>      | : attacking                                                                         |
| <b>shaheed</b>         | : martyr                                                                            |
| <b>condemn</b>         | : sentenced to punishment                                                           |
| <b>noose</b>           | : knot around the neck                                                              |
| <b>anxious</b>         | : troubled                                                                          |
| <b>fortunate</b>       | : lucky                                                                             |
| <b>transportation</b>  | : the act of sending criminals to a place that is far away as a form of punishment. |
| <b>calamity</b>        | : great misfortune                                                                  |
| <b>dingy</b>           | : dark and dirty                                                                    |
| <b>comrades</b>        | : mates or fellow associates                                                        |
| <b>conceal</b>         | : hide, keep secret                                                                 |
| <b>elevate</b>         | : lift up, raise                                                                    |
| <b>symbol</b>          | : sign                                                                              |
| <b>Will</b>            | : death note                                                                        |

### **Think about the text**

#### **C1. Read the following questions, discuss and write :**

1. How did Bhagat Singh participate in the freedom struggle?
2. What made the revolutionaries use guns and bombs against the British?

3. What are the means of production, according to Bhagat Singh?
4. How was Bhagat Singh able to keep the spark of freedom struggle alive?
5. Why is Bhagat Singh remembered even today?

**C 2. Read the following questions, discuss and write :**

1. What were the incidents that brought changes in Bhagat Singh's life?
2. How would you have tried Bhagat Singh if you were the judge in the British Court?
3. "The value of a man lies not in what he is capable of receiving, but in what he is capable of giving." Discuss with your classmates.
4. Write a letter to your friend about your patriotic feeling, after reading the letters of Bhagat Singh.

**Vocabulary**

**V1. Match the following adjectives in column 'A' with suitable words in column 'B' to form appropriate word combinations.**

e.g., collective effort

| A                | B           |
|------------------|-------------|
| 1. revolutionary | a. effort   |
| 2. collective    | b. room     |
| 3. turbulent     | c. struggle |
| 4. conditional   | d. floor    |
| 5. freedom       | e. ideas    |
| 6. dingy         | f. reflexes |
| 7. wet           | g. waters   |

**V2. In the following sentences, substitute the underlined words with appropriate phrasal verbs given in brackets:**

1. A committee has been set up to examine the problem.
2. They managed to extinguish the fire after ten hours.
3. Lots of people arrived for the music concert.
4. True friends support one another in times of need.
5. Whatever the temptation, he won't yield to corruption.

[put out, turned up, stand by, give in, look into]

**Speak Well – (Seeking Information)**

**Task 1. Read the following conversation. Take roles and practise.**

**Dialogue – 1**

- Prema** : Why're you late today, Sneha?
- Sneha** : Oh! I missed the bus and had to walk all the way.
- Prema** : Oh dear! Why don't you buy a vehicle?
- Sneha** : Yes, I'm also thinking about the same. But I've to learn driving.
- Prema** : That's right. Why don't you join a driving school? Mayura Driving School is a good one and it is near your house.
- Sneha** : Prema, how much do they charge to teach driving?
- Prema** : They charge Rs. 2000/- for ten hours. But Sneha, you should have a learning license before you could start learning.

- Sneha** : *Learning license! Where shall I get it?*
- Prema** : *The Driving School will help you get it.*
- Sneha** : *How much do they charge for it?*
- Prema** : *May be about Rs. 500.*
- Sneha** : *Thank you for the information. I'll go and meet them tomorrow.*

**Practise the dialogue changing the roles.**

### **Dialogue – 2**

- Father** : *Children, we're all going to see Hampi today.*
- Shekhar** : *Father, what's there in Hampi?*
- Daughter** : *Shekhar, it was once the capital of Vijayanagar Kingdom.*
- Father** : *Yes, dear, you're right.*
- Shekhar** : *Is there anything to see?*
- Father** : *Yes, you can visit Virupaksha Temple, Vijaya Vittala Temple, Stone Chariot, Hazara Rama Temple, Ugra Narasimha Temple and many more ruins of Vijayanagar Kingdom.*
- Shekhar** : *Are they still in good condition?*
- Father** : *Yes, some of them. The UNESCO is taking care of it. The UNESCO has recognized it as a Heritage Site.*
- Shekhar** : *Ok. Let's go then father. I'm eager to see them.*

**Practise the dialogue changing the roles.**

**Dialogue – 3**

**Tourist** : *Excuse me, how far is the railway station from here?*

**Giridhar** : *It's about three kilometres.*

**Tourist** : *Can I get a bus to the station?*

**Giridhar** : *Yes, you can. But you've got to wait for an hour for the next bus.*

**Tourist** : *Oh, dear! How long will it take me to walk to the station?*

**Giridhar** : *It takes at least one and a half hours if you walk normally.*

**Tourist** : *Then it is better to wait for the bus. Thank you.*

**Activities**

1. Imagine you are Rajesh, gone to the grocery shop to buy the things for the preparation of bisibele bath. Have a simple and interesting conversation with the shop keeper which motivates others to listen.
2. Have a conversation with your loving sister about the plants you have grown in your kitchen garden.
3. Your parents are refusing to send you for your school trip. Write a dialogue on how you convince them.

## Practise Writing – Group work

- Write a dialogue based on any ONE of the above situations.
- Present your dialogue to the class.
- Try to enact the dialogue.

## Self-assessment

**Read the statement and put a tick mark in the appropriate box.**

| Sl. No. | Statement                                                                      | Yes | No | To some extent |
|---------|--------------------------------------------------------------------------------|-----|----|----------------|
| 1.      | I was able to write a dialogue with minimum 5-6 exchanges.                     |     |    |                |
| 2.      | I have included appropriate questions and responses in my dialogue             |     |    |                |
| 3.      | I have used contracted forms in the dialogue                                   |     |    |                |
| 4.      | I can read the dialogue aloud with proper pronunciation, stress and intonation |     |    |                |



Education is the most powerful weapon which you can use to change the world.

**- Nelson Mandela**

## POETRY



### *Before you read*

- A. Look at the pictures below. What do they suggest? Share your responses in groups or pairs.**



- B. Read the following poem. What is its theme? What message does it convey? As you read and reread you will draw some meanings from it. Try to share your thoughts and feelings with others in your group.**

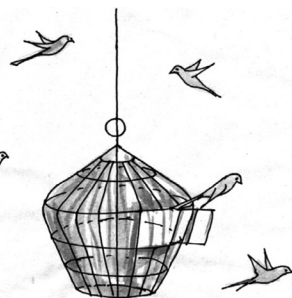
### ***Flowers of India***

**- Mon Awalla**

We are the flowers of India,  
Blooming all the way...  
From Tokyo to Philadelphia.

We spread our fragrance,  
Of peace and harmony,  
Help people when they face pain and agony.

We turn into fruits,  
when we grow-up,  
Having very rich culture to show-up.



*Our heritage and customs are age old,  
Shining across the globe,  
Like a gold.*

*Yes we are the flowers of India,  
Blooming all the way...*

You have read the poem **‘The Flowers of India’**. Here is a poem written during the struggle for Indian Independence.

## **Introduction**

The inspiration to fight for freedom came from different sources and in varied forms. The well known Tamil poet Subramanya Bharathi used verse as his medium to awaken the slumbering people of India. He inspired the people to overthrow the foreign rule and reform the country so that it could become an India which every Indian could be proud of. Here is a poem from the pen of this great patriot and idealist.

**Listen to the poem read or recited by the teacher.**

### ***The Song of Freedom***

**(Memorization)**

**- C. Subramanya Bharathi**

**(Translation – Prema Nandakumar)**

This is the hour  
Of song and dance,  
For blissful freedom  
Is ours at last.

**4**

Gone are those days of caste-born pride.  
Gone is the foreigner's might:  
Gone is passive subservience  
Gone is the trickster's sway. **8**

Freedom is our universal speech,  
Equality the experienced grace;  
We'll blow the conch of victory  
And publish the truth to all. **12**

We see that all are equal born;  
Now lie and deceit are dead;  
Only the good men are great –  
Ruin has seized and wicked. **16**

Honour to the ploughman and the worker!  
Shame to the glutton and the rake!  
We'll not water the wastelands,  
Nor sweat for the idler's weal! **20**

We've learnt that this is our own land,  
It will be forever ours;  
No nation shall enslave us again;  
We'll prosper serving God, our sole Lord. **24**

## Glossary

- blissful** : extremely happy and peaceful
- subservience** : a state in which you do whatever someone else wants you to do
- trickster's sway** : power or influence of one who deceives or cheats people

|                    |                                                                          |
|--------------------|--------------------------------------------------------------------------|
| <b>conch (ಕಂಞ)</b> | : the shell of a sea animal which produces a sound when you blow into it |
| <b>deceit</b>      | : behaviour that is deliberately intended to mislead people              |
| <b>glutton</b>     | : one who eats too much in a greedy way                                  |
| <b>rake</b>        | : one who behaves in an immoral way, gambling, drinking, etc.            |
| <b>weal</b>        | : well-being (Old English)                                               |
| <b>enslave</b>     | : make into a slave                                                      |
| <b>sole</b>        | : exclusive, only                                                        |

### Understand the poem

1. Fill in the blanks with the words given in brackets to make it more meaningful.

In this poem, the poet celebrates the \_\_\_\_\_ of our nation. It is celebrated with songs and \_\_\_\_\_. Indians fought for the freedom unitedly leaving \_\_\_\_\_ to anyone. We are free from the tricks any \_\_\_\_\_ could play to divide us. [No chance, freedom, trickster, dance]

2. This poem celebrates India's freedom from the British rule.
  - a. Quote the lines that refer to freedom.
  - b. What, according to the poet, is freedom?
  - c. How does he want to celebrate it?
3. What does the poet mean by 'the universal speech' and 'experienced grace'?
4. This poem is not just a description of free India. It is also a description of a glorious India. Do you agree with

the statement? If so, which are the undesirable elements that the poet desires to free ourselves from?

5. What differences do you see between 'the India' visualized by the poet and the present one?

### **Read and appreciate**

1. What images or pictures can you visualize when you read the following lines? You can draw or mime or dramatize the action suggested in these lines.
  - a. This is the hour of song and dance.
  - b. We'll blow the conch of victory.
  - c. Now lie and deceit are dead.
  - d. Honour to the ploughman and the worker.
2. Look at stanza two. Which words are repeated? What effect does this repetition have on the reader?



### **Know about the author**

Chinnaswami Subramanya Bharathi was a writer, poet, journalist, Indian independence activist and social reformer from Tamil Nadu. Popularly known as Mahakavi Bharathiyar, he is a pioneer of modern Tamil poetry.

"He who writes poetry is not a poet. He whose poetry has become his life, and who has made his life his poetry – it is he who is a poet." Subramanya Bharathi is the real poet who fulfils this definition.

### **Suggested reading**

1. *'Where the Mind is Without Fear'* – Rabindranath Tagore
2. *'To India My Native Land'* – Henry Louis Vivian Derozio

## **Read and enjoy**

### **Where the Mind is Without Fear**

**- Rabindranath Tagore**

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



“Earth and sky, woods and fields, lakes and rivers, the mountain and the sea, are excellent schoolmasters, and teach some of us more than we can ever learn from books.”

**- John Lubbock**

## UNIT - 8

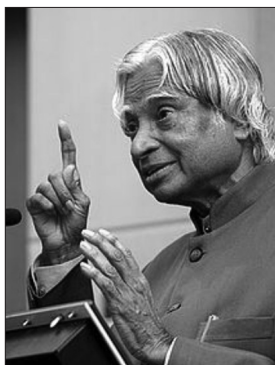
### Prose



#### Before you read

**The passage given below, which is incomplete, is an extract from Dr A.P.J. Abdul Kalam's autobiography. Listen to your teacher and complete the passage.**

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



#### To My Countrymen

- Dr A.P.J. Abdul Kalam

#### Read on

**The following is an extract from Dr A.P.J. Abdul Kalam's book 'Ignited Minds'. Let us read the extract and understand his message to the youth of India.**

All through this book I have spoken about the power of imagination. It lies at the heart of the creative process and is the very substance of life, allied as it is to the power to attract to us what we most desire. This power makes all the difference between the winners and the losers. I would like to see in twenty years a literate and poverty-free India. I dream of an India governed by noble leaders. I dream of a system where the work

of scientists and technologists is focussed on specific missions driven by goals relevant to the common man. How is this dream to be made real?

**Dear learner, how can Dr Abdul Kalam's dream be realized?**

We need to realize that missions are always bigger than organizations, just as organizations are always bigger than the individuals who run them. Missions need effort and the mind provides the purpose. Seen this way, consider, which department or ministry will take man to Mars and build a habitat there? Can 200,000 MW of electric power be generated by isolated efforts in thermal, hydroelectric, nuclear and non-conventional sectors without an integrated effort? Can the second green revolution happen without agricultural scientists, biotechnologists and irrigation experts working together? Without proper diagnostic facilities in clinics and affordable drugs reaching our masses, our biotechnology laboratories and medical councils will continue to perpetuate each others' survival without serving the purpose of their existence: to set in place the most advanced medical facilities and make these available to the people at reasonable prices.

I have dwelt upon my own experiences that made me aware of the energy field which is created by a vision. It is a power that arises from deep within you. This power is the basis for the movement towards excellence we saw at the time of independence. I have been touched by this power on many occasions while facing a challenge. Pre-independence India reverberated with it. It helped us humble a mighty empire.

Jamshedji Nusserwanji Tata brought the steel industry to India even though the British rulers were not favourably disposed to the idea. Acharya P. C. Ray nurtured the chemical and pharmaceutical industries. We saw the birth of many great institutions like the Indian Institute of Science, Bengaluru, started by J. N. Tata, the Banaras Hindu University established by Pandit Madan Mohan Malaviya, and Aligarh Muslim University set up

by Sir Syed Ahmad Khan. Some of the progressive maharajas too set up universities, as in Baroda. There are many examples. In all these cases, the motivation was to see India come up in the world, to demonstrate that 'India can do it'.

Are we in a position to continue that work, revive that spirit of enterprise? Shall we ever see cars designed and manufactured in India dotting the roads in Frankfurt or Seoul? Or Indian satellite launch vehicles place communication, weather and remote sensing satellites of other nations in orbit? Or see India build power stations for the U.S.A. Japan and China? The possibility will remain remote if we stay with the present trend of low aim.

Today we are witnessing good progress in the software sector but almost all of the hardware is imported. Can we rise higher on the value scale there? Can India design an operating system that will become a household name in the world of computers? Our exports consist to a large extent of low value raw material such as iron ore and alumina. Can we not convert these into a wide range of products that find an international market? We have hundreds of defence production industries but why does India not manufacture and market the main battle tank, missiles, aircrafts, guns and other defence equipment? We have the most important core competence in the form of our multifaceted manpower and basic infrastructure. What is it that we don't have?

**Learners, what are your responses to Dr Kalam's question: What is it that we don't have?**

**Let us read on to know Dr Kalam's views on this...**

Let us think what prevents us from undertaking such challenges. We have to analyse how we can give a new dimension to our style of functioning, by cutting across the individual interests of various ministries and even industries and institutions, to follow an integrated action plan. The motive force has to be love for the country. We need a vision that is shared by the entire nation.

In the drive for development, some states are faring better than others in the country. Bright young entrepreneurs have energized the national technology scene. Bengaluru, Chennai, Mumbai, Delhi and Hyderabad are hubs of business activities. But even though the IT sector is a very visible area of success and has brought in some capital investment in terms of overall development, this is not enough. Even if you take up the IT area as a mission, manpower is the most important need. Those living away from the cities must also have access to a good education to join the talent pool. And this should happen fast.

My visits to the northeastern states – Tripura and Assam – and to Jharkhand showed me our untapped potential. Tripura's economy rests on forest products, including bamboo cultivation. It is rich in mineral wealth, as also in natural gas. But the transport facilities are in bad shape. It is difficult to travel, interact and organize business. There is isolation. In Jharkhand too there is mineral wealth besides its resources in terms of forest products and handicrafts, all of which need to be developed. In Assam, there is no shortage of resources and the state has good educational infrastructure. All the ingredients required for a developed economy are there but there is insurgency and unrest among people. A focussed mission will integrate people.

States such as Tamil Nadu, Andhra Pradesh, Punjab and Karnataka have made me realize that much can be achieved once efforts are made to channel development funds for improvement in areas such as education and health. These and other states can become good examples of economic development.

Our intellectual forums, political platforms, academic institutions and chambers of commerce are full of discussion and debate. There is noise, a lot of it in fact. There are endless debates, arguments, hypotheses, theories, and yet there is little progress. However, the theme of a developed India is not discussed in boardrooms and technology conferences. I want all of us – institutions, political parties, industries, communities, families,

individuals – at every level to take full responsibility for what is good or bad in our situation, for what we possess and that which we do not. This would mean that we stop blaming others for the circumstances we find ourselves in. Taking responsibility also means willingness to exercise our abilities to the fullest. This will make us worthy of enjoying the benefits that come with effort.



Students should get ready to transform India into a developed nation. Ignite your minds and think big.

A teacher once said, “Give me a five-year old child. After seven years, no God or Devil will be able to change the child. Will all teachers be such gurus?”

### **Glossary**

- habitat** : a place to live
- affordable** : having enough money to buy or pay for something
- perpetuate** : continue to exist for a long time
- mission** : an important assignment
- dwelt upon** : think or talk about something
- disposed to** : want to do something, inclined
- nurture** : help a plan or idea to develop

|                       |                                                                                                           |
|-----------------------|-----------------------------------------------------------------------------------------------------------|
| <b>revive</b>         | : make something strong again                                                                             |
| <b>demonstrate:</b>   | show                                                                                                      |
| <b>remote</b>         | : far away, not likely                                                                                    |
| <b>core</b>           | : the most important                                                                                      |
| <b>multifaceted:</b>  | having many parts or sides                                                                                |
| <b>cut across</b>     | : if a problem or feeling cuts across different groups of people, they are all affected by it             |
| <b>access</b>         | : use something                                                                                           |
| <b>channel (v)</b>    | : direct something such as money or energy towards a particular purpose                                   |
| <b>dot</b>            | : if an area is dotted with things, there are a lot of them there                                         |
| <b>untapped</b>       | : not yet used                                                                                            |
| <b>potential</b>      | : to have a natural ability or quality                                                                    |
| <b>ingredient</b>     | : a quality you need to achieve something                                                                 |
| <b>insurgency</b>     | : rebellion, an attempt by a group of people to take control of their government using force and violence |
| <b>unrest</b>         | : protest or violent behaviour                                                                            |
| <b>intellectual</b>   | : an intelligent well-educated person                                                                     |
| <b>hypothesis</b>     | : an idea that is not yet proved<br>(plural – hypotheses)                                                 |
| <b>enterprise</b>     | : a project that is difficult or requires effort                                                          |
| <b>ignite</b>         | : activate, burn                                                                                          |
| <b>the heart of:</b>  | the most important part of                                                                                |
| <b>substance of</b>   | : the main part of                                                                                        |
| <b>household name</b> | : a name that has become very well known                                                                  |

## Check your Understanding:

(A) Answer the following questions based on your reading of the passage :

1. What, according to Dr Kalam, is important in life to become a winner?
2. Which is bigger, the individual or the organization?
3. What can be achieved by working together?
4. It helped us humble a mighty empire. Who does the phrase 'mighty empire' refer to?
5. What will happen if we have a low aim?
6. What is Dr. Kalam's view on the good progress we have made in the software sector?
7. Mention the states that are faring better than others in the country.
8. Which state is rich in mineral wealth and natural gas?
9. Where do you see insurgency and unrest among people?
10. Match the following :

|    |                             |   |                                        |
|----|-----------------------------|---|----------------------------------------|
| 1. | Acharya P. C. Ray           | a | Banaras Hindu University               |
| 2. | J.N. Tata                   | b | Aligarh Muslim University              |
| 3. | Sir Syed Ahmad Khan         | c | Chemical and pharmaceutical industries |
| 4. | Pandit Madan Mohan Malaviya | d | Indian Institute of Science, Bengaluru |

## Think about the Text

**(B) Discuss the following questions in small groups, present your answers orally and then write them down in your notebook.**

1. What do people expect from biotechnology labs and medical councils?
2. What is Dr. Abdul Kalam's vision of India in 2020?
3. How did great people such as J.N. Tata, Sir Syed Ahamed Khan, etc. help India come up in the world?
4. As mentioned in the lesson, what is it that we have? What is it that we don't have?
5. What is his message to teachers and students?
6. What is lacking in the discussions and debates that take place in intellectual forums, political platforms and academic institutions?

## Speak Well

### 1. Speech:

**Find a partner and speak on the following topic for three minutes.**

'The country of my dreams'.

**Change your partner and speak on the same topic for two minutes.**

**Change your partner again and speak on the same topic for one minute.**

**2. Interview :** Do you know that Dr. Abdul Kalam has met and interacted with thousands of high school students across the country? If Dr Abdul Kalam had visited your school, what

questions would you have asked him? Write down three to four questions you would have liked to ask him. Conduct an interview. Let one person in your class play the role of Dr. Kalam and answer your questions.

**3. Read a part of an interview with Dr. Kalam that appeared in the DNA newspaper.**

**Interviewer: What are your favourite leisure-time activities?**

**Kalam:** Books are my favourite friends, and I consider my home library, with many thousand books, to be my greatest wealth. Every new book, based on some new idea inspires me and gives me a new thought to ponder over. I enjoy reading and writing poetry. I like music, which heals the mind; I especially like Carnatic and Hindustani Classical music.

**Interviewer: You inspire many, but who's it that you are inspired by?**

**Kalam:** My inspiration is my science teacher in school, Shri Sivasubramania Iyer, who taught me when I was in 8th standard at the age of 13.

**Interviewer: Any message for the youth?**

**Kalam:** First, be unique. Second, remember that the 21st century India requires you to 'work with integrity and succeed with integrity'. Third, the spirit of 'What Can I Give' shall replace the attitude of 'What Can I Take' — which is what causes greed, leading to problems like corruption, environmental degradation and moral turpitude.

Now, take the roles of the Interviewer and that of Dr Kalam and practise asking and answering questions.

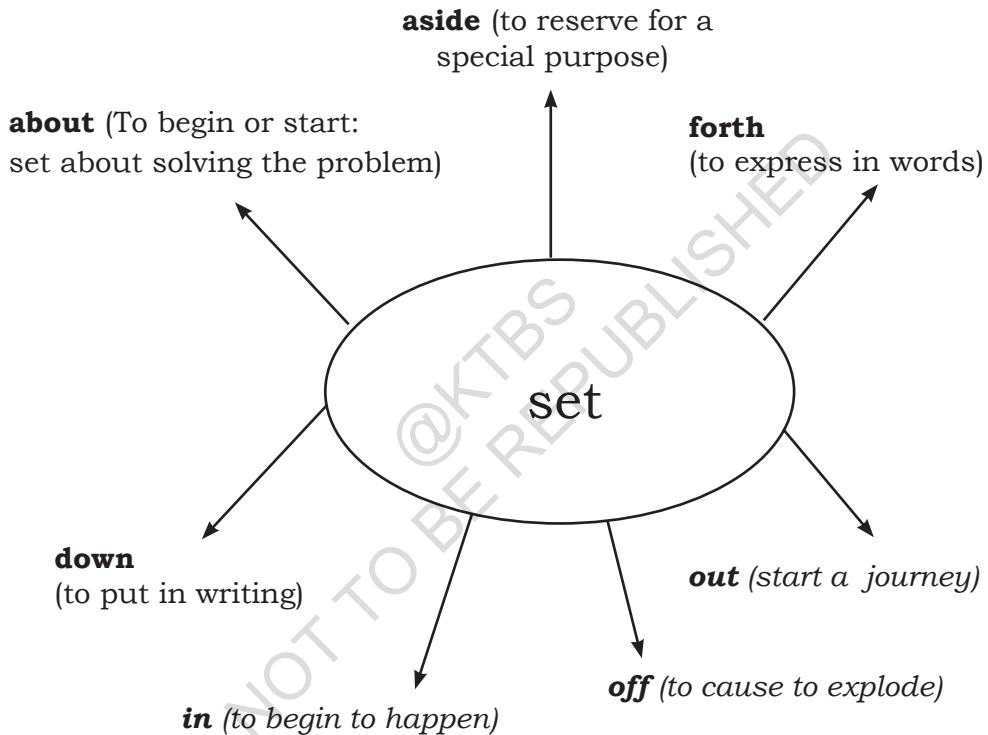
**Study the Words:**

**1. Phrasal verbs**

In the sentence 'Sir Syed Ahmad Khan set up Aligarh Muslim

University', 'set up' is a phrasal verb. 'Set up' means 'to build something'. A phrasal verb is a verb combined with an adverb or a preposition to give a new meaning.

When 'set' is used with other prepositions/adverbs, it conveys different meanings. Read the following phrasal verbs and their meanings:



**Refer to a dictionary and make sentences using the above phrasal verbs.**

## **2. Idioms**

An idiom is an expression consisting of a group of words whose meaning is different from the meanings of the individual words.

**The following are a few idioms:**

***set fire to***

To cause to ignite and burn.

***set foot in***

To enter

***set (one's) heart on***

To be determined to do something

***set on fire***

To cause to become excited

***set sail***

To begin a voyage on water

***set (someone) straight***

To correct (someone) by providing full and accurate information

***set up shop***

To establish one's business operations

**3. Collocations**

(A) Words often used together are called collocations. For example, the word 'hearty' is often used with 'congratulations' and we say 'Hearty congratulations!' In the following table, match the words that collocate and write them down :

|             |                |
|-------------|----------------|
| noble       | responsibility |
| make        | satellites     |
| manufacture | challenges     |
| launch      | power          |
| generate    | cars           |
| face        | nation         |
| take        | leaders        |
| developed   | efforts        |

(B) There are some words in Box A and some prepositions in Box B. Which prepositions can be used with which words? Write the word combinations.

**Box A**

dream  
convert  
consist  
basis  
willing  
speak  
give birth  
worthy  
have access

**Box B**

about  
of  
to  
for  
into

**Refer to a dictionary and construct meaningful sentences using the word combinations above.**

#### **4. Conjunctions**

Why is the word 'and' used in the sentence 'Missions need effort **and** the mind provides the purpose'?

The word 'and' is used to join two parts of a sentence. It is called a conjunction. We use 'and' to add extra information. Can you make a list of all such conjunctions used in the lesson?

A conjunction joins two parts of a sentence. Read the conjunctions and their functions given in the table below:

| Conjunction                                                          | Why it is used (function) | Example sentence                                                                                     |
|----------------------------------------------------------------------|---------------------------|------------------------------------------------------------------------------------------------------|
| and<br>furthermore<br>in addition<br>besides<br>too                  | to add something          | Amol spent his summer vacation visiting places, reading books <b>and</b> attending swimming classes. |
| but<br>yet<br>however<br>while<br>whereas<br>even though<br>although | to show contrast          | He always played well <b>but</b> he never got any prize.                                             |
| or<br>either...or                                                    | to show choice            | You can choose this one <b>or</b> that one.                                                          |
| because<br>since<br>for                                              | to give reason            | He felt sad <b>because</b> he lost his pen.                                                          |
| if<br>unless<br>as long as                                           | condition                 | You can't play outside <b>if</b> it's raining.                                                       |
| where<br>wherever                                                    | place                     | I live in a place <b>where</b> there are many restaurants.                                           |
| so<br>so that                                                        | result                    | I am not feeling well, <b>so</b> I can't attend the class.                                           |
| until<br>while<br>when<br>as soon as                                 | time                      | You can go home <b>as soon as</b> you finish the work.                                               |

## Quiz

**The conjunctions used in the following sentences are wrong. Replace them with the most appropriate ones. Choose from the options given in brackets.**

1. I will go to bed now, or my homework is not done.  
(if, and, but)
2. Would you like to have tea and coffee?  
(but, or, and)
3. My sister wants both a bicycle although a book for her birthday.  
(and, in addition to, besides)
4. Ramya is very tall so that Parveen is very short.  
(if, until, while)
5. I came early until I can talk to you personally.  
(so that, as if, in spite of)
6. Whoever she calls me, I feel happy.  
(whichever, whenever, wherever)
7. Although the class starts, you will not be able to play.  
(once, whereas, while)
8. Since I had seen that movie three times, I watched it again.  
(because, until, although)

## Language in Use

**Read the sentence given below:**

‘Those living away from the cities **must** also have access to a good education to join the talent pool.’

The word ‘must’ indicates necessity. It is called a ‘modal’. There are a few such modals used in the lesson. Can you list them?

The following are some examples:

1. should
2. have to
3. need to

Read some of the modals and their meanings given below:

| Modals                               | Meaning     | Example sentence                                                                                |
|--------------------------------------|-------------|-------------------------------------------------------------------------------------------------|
| may                                  | permission  | <b>May</b> I come in, Sir?                                                                      |
| may<br>might                         | probability | I <b>may</b> go to Mysuru tomorrow.<br>He <b>might</b> have repaired the fridge.                |
| can<br>could                         | permission  | <b>Can</b> I speak to the Principal, please?<br>The teacher said I <b>could</b> join the group. |
|                                      | ability     | I <b>can</b> speak four languages.<br>I <b>couldn't</b> solve the problem.                      |
| should<br>must<br>have to<br>need to | necessity   | I <b>must</b> meet my parents now.                                                              |

### Quiz

**Choose appropriate modals from the table above and complete the sentences.**

- \_\_\_\_\_ you speak Chinese? No, \_\_\_\_\_.
- I \_\_\_\_\_ study well for the exam.
- \_\_\_\_\_ I borrow your pen?
- We \_\_\_\_\_ watch TV so much.
- We \_\_\_\_\_ buy that bag. It's expensive.
- You \_\_\_\_\_ come to school in time.
- I \_\_\_\_\_ work hard to complete the project.
- You \_\_\_\_\_ speak politely to others.

Modals are also used for different communicative functions. They are used for requesting, for seeking permission, for inviting, for advising, etc. The following is a list of functions and the corresponding modals.

|                       |                                                                                            |
|-----------------------|--------------------------------------------------------------------------------------------|
| Requesting            | <b>Can</b> you please carry this bag?<br><b>Will</b> you open the book at page 23 please ? |
| Asking for permission | <b>May</b> I go out now?                                                                   |
|                       | <b>Can</b> I sit here?                                                                     |
| Advising              | You <b>should</b> consult the doctor immediately.                                          |
| Inviting              | <b>Shall</b> we have a cup of coffee?<br><b>Would</b> you like to join us?                 |

Please note that we have not listed all the modals here. Only a few have been discussed in this lesson; other modals will be discussed in other lessons and also next year.

### Let us Write

- Write down a few things that you know about Dr Abdul Kalam.
- Discuss these points with your friends in small groups.
- Write a short biography/profile of Dr Abdul Kalam in your group.
- Present the biography to the whole class and seek comments/suggestions from others/your teacher.
- Read the points given below, add them to the biography you have written and prepare a fair copy.

Abdul Kalam – born 15 October 1931 – one of India's most distinguished scientists – guided a number of technology projects and missions –popularly known as 'Missile Man of India' developed India's first satellite launch vehicle, the SLV-3 – held

various positions in ISRO and DRDO – became Principal Adviser to Government of India – received honorary doctorates from thirty universities and the country's three highest civilian honours – Padma Bhushan (1981), Padma Vibhushan (1990) and Bharat Ratna (1997) – served as eleventh President of India – author of several books: 'Wings of Fire' (autobiography), 'India 2020: A Vision for the New Millennium', 'Target 3Billion', etc.

- Refer to some magazines/websites, collect some more information about Dr Kalam and prepare a final copy. Handover the final copy of the biography to your teacher.

### Project Work

Collect the biographies of famous personalities and present them in the class.

### Listening Text

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



## POETRY



### Before You Read :

**Read the following passage and answer the questions that follow.**

Four friends – Raju , Akbar , John and Mohan – are looking sad. Each one of them has lost something. Raju lost his cricket bat which he was very fond of. Akbar had a very good story book and he lost it when, by mistake, it fell into a pond. John lost his collection of rare stamps which he had collected over a few years. Mohan lost his mother, who died of a massive heart attack.

- 1) Whose loss , do you think, is the greatest?
- 2) Why do you think the loss of other things is not that important?
- 3) Which of the losses can be compensated and which cannot be?

---

**Introduction:** Youth is the best period of human life. It is the sweetest phase of life. It fills a person with dreams. One should make the best use of one's youth because when it is gone, much of one's strength is gone.

Your teacher will recite the poem. Listen to it.

### **It Never Comes Again**

#### **(Memorization)**

**- Richard Henry Stoddard**

There are gains for all our losses,  
There are balms for all our pain,  
But when youth , the dream , departs,  
It takes something from our hearts,  
And it never comes again.

We are stronger, and are better,  
Under manhood's sterner reign;  
Still we feel that something sweet  
Followed youth, with flying feet,  
And will never come again.

10

Something beautiful is vanished,  
And we sigh for it in vain;  
We behold it everywhere,  
On the earth, and in the air,  
But it never comes again.

15

### Glossary

- balms** : something that helps you to relax  
**sterner** : stronger  
**reign** : period of rule  
**vanished** : disappeared  
**sigh** : a long deep breath showing disappointment  
**in vain** : without success  
**behold** : look at or see

### Understand the poem:

The poem has a wonderful message. Read it again and discuss your views on the following questions with your partners.

1. What happens when youth departs?
2. How does a person feel when he is youthful?
3. The poet says, "We sigh in vain." Why?
4. Where does a person look for youth, after it is gone?
5. Why does the poet compare losses and gains with youth?
6. What is the message of the poem?

### Read and Appreciate:

- A)** 1. Read the following lines that appear in the second stanza of the poem :

“Still we feel that something sweet  
Followed youth, with flying feet,  
And will never come again.”

The poet describes youth as ‘something sweet’. Do you agree with him? Why? Discuss in groups.

2. The poet says, ‘There are gains for all our losses’. Do you agree with this? Give reasons.
3. Which line/s in the poem do you like the most? Why? Tell your friends.
4. Can you think of some proverbs/quotations related to the theme of the poem?  
e.g. Time and tide wait for none.

### **B) Figures of Speech**

#### **1. Metaphor**

Look at the following line taken from the poem :

“But when youth , the dream, departs....”

The poet in this line brings about an indirect comparison between ‘youth’ and ‘dream’. The comparison is implied. It is a **Metaphor**.

**Metaphor** is a figure of speech in which two different objects having at least one thing in common are compared. But the comparison is indirect or implied.

eg: Tipu Sultan was the tiger of Mysuru.

## 2. Personification

Read the following line :

“It takes something from our hearts,  
And it never comes again.”

In this line the poet has attributed the qualities of living beings to an abstract notion ( youth). **‘It’** ( youth) is personified. It is **Personification**.

**Personification** is a figure of speech in which a non-living object or an abstract notion is treated as having life.

Pick out other examples of personification that appear in the poem.

Collect some examples for metaphor and personification. Take the help of your teacher if necessary .

### C) Rhyming words :

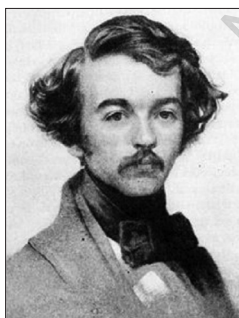
Make a list of rhyming words from the poem.

e.g: pain — reign.

Add a few rhyming words to the following.

sweet, air, heart, vanish.

### About the poet



**Richard Henry Stoddard** (1825-1903) was an American critic and poet. He became a blacksmith and later an iron moulder reading a lot of poetry at the same time. In 1849 he gave up his industrial trades and began to write for a living.

His poetical work is sincere, original and marked by delicate fancy, and felicity of form; and his songs have given him a high and permanent place among American lyric poets.

**Further Reading:**

**Father William**

**- Lewis Carroll**

'You are old, Father William,' the young man said,  
'And your hair has become very white;  
And yet you incessantly stand on your head  
Do you think, at your age, it is right?' **4**

'In my youth,' Father William replied to his son,  
'I feared it might injure the brain,  
But, now that I'm perfectly sure I have none,  
Why, I do it again and again.' **8**

'You are old,' said the youth, 'and your jaws are too weak  
For anything tougher than suet ;  
Yet you finished the goose, with the bones and the beak  
Pray, how did you manage to do it?' **12**

'In my youth,' said his father, 'I took to the law,  
And argued each case with my wife;  
And the muscular strength which it gave to my jaw  
Has lasted the rest of my life.' **16**



## Supplementary Reading

### Ranji's Wonderful Bat

- Ruskin Bond

"How's that!" shouted the wicket-keeper, holding the ball up in his gloves.

"How's that!" echoed the fielders.

"How?" growled the fast bowler, glaring at the umpire.

"Out!" said the umpire. And Suraj, the captain of the school team, was walking slowly back to the tool-shed at the far end of the field.

The score stood at fifty-three for four wickets. Another sixty runs had to be made for victory, and only one good batsman remained. All the rest were bowlers who could not make many runs.

It was Ranji's turn to bat. He was the youngest member of the team, only eleven but strong and bold. Ranji prepared to face the bowler. The hard, shiny, red ball came speeding towards him.

Ranji was going to leap forward and play the ball back to the bowler, but at the last moment he changed his mind and stepped back, planning to push the ball through the ring of fielders on his right, or off side. The ball arched the air, shot off the grass, and came through sharply to strike Ranji on his pads.

The umpire raised a finger. 'Out' he said. And it was Ranji's turn to walk back to the tool-shed.

The match was won by the visiting team.

"Never mind," said Suraj, patting Ranji on the back.

"You'll do better next time," he told Ranji, "or you'll lose your place in the side!"

Avoiding the other players, Ranji walked slowly homewards. He was very upset. He had been trying so hard and practising so regularly. But when an important game came along, he failed to make a big score.

On his way home, he had to pass Mr. Kumar's Sports Shop. He liked to chat with the owner or look at all the things on the shelves—footballs, cricket balls, badminton rackets, hockey sticks and balls of various shapes and sizes.

Mr. Kumar had been a state player once, and had scored a century in a match against Tanzania.

But this was one day when he did not feel like stopping. He looked the other way and was about to cross the road when Mr. Kumar's voice stopped him. "Hello, Ranji! Why are you looking so sad? Lost the game today?"

Ranji felt better as soon as he was inside the shop. "Yes, we lost the match."

"Never mind," said Mr. Kumar. "What would we do without losers? Anyway, how many runs did you make?"

"None. A big round egg. I haven't made a good score in my last three matches," said Ranji. "I'll be dropped from the team if I don't do something in the next game".

"Well, we can't have that happening," said Mr. Kumar. "Something will have to be done about it".

"I'm just unlucky," said Ranji.

"Maybe, but in that case, it's time your luck changed".

Mr. Kumar began looking closely at a number of old cricket bats, and after a few minutes he said, "Ah!". And he picked up one of the bats and held it out to Ranji. "This is it!" he said.

"This is the luckiest of all my old bats. This is the bat I made a century with!"

He held it out to Ranji. "Here, take it! I'll lend it to you for the rest of the cricket season. You won't fail with it".

Ranji took the bat and gazed at it with awe and delight. "Is it really the bat you made a century with?" he asked.

"It is," said Mr. Kumar. "It may get you a hundred runs too!"

Ranji spent a nervous week waiting for Saturday's match. He asked Koki, the girl next door, to bowl to him in the garden. Koki bowled quite well.

At last Saturday arrived, bright and sunny—just right for cricket. Suraj won the toss for the school and decided to bat first.

The opening batsmen put on thirty runs without being separated. The visiting fast bowlers couldn't do much. Then the spin bowlers came on, and immediately there was a change in the game. Two wickets fell in one over, and the score was thirty-three for two. Suraj made a few quick runs, then he too was out to one of the spinners, caught behind the wicket. And it was Ranji's turn.

He walked slowly to the wicket. The bowler took a short run and then the ball was twirling towards Ranji.

And then a thrill ran through Ranji's arm as he felt the ball meet the bat.

CRACK! The ball, hit firmly with the middle of Ranji's bat, streaked past the helpless bowler and sped towards the boundary. Four runs!

And that was only the beginning. Now Ranji began to play all the strokes he knew. He sent the fielders scampering to all corners of the field.

Twenty minutes after lunch, when Suraj closed the innings, Ranji was not out with fifty eight and Ranji's school won the match.

On his way home, Ranji stopped at Mr. Kumar's shop.

"We won!" he said. "And I made fifty-eight—my highest score so far. It really is a lucky bat!"

"I told you so," said Mr. Kumar, giving Ranji a warm handshake. "There'll be bigger scores."

Ranji went home in high spirits. He was so pleased that he stopped at the Jamna Sweet Shop and bought two laddoos for Koki. She didn't care much for cricket, but she was crazy about laddoos.

Mr. Kumar was right. It was only the beginning of Ranji's success with the bat. In the next game, he scored forty. Ranji could have certainly scored more but he grew careless and allowed himself to be stumped by the wicket-keeper. The game that followed was a two-day match, and Ranji, who was now batting at number three, made forty-five runs.

Everyone was pleased with him. His coach, his captain Suraj, and Mr. Kumar. But no one knew about the lucky bat.

That was a secret between Ranji and Mr. Kumar.

One evening, after a game on the maidan, Ranji decided to catch a bus home.

He was in the living room, just beginning to sip a cup of tea when Koki walked in, and the first thing she said was, "Ranji, where's your bat?"

"Oh no! I must have left it in the bus!" cried Ranji. "I'll never get it back!"

The bat was lost forever. And Ranji's team was playing their last and most important match of the cricket season on Saturday, against a public school team from Delhi.

Next day, he was at Mr. Kumar's shop looking very sad. "What's the matter?" asked Mr. Kumar. "I've lost the bat," said Ranji.

Mr. Kumar looked a little worried at first, then he smiled and said, "You can still make all the runs you want."

"But I don't have the bat any more," said Ranji.

"Any bat will do," said Mr. Kumar. "A bat has magic only when the batsman has magic! What you needed was confidence, not a bat. And by believing the bat was lucky, you got your confidence back!"

"What's confidence?" asked Ranji. It was a new word for him. "Confidence is knowing you are good," said Mr. Kumar. "And can I be good without the bat?"

"Of course. You have always been good. If you remember that, you'll make the runs."

On Saturday, Ranji walked to the wicket with a bat borrowed from Suraj.

The school team had lost its first wicket with only two runs on the board. Ranji went in at this stage. The Delhi School's opening bowler was sending down some fast ones. Ranji faced up to him.

The first ball was very fast. Quickly, Ranji stepped back and pulled it hard on to the boundary.

A SIX! Everyone stood up and cheered. And it was only the beginning of Ranji's wonderful innings. The match was a draw, but Ranji's seventy-five was the talk of the school.

On his way home, he bought a dozen laddoos. Six for Koki and six for Mr. Kumar.

**Glossary :**

|                   |                                                                           |
|-------------------|---------------------------------------------------------------------------|
| <b>gloves</b>     | : a piece of leather/cloth keepers wear in cricket.                       |
| <b>growl</b>      | : to make a low rough sound, usually in anger.                            |
| <b>glare</b>      | : a long angry look.                                                      |
| <b>century</b>    | : a score of hundred runs by one player in cricket.                       |
| <b>lend</b>       | : to give something to someone for a short period of time.                |
| <b>delight</b>    | : happiness.                                                              |
| <b>twist</b>      | : to give a sudden quick turn.                                            |
| <b>streak</b>     | : to move somewhere extremely quickly.                                    |
| <b>stumps</b>     | : the three vertical wooden poles at which the ball is bowled in cricket. |
| <b>confidence</b> | : the quality of being certain of your abilities.                         |
| <b>innings</b>    | : the period in a game of cricket in which a team or a player bats.       |
| <b>awning</b>     | : a sheet of canvas on a frame, used for shelter.                         |

**I. Answer the following questions in one or two sentences each :**

1. Who was the youngest member of the team?
2. What did Mr. Kumar give Ranji?

3. How many runs did Ranji score in the first match?
4. Who was the captain of Ranji's team?
5. Why did Ranji buy two laddoos?
6. Why was everyone pleased with Ranji after the second match?
7. How did Ranji lose the bat?
8. What did Ranji do after the last match of the season?

**II. Answer the following questions in three or four sentences each:**

1. Why was Ranji upset after the game?
2. How did Mr. Kumar help Ranji?
3. Ranji scored many runs with the new bat given by Kumar. What may be the reason?
4. How did Mr. Kumar console Ranji when he lost the bat?
5. What is the good quality you appreciate in Mr. Kumar?
6. If you were Mr. Kumar, how would you help the boy?
7. What do we learn from the story?

**Activity:**

Collect the pictures of cricket players and make a scrap book. And write captions under each of the pictures.

Learn the actions which an umpire shows in a cricket match and make a list of them after consulting your teacher of physical education.



I, for one, thoroughly believe that no power in the universe can withhold from anyone anything they really deserve.

**- Swami Vivekananda**

## Monday Morning

- Mark Twain

It was Monday morning. Tom Sawyer was feeling miserable. Monday morning always found him so, because it started another week's slow "suffering" in school. He generally began that day with wishing he had no holiday on Sunday. It made the going to school again so much more painful.

Tom lay thinking. Presently he found himself pretending that he was sick; then he could stay home from school. There was just a chance that something was wrong with him. He mentally examined every part of his body. He found no ailment. He investigated again. Just then he thought he could detect some slight pain in the stomach.

Tom began to encourage it with considerable hope. But he had little success. The pain soon grew feeble, and presently died wholly away. He investigated further. Suddenly he discovered something. One of his upper front teeth was loose. This was lucky, he was about to begin to groan, as a "starter", as he called it. But almost all at once it occurred to him that if he told his aunt about it, she would pull it out, and that would hurt. So he thought he would hold the tooth in reserve for the present, and investigate further.

Nothing seemed to come to his help for some time. Then Tom remembered the doctor telling about a certain thing that laid up a patient for two or three weeks and threatened to make him lose a finger. So the boy eagerly drew his sore toe from under the sheet and held it up for inspection. Now that he had found a promising ailment, he had only to produce the symptoms. But he did not know what these were. However, it seemed worthwhile taking a chance. So he fell to groaning with considerable spirit. He should first of all get Sid, his younger half brother, to tell his aunt about his ailment. But Sid slept on very soundly.

Tom groaned louder and imagined that he began to feel pain in the toe. But there was little response from Sid. Tom was gasping by this time. He took a rest and then began to groan even louder. But Sid snored on. Tom was furious. He called out, "Sid! Sid!" and shook him. This plan worked well, and Tom began to groan again. Sid yawned, stretched, then brought himself up on his elbow and began to stare at Tom. Tom kept on groaning.

"Tom! Say, Tom", said Sid. There was no response from Tom.

"Here, Tom! Tom! What's the matter, Tom?" Sid asked and he shook him and looked in his face anxiously. Tom moaned out, "Oh, don't, Sid. Don't shake me like that."

"Why, what's the matter, Tom? I must call Auntie".

"No-never mind. It may be all over by and by. Don't call anybody."

"But I must! Don't groan so, Tom. It's awful. How long have you been like this?"

"Hours! Ouch! Oh, don't stir so, Sid, you'll kill me".

"Tom, why didn't you wake me sooner? Oh, Tom, don't! I am scared Tom, what is the matter?"

"I forgive you for everything, Sid. (groan) Everything you've done to me. When I'm gone .....

"Oh, Tom, you aren't dying, are you? Don't Tom-oh, don't. May be .....

"I forgive everybody, Sid. (groan) Tell them so, Sid".

But Sid had got out of bed, snatched his clothes and was on his feet. Tom was suffering in reality now, so handsomely was his imagination working, that his groans had become quite genuine.

Sid flew downstairs and said, "Oh, Aunt Polly, come! Tom's dying!"

"Dying!"

"Yes. Don't wait. Come quick!"

“Rubbish! I don’t believe it!”

But she fled upstairs, nevertheless, with Sid and Mary on her heels. And her face grew white, and her lips trembled. When she reached the bedside, she gasped out, “You, Tom! Tom, what’s the matter with you?”

“Oh auntie, I’m.....”

“What’s the matter with you? What’s the matter with you, child?”

“Oh, auntie, my sore toe is mortified!”

The old lady sank down into a chair and laughed a little, then cried a little, then did both together. This restored her and she said:

“Tom, what a fright you gave me! Now I must get you to stop this nonsense!”

The groans stopped and the pain disappeared from the toe. The boy felt a little foolish, and he said, “Aunt Polly, it seemed mortified, and it hurt so much, I don’t mind my tooth aching at all.”

“Your tooth, indeed! What’s the matter with your tooth?”

“One of them is loose, and it aches terribly.”

“There, now. Don’t begin that groaning again. Open your mouth. Well, your tooth is loose, but you’re not going to die of that. I must now get Mary to bring me a few things.

“Mary, run along quickly and bring me a piece of silk thread and some burning coals from the kitchen.”

“Oh, please auntie, don’t pull it out. It doesn’t hurt any more. Please don’t auntie. I don’t want to stay home from school,” Tom said.

“Oh, you don’t, do you? So all this row was because you thought you’d stay home from school and go fishing. Tom, Tom, I love you so, and you seem to try every way you can to break my old heart.”

By this time the dental instruments were ready. The old lady tied one end of the silk thread fast to Tom's tooth with a loop and tied the other to the bedpost. Then she seized the pan of burning coals and suddenly thrust it almost into the boy's face. The tooth hung dangling by the bedpost now.

"Now that your tooth is out, Tom, you should go to school. You should not have frightened me like this."

### **Glossary :**

|                    |                              |
|--------------------|------------------------------|
| <b>miserable</b>   | : very unhappy               |
| <b>presently</b>   | : very soon                  |
| <b>ailment</b>     | : illness                    |
| <b>investigate</b> | : examine thoroughly         |
| <b>detect</b>      | : discover                   |
| <b>slight</b>      | : very little                |
| <b>feeble</b>      | : weak                       |
| <b>groan/moan</b>  | : give out a low cry of pain |
| <b>occur</b>       | : happen                     |
| <b>in reserve</b>  | : for future use             |
| <b>sore</b>        | : painful                    |
| <b>promising</b>   | : bright, likely to succeed  |
| <b>symptom</b>     | : sign                       |
| <b>worthwhile</b>  | : profitable                 |
| <b>spirit</b>      | : strength                   |
| <b>stare</b>       | : look with concentration    |
| <b>anxiously</b>   | : worriedly, with concern    |
| <b>mortify</b>     | : (here) die                 |
| <b>restore</b>     | : to become strong again     |
| <b>fright</b>      | : great fear                 |
| <b>ache</b>        | : pain                       |
| <b>row</b>         | : noisy argument             |

**C1. Read the story and answer the following in a sentence each:**

1. How did Tom feel on Monday morning?
2. Why did he want to be sick?
3. What made Tom think of his toe?
4. Why did he start groaning?
5. What did he want Sid to do?
6. Was there anything really wrong with his toe?
7. Did Aunt Polly believe that Tom was really dying?
8. What did Aunt Polly do when Tom said his toe was mortified?
9. What did he complain of next?
10. Did Tom's plans finally succeed?

**C2. Answer the following in two or three sentences each. Work in pairs.**

1. What did Tom begin to investigate? Why?
2. Why did Tom try not to complain about his loose tooth?
3. What happened when Tom thought that he had a stomach pain?
4. How did Aunt Polly pull out Tom's tooth?



# Constitution of India

## Part IV A (Article 51 A)

### Fundamental Duties

It shall be the duty of every citizen of India —

- (a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- (b) to cherish and follow the noble ideals which inspired our national struggle for freedom;
- (c) to uphold and protect the sovereignty, unity and integrity of India;
- (d) to defend the country and render national service when called upon to do so;
- (e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- (f) to value and preserve the rich heritage of our composite culture;
- (g) to protect and improve the natural environment including forests, lakes, rivers, wildlife and to have compassion for living creatures;
- (h) to develop the scientific temper, humanism and the spirit of inquiry and reform;
- (i) to safeguard public property and to abjure violence;
- (j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement;
- \*(k) who is a parent or guardian, to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years.

**Note:** The Article 51A containing Fundamental Duties was inserted by the Constitution (42nd Amendment) Act, 1976 (with effect from 3 January 1977).

\*(k) was inserted by the Constitution (86th Amendment) Act, 2002 (with effect from 1 April 2010).

# CONSTITUTION OF INDIA

## Part III (Articles 12 – 35)

(Subject to certain conditions, some exceptions and reasonable restrictions)

guarantees these

## Fundamental Rights

### Right to Equality

- before law and equal protection of laws;
- irrespective of religion, race, caste, sex or place of birth;
- of opportunity in public employment;
- by abolition of untouchability and titles.

### Right to Freedom

- of expression, assembly, association, movement, residence and profession;
- of certain protections in respect of conviction for offences;
- of protection of life and personal liberty;
- of free and compulsory education for children between the age of six and fourteen years;
- of protection against arrest and detention in certain cases.

### Right against Exploitation

- for prohibition of traffic in human beings and forced labour;
- for prohibition of employment of children in hazardous jobs.

### Right to Freedom of Religion

- freedom of conscience and free profession, practice and propagation of religion;
- freedom to manage religious affairs;
- freedom as to payment of taxes for promotion of any particular religion;
- freedom as to attendance at religious instruction or religious worship in educational institutions wholly maintained by the State.

### Cultural and Educational Rights

- for protection of interests of minorities to conserve their language, script and culture;
- for minorities to establish and administer educational institutions of their choice.

### Right to Constitutional Remedies

- by issuance of directions or orders or writs by the Supreme Court and High Courts for enforcement of these Fundamental Rights.