

Appendix-A

SYLLABUS
PRESCRIBED FOR
B. A. - Part I EXAMINATION
Semester I
Compulsory English

TIME : 3 HOURS

MAX MARKS THEORY : 80 MARKS

MAX MARKS INTERNAL ASSESSTMENT : 20 MARKS

Prescribed Textbook : *Blooming Buds* by Board of Editors & published by Orient Blackswan.

UNIT I

PROSE -

1. Education Provides a Solid Foundation - A.P.J Abdul Kalam
2. Love Story - Maneka Gandhi
3. Speech on Indian Independence - Jawaharlal Nehru
4. Film Making - Satyajit Ray

UNIT II

POETRY -

5. In the Bazaar of Hyderabad - Sarojini Naidu
6. She Walks in Beauty - Lord Byron
7. Middle Age - Kamala Das

UNIT III

GRAMMAR -

8. Parts of Speech
9. Tenses

UNIT IV

COMMUNICATION SKILLS -

10. Unseen Passage
11. Letter Writing (Personal & Business Letters)
12. Curriculum Vitae (CV)

UNIT V

MULTIPLE CHOICE QUESTIONS -

Based on the prescribed text Unit I & II only.

INTERNAL ASSESSMENT

i) Viva- Voce

- a) Personal Interview
- b) Seminar

ii) Assignments

- a) Making Introduction
- b) Greeting People
- c) Talking about Family
- d) Describing People, Places & Animals
- e) Expressing Feelings
- f) Inviting, Suggesting, Accepting & Refusing

Recommended Books:

1. Spoken English : A Foundation Course Part 1 (With Audio CD) by Kamlesh Sadanand & Susheela Punitha (Revised Edition) Published by Orient Blackswan.
2. Spoken English : A Foundation Course Part 2 (With Audio CD) by Kamlesh Sadanand & Susheela Punitha (Revised Edition) Published by Orient Blackswan.

Compulsory English

TIME : 3 HOURS

MAX MARKS THEORY : 80 MARKS

MAX MARKS INTERNAL ASSESSMENT: 20 MARKS

MIN PASSING MARKS : 32 MARKS

MIN PASSING MARKS : 08 MARKS

Distribution of Marks

- A) Prose i) The students will have to answer THREE out of FOUR short answer questions of 2 marks each. = 6 Marks
ii) The students will have to answer TWO out of FOUR long answer questions of 5 marks each. = 10 Marks
- B) Poetry i) The students will have to answer TWO out of THREE short answer questions of 3 marks each. = 6 Marks
ii) The students will have to answer TWO out of THREE long answer questions of 5 marks each. = 10 Marks

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- C) **Grammar** : Prescribed Text Blooming Buds by Board of Editors & published by Orient Blackswan
i) Parts of Speech = 10 Marks
ii) Tenses = 6 Marks
D) **Communication Skills** :
i) Unseen passage = 6 Marks
ii) Letter Writing : The students will have to answer ONE out of TWO Letters = 5 Marks
iii) Curriculum Vitae (CV) : The students will have to answer ONE out of TWO CV = 5 Marks

E) Multiple Choice Questions (MCQ)

Based on Unit I & II : The students will have to answer SIXTEEN out of SIXTEEN MCQ's = 16 Marks

F) Internal Assessment

- i) **Viva- Voce** = 10 Marks
a) Personal Interview = 5 Marks
b) Seminar = 5 Marks
ii) **Assignments** = 10 Marks
a) Making Introduction
b) Greeting People
c) Talking about Family
d) Describing People, Places & Animals
e) Expressing Feelings
f) Inviting, Suggesting, Accepting & Refusing

Note :

1. The teachers are expected to impart formal training in Grammar Composition, Making Introduction, Greeting People, Talking about Family, Describing People, Places & Animals, Expressing Feelings, Inviting, Suggesting, Accepting & Refusing, Reading & Oral Skills in the tutorial classes.
2. Internal examiner shall interview an examiner to test his or her spoken skills.
3. There shall be separate passing for theory & Internal Assessment Examination.

**SYLLABUS
PRESCRIBED FOR
B. A. - Part I EXAMINATION
Semester II
Compulsory English**

TIME : 3 HOURS

MAX MARKS THEORY : 80 MARKS

MAX MARKS INTERNAL ASSESSMENT : 20 MARKS

Prescribed Textbook : Blooming Buds by Board of Editors & published by Orient Blackswan.

UNIT I

PROSE -

1. Appro JRD - Sudha Murthy
2. Packing - Jerome K. Jerome
3. How I became a Public Speaker - G. B. Shaw
4. Values in Life - Rudyard Kipling

UNIT II

POETRY -

5. Money Madness - D.H Lawrence
6. No men are foreign - James Kirkup
7. Another's sorrow - William Blake

UNIT III

GRAMMAR -

8. Subject, Verb, Agreement
9. Verbs : Forms of to be, do, have and model auxiliaries

UNIT IV

COMMUNICATION SKILLS -

10. Story building
11. E-Communication : E-Mail, Fax
12. Notices / Agenda / Minutes

UNIT V

MULTIPLE CHOICE QUESTIONS -

Based on the prescribed text Unit I & II only.

F) Internal Assessment

i) Viva- Voce

a) Reading Skills (Reading aloud – Individual of a passage of about 100 words from the prescribed text)

b) Group Discussion

ii) Assignments

a) Asking for & Giving Information

b) Giving Directions

c) Making Request

d) Making Offers

e) Getting & Giving Permissions

f) Talking about Past Events

Recommended Books:

1. Spoken English : A Foundation Course Part 1 (With Audio CD) by Kamlesh Sadanand & Susheela Punitha (Revised Edition) Published by Orient Blackswan.

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Compulsory English

TIME : 3 HOURS

MAX MARKS THEORY : 80 MARKS

MIN PASSING MARKS : 32 MARKS

MAX MARKS INTERNAL ASSESSMENT: 20 MARKS

MIN PASSING MARKS : 08 MARKS

Distribution of Marks

A) Prose i) The students will have to answer THREE out of FOUR short answer questions of 2 marks each. = 6 Marks

ii) The students will have to answer TWO out of FOUR long answer questions of 5 marks each. = 10 Mark

B) Poetry i) The students will have to answer TWO out of THREE short answer questions of 3 marks each. = 6 Marks

ii) The students will have to answer TWO out of THREE long answer questions of 5 marks each. = 10 Marks

C) Grammar : Prescribed Text Blooming Buds by Board of Editors & published by Orient Blackswan

i) Subject, Verb, Agreement = 10 Marks

ii) Verbs : Forms of to be, do, have and modal auxiliaries = 6 Marks

D) Communication Skills :

i) Story Building = 6 Marks

ii) . E-Communication : E-Mail, Fax : The students will have to answer ONE out of TWO = 5 Marks

iii) Notices / Agenda / Minutes : The students will have to answer ONE out of TWO = 5 Marks

E) Multiple Choice Questions (MCQ)

Based on Unit I & II : The students will have to answer SIXTEEN out of SIXTEEN MCQ's = 16 Marks

F) Internal Assessment

i) Viva- Voce

= 10 Marks

a) Reading Skills (Reading aloud – Individual of a passage of about 100 words from the prescribed text) = 5 Marks

b) Group Discussion = 5 Marks

ii) Assignments = 10 Marks

a) Asking for & Giving Information

b) Giving Directions

c) Making Request

d) Making Offers

e) Getting & Giving Permissions

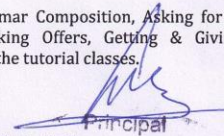
f) Talking about Past Events

Note :

1. The teachers are expected to impart formal training in Grammar Composition, Asking for & Giving Information Giving Directions, Making Request, Making Offers, Getting & Giving Permissions, Talking about Past Events, Reading & Oral Skills in the tutorial classes.


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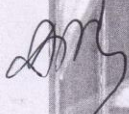


Orient BlackSwan


Blooming Buds

Compulsory English textbook
for B.A. Part I
(Semester I & II)

Board of Editors


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Prepared for Sant Gadge Baba Amravati University


Principal
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6 BLOOMING BUDS

the Intermediate exam. Better late than never, I decided. I applied for admission at the Madras Institute of Technology (MIT), at that time and even now, among the best places for technical education in India. I managed to get on the list of selected candidates, but admission to the prestigious institution was an expensive affair. Around a thousand rupees were required; a huge amount in those days, and a sum my father could not spare. Zohara *mortgaged* her gold bangles and chain in order to help me out. I was deeply touched by her determination to see me educated. I promised myself that I would *redeem* her bangles as soon as possible, with my own earnings. The only way to do that was to study hard and get a scholarship. I went at my studies, determined to do well.

In the years I spent at MIT, my curiosity was aroused by two de-commissioned aircraft which were kept on display to demonstrate the various subsystems of flying machines. I felt a strange attraction towards them, and would sit near them long after the other students had gone back to the hostel. I had always admired the human will to fly. After completing my first year, when I had to opt for a specific branch, I almost spontaneously chose Aeronautical Engineering. My goal was very clear now—I was going to fly aircraft.

In the course of my education at MIT, three teachers shaped my thinking. Their instruction formed the foundation on which I later built my professional career. Professors Sponder, K. A. V. Pandalai and Narasingha Rao were distinct personalities, different in many ways but sharing a common trait—the capacity to feed their students' intellectual hunger with brilliance and untiring zeal.

Prof Sponder taught me technical aerodynamics. He was an Austrian with immense practical experience in Aeronautical Engineering. During World War II, he had been imprisoned

mortgaged: used property or some other valuable object as collateral to obtain a loan

redeem: regain possession of something through payment

in a **concentration camp** by the Nazis. Since that horrific experience, he had developed a strong aversion to all Germans, even those who had not supported the Nazi party during the war. Incidentally, a German, Prof Walter Repenthin, headed the Aeronautics Department. Another well-known professor in the department was Dr Kurt Tank, a distinguished aeronautical engineer who had designed the German Focke-Wulf FW 190, a single-seater fighter plane and an outstanding combat aircraft of World War II. Dr Tank later joined Hindustan Aeronautics Limited (HAL) in Bangalore and designed India's first jet fighter, the HF-24 Marut.

Prof Sponder learned to work with his German colleagues, despite his differences. He was always calm, energetic and in control of himself. He kept **abreast** of the latest technologies and expected his students to do the same. I consulted him when I first thought of opting for Aeronautical Engineering. He told me that one should never worry about one's foundations, but have a sufficient amount of aptitude and passion for one's chosen field of study. The trouble with many students, Prof Sponder observed, was not necessarily a lack of educational opportunities or industrial infrastructure—the trouble was in their failure to choose their field of study with sufficient care.

Prof Pandalai taught aero-structure design and analysis. He was a friendly and enthusiastic teacher, who brought a fresh approach to every teaching course. It was Prof Pandalai who unlocked the secrets of structural engineering to us. I believe that everyone who has been taught by Prof Pandalai will agree that he was a man of great intellectual **integrity** and scholarship—with no trace of arrogance. His students were free to disagree with him in classroom discussions.

concentration camp: a small enclosed area with very minimal facilities in which political prisoners are imprisoned. They may be kept there so that their manual labour may be exploited, or to await mass execution.

abreast: updated

integrity: honest and having strong moral principles

Freedom and power bring responsibility. The responsibility rests upon this assembly, a **sovereign** body representing the sovereign people of India. Before the birth of freedom we have **endured** all the pains of labour and our hearts are heavy with the memory of this sorrow. Some of those pains continue even now. Nevertheless, the past is over and it is the future that **beckons** to us now.

That future is not one of ease or resting but of **incessant** striving so that we may fulfil the pledges we have so often taken and the one we shall take today. The service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity. The ambition of the greatest man of our generation has been to wipe every tear from every eye. That may be beyond us, but as long as there are tears and suffering, so long our work will not be over.

And so we have to labour and to work, and work hard, to give reality to our dreams. Those dreams are for India, but they are also for the world, for all the nations and peoples are too closely knit together today for any one of them to imagine that it can live apart. Peace has been said to be indivisible; so is freedom, so is prosperity now, and so also is disaster in this One World that can no longer be split into isolated **fragments**.

To the people of India, whose representatives we are, we make an appeal to join us with faith and confidence in this great adventure. This is no time for **petty** and destructive criticism, no time for ill-will or blaming others. We have to build the noble mansion of free India where all her children may dwell.

sovereign: independent; not controlled by outside forces

endure: to tolerate and carry on despite undergoing hardships

beckons: summons or signals

incessant: continuous

fragments: pieces

petty: small and of little importance; narrow-minded

We shall never allow that torch of freedom to be blown out, however high the wind or stormy the *tempest*.

Our next thoughts must be of the unknown volunteers and soldiers of freedom who, without praise or reward, have served India even unto death.

We think also of our brothers and sisters who have been cut off from us by political boundaries and who unhappily cannot share at present in the freedom that has come. They are of us and will remain of us whatever may happen, and we shall be sharers in their good or ill fortune alike.

The future beckons to us. Whither do we go and what shall be our endeavour? To bring freedom and opportunity to the common man, to the peasants and workers of India; to fight and end poverty and ignorance and disease; to build up a prosperous, democratic and progressive nation, and to create social, economic and political institutions which will ensure justice and fullness of life to every man and woman.

We have hard work ahead. There is no resting for any one of us till we redeem our pledge in full, till we make all the people of India what destiny intended them to be. We are citizens of a great country on the *verge* of bold advance, and we have to live up to that high standard. All of us, to whatever religion we may belong, are equally the children of India with equal rights, privileges and obligations. We cannot encourage *communalism* or narrow-mindedness, for no nation can be great whose people are narrow in thought or in action.

To the nations and peoples of the world we send greetings and pledge ourselves to cooperate with them in furthering peace, freedom and democracy.

tempest : a violent windstorm; here, refers figuratively to future challenges to India's independence

verge: the limit beyond which something happens or changes

communalism: loyalty and commitment to the interests of your own ethnic group rather than to society as a whole

52 BLOOMING BUDS

She walks in beauty, like the night
 Of cloudless **climes** and starry skies;
 And all that's best of dark and bright
 Meet in her **aspect** and her eyes:
 Thus **mellow'd** to that tender light
 Which heaven to **gaudy** day denies.

One shade the more, one ray the less,
 Had half **impair'd** the nameless grace
 Which waves in every **raven tress**,
 Or softly lightens o'er her face;
 Where thoughts **serenely** sweet express
 How pure, how dear their dwelling-place.

And on that cheek, and o'er that brow,
 So soft, so calm, yet **eloquent**,
 The smiles that win, the **tints** that glow,
 But tell of days in goodness spent,
 A mind at peace with all below,
 A heart whose love is innocent!

climes: here, refers to places where the climate is always clear and sunny

aspect: the habitual expression on one's face and in one's eyes

mellow'd: mellowed; meaning calm and gentle

gaudy: overly bright so as to be tasteless

impair'd: impaired; meaning to decrease or weaken

raven: deep dark black

tress: lock of hair

serenely: calmly; in an undisturbed manner

eloquent: fluent and clear

tints: shades of the same colour

Middle age is when your children are no longer Friends but **critics, stern** of face and **severe** with their tongue.

It is the time when, like **pupae**, they burst their **cocoons** and Emerge in harsh adult glory, and they no longer Need you except for serving tea and pressing clothes.

But you need them all the same, and badly, too, So that when left alone, you touch their books and things And weep a little secretly.

Middle age is when your son, to whom you had sent Once upon a time, the squirrel's invitation to their jungle feast Writing in golden ink and posting it a night, turns around in disgust Crying, "you have lived in a dream world all your life, It's time to wake up, Mother, you are no longer so young you know!"

Comprehension

A. Answer the following questions, choosing from the options below.

1. How do one's children change when one enters middle age?
 - a. They turn from needy dependents into friends.
 - b. They turn from friends to critics.
 - c. They turn from critics to friends.
 - d. They turn from children to adults.

middle age: the period between age 40 to 60


critics: people who disapprove of one's ways of thinking and acting

stern: strict and unsympathetic

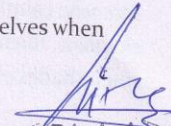
severe: harsh

pupae: insects in an inactive immature form; the stage just before a caterpillar turns into a butterfly

cocoons: a case of fine silk spun by larvae around themselves when they are in the chrysalis stage


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required young, bright engineers, hardworking and with an excellent academic background, etc.

At the bottom was a small line: "Lady candidates need not apply." I read it and was very upset. For the first time in my life I was up against gender discrimination.

Though I was not keen on taking up a job, I saw this as a challenge. I had done extremely well in academics, better than most of my male *peers*. Little did I know then that in real life academic excellence is not enough to be successful.

After reading the notice I went fuming to my room. I decided to inform the topmost person in Telco's management about the injustice the company was perpetrating. I got a postcard and started to write, but there was a problem: I did not know who headed Telco. I thought it must be one of the Tatas. I knew JRD Tata was the head of the Tata Group; I had seen his pictures in newspapers (actually, Sumant Moolgaokar was the company's chairman then).

I took the card, addressed it to JRD and started writing. To this day I remember clearly what I wrote. "The great Tatas have always been *pioneers*. They are the people who started the basic infrastructure industries in India, such as iron and steel, chemicals, textiles and *locomotives*. They have cared for higher education in India since 1900 and they were responsible for the establishment of the Indian Institute of Science. Fortunately, I study there. But I am surprised how a company such as Telco is discriminating on the basis of gender."

I posted the letter and forgot about it. Less than 10 days later, I received a telegram stating that I had to appear for an interview at Telco's Pune facility at the company's expense.

I was taken aback by the telegram. My hostel mates told me I should use the opportunity to go to Pune free of cost—and buy

peers: people of the same age, status and ability

pioneers: the first to explore, use or apply a new technique, invention, area, etc.

locomotives: steam or diesel powered vehicles used to pull trains and railway cars

seeking justice. He must have received thousands of letters every day. He could have thrown mine away, but he didn't do that. He respected the intentions of that unknown girl, who had neither influence nor money, and gave her an opportunity in his company. He did not merely give her a job; he changed her life and mindset forever.

Close to 50 per cent of the students in today's engineering colleges are girls. And there are women on the shop floor in many industry segments. I see these changes and I think of JRD. If at all time stops and asks me what I want from life, I would say I wish JRD were alive today to see how the company we started has grown. He would have enjoyed it wholeheartedly.

My love and respect for the House of Tatas remains undiminished by the passage of time. I always looked up to JRD. I saw him as a role model—for his simplicity, his generosity, his kindness and the care he took of his employees. Those blue eyes always reminded me of the sky; they had the same vastness and *munificence*.

Comprehension

A. Answer the following questions, choosing from the options below.

1. Whose photographs does Sudha Murthy have on her office wall?
 - a. her parents and her guru
 - b. the various buildings owned by the Infosys group
 - c. Narayana Murthy and her children
 - d. JRD and Jamsetji Tata
2. What subject did Sudha Murthy study at the master's level?
 - a. civil engineering
 - b. automobile engineering
 - c. computer engineering
 - d. software development

munificence: extremely generous

136 BLOOMING BUDS

youth must pay for its enviable privileges is that of listening to people known, alas, to be older and *alleged* to be wiser. On such occasions youth *feigns* an air of polite interest and reverence, while age tries to look virtuous, which pretences sit uneasily on both of them.

On such occasions very little truth is spoken. I will try not to depart from the convention. I will not tell you how the sins of youth are due very largely to its virtues; how its arrogance is very often the result of its *innate* shyness; how its *brutality* is the outcome of its natural virginity of *spirit*. These things are true, but your *preceptors* might object to such texts without the proper notes and *emendations*. But I can try to speak to you more or less truthfully on certain matters to which you may give the attention and belief proper to your years.

When, to use a *detestable* phrase, you go out into 'the battle of life', you will be confronted by an organised *conspiracy* which will try to make you believe that the world is governed by the idea of wealth for wealth's sake, and that all means which lead to the acquisition of that wealth are, if not laudable, at least *expedient*. Those of you who have fitly imbibed the spirit of our university – and it was not a materialistic university which

alleged: thought to have a certain quality, without being proven

feigns: pretends

innate: inborn; natural

brutality: the quality of being savage, unpleasant and harsh

virginity of spirit: inexperienced and as yet new to the ways of the world

preceptors: teachers

emendations: corrections. Here, the author is being hyperbolic; he is saying teachers would object to his speaking purely from experience, without any data to back him up

detestable: disgusting; worthy of hate

conspiracy: a secret plot by a large group of people, usually to do something harmful

expedient: convenient and practical

trained a scholar to take both the *Craven and the Ireland* in England – will violently resent that thought, but you will live and eat and move and have your being in a world dominated by that thought. Some of you will probably succumb to the poison of it.

Now, I do not ask you not to be carried away by the first rush of the great game of life. That is expecting you to be more than human. But I do ask you, after the first heat of the game, that you draw breath and watch your fellows for a while. Sooner or later, you will see some man to whom the idea of wealth as mere wealth does not appeal, whom the methods of amassing that wealth do not interest, and who will not accept money if you offer it to him at a certain price.

At first you will be inclined to laugh at this man, and to think that he is not 'smart' in his ideas. I suggest that you watch him closely, for he will presently demonstrate to you that money dominates everybody except the man who does not want money. You may meet that man on your farm, in your village, or in your legislature. But be sure that, whenever or wherever you meet him, as soon as it comes to a direct issue between you, his little finger will be thicker than your *loins*. You will go in fear of him; he will not go in fear of you. You will do what he wants; he will not do what you want. You will find that you have no weapon in your *armory* with which you can attack him, no argument with which you can appeal to him. Whatever you gain, he will gain more.

I would like you to study that man. I would like you better to be that man, because from the lower point of view it doesn't pay to be obsessed by the desire of wealth for wealth's sake. If more wealth is necessary to you, for purposes not your own, use your left hand to acquire it, but keep your right for your proper

Craven ... Ireland: regions in what was formerly Great Britain, which, at different periods in time, rebelled against the authority of the Crown and were put down

loins: the part of the body from the lower ribs to the lower back

armory: a place where weapons and armour are stored

works in life. If you employ both arms in that game, you will be in danger of stooping, in danger also of losing your soul.

But in spite of everything you may succeed, you may be successful, you may acquire enormous wealth. In which case I warn you that you stand in grave danger of being spoken and written of and pointed out as 'a smart man'. And that is one of the most terrible calamities that can overtake a sane, civilised white man in our Empire today.

They say youth is the season of hope, ambition, and uplift - that the last word youth needs is an *exhortation* to be cheerful. Some of you here know - and I remember - that youth can be a season of great depression, *despondencies*, doubts, and *waverings*, the worse because they seem to be peculiar to ourselves and incommunicable to our fellows. There is a certain darkness into which the soul of the young man sometimes descends - a horror of *desolation*, abandonment, and realised worthlessness, which is one of the most real of the hells in which we are compelled to walk.

I know of what I speak. This is due to a variety of causes, the chief of which is the *egotism* of the human animal itself. But I can tell you for your comfort that the chief cure for it is to interest yourself, to lose yourself in some issue not personal to yourself - in another man's trouble or, preferably, another man's joy. But, if the dark hour does not vanish, as sometimes it doesn't, if the black cloud will not lift, as sometimes it will not, let me tell you again for your comfort that there are many liars in the world, but there are no liars like our own sensations. The despair and the horror mean nothing, because there is for you nothing *irremediable*,

exhortation: strong urging

despondencies: feelings of hopelessness and despair

waverings: feeling unsure and being unable to decide amongst the many choices available

desolation: a feeling of great emptiness and loneliness

egotism: excessive emphasis on oneself and one's importance

irremediable: that which cannot be corrected

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Money is our madness, our vast collective madness.
 And of course, if the *multitude* is mad
 the individual carries his own grain of insanity around with him.

I doubt if any man living hands out a pound note without a
pang,
 and a real *tremor*, if he hands out a ten-pound note.

We quail, money makes us *quail*.
 It has got us down; we *grovel* before it in strange terror.
 And no wonder, for money has a fearful cruel power among men.

But it is not money we are so terrified of,
 it is the collective money-madness of mankind.
 For mankind says with one voice: How much is he worth?
 Has he no money? Then let him eat dirt, and go cold.—

And if I have no money, they will give me a little bread
 so I do not die,
 but they will make me eat dirt with it.
 I shall have to eat dirt, I shall have to eat dirt
 if I have no money.

It is that that I am frightened of.
 And that fear can become a *delirium*.
 It is fear of my money-mad fellow-men.
 We must have some money
 to save us from eating dirt.
 And this is all wrong.

multitude: the masses; stereotypically the uneducated and vulnerable ordinary people

pang: sharp intense pain or distress

tremor: a shaking or trembling movement caused by fear

quail: tremble, lose heart

grovel: to behave in a servile way

delirium: an excited, dreamy state most often seen in serious illness

Remember, no men are strange, no countries are foreign.

Beneath all uniforms, a single body breathes
Like ours; the land our brothers walk upon
Is earth like this, in which we all shall lie.
They, too, aware of sun and air and water
Are fed by peaceful harvests, by war's long winter starved.
Their hands are ours, and their lines we read
A labour not different from our own.

Remember they have eyes like ours that wake
Or sleep, and strength that can be won
By love. In every land is common life
That all can recognise and understand.

Let us remember, whenever we are told
To hate our brothers, it is ourselves
That we shall **dispossess, betray, condemn.**
Remember, we who **take arms** against each other.

It is the human earth that we **defile,**
Our hells of fire and dust **outrage** the innocence
Of air that is everywhere our own.
Remember. No men are foreign, and no countries strange.

dispossess: to deprive somebody of the possession or occupancy of something, especially property

betray: to act in a way that is contrary to a promise made, to expose someone

condemn: to state that somebody or something is in some way wrong or unacceptable

take arms: a figure of speech meaning to fight against one another

defile: to make something dirty or polluted

outrage: openly violate

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SYLLABUS
PRESCRIBED FOR
B.A - PART II EXAMINATION
SEMESTER III
COMPULSORY ENGLISH

TIME : 3 HOURS

MAX MARKS THEORY : 80 MARKS
MAX MARKS INTERNAL ASSESSTMENT : 20 MARKS

Prescribed Textbook : Blossoming Flowers by Board of Editors, Published by Orient Blackswan.

UNIT I

PROSE -

1. India's Message to the World - Swami Vivekanand
2. The Pleasure of Ignorance - Robert Lynd
3. The Happy Prince - Oscar Wilde
4. The Three Questions - Leo Tolstoy

UNIT II

POETRY -

5. Sonnet 116 - William Shakespeare
6. Dirge - James Shirley
7. Leisure - W H Davies
8. A Baby Asleep After Pain - D.H Lawrence

UNIT III

GRAMMAR :

9. Clauses :

- ✓ Main Clause
- ✓ Subordinate Clause (Noun Clause, Adverb Clause, Adjective Clause)

10. Types of Sentences :

- ✓ Assertive/ Affirmative Sentences
- ✓ Exclamatory Sentences
- ✓ Negative Sentences
- ✓ Interrogative Sentences
- ✓ Simple Sentences
- ✓ Compound Sentences
- ✓ Complex Sentences
- ✓ Compound Complex Sentences

UNIT IV

COMMUNICATION SKILLS :

11. Telephone Conversation

- ✓ Answering the Telephone and Asking for Someone
- ✓ Taking and Leaving Messages
- ✓ Making Enquiries on the Phone

12. Interpersonal Conversation

- ✓ Getting People's Attention and Interrupting
- ✓ Making Requests and Responding to Them
- ✓ Asking for Directions and Giving Directions

UNIT V

MULTIPLE CHOICE QUESTIONS


Based on prescribed text Unit I & II only

Internal Assessment :

Viva-Voce

A) Personal Interview

B) Seminar - Presentation (Based on prescribed text : Prose & Poetry)


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BA Part II
Compulsory English
Semester III
SGB Amravati University, Amravati

TIME : 3 HOURS

MAX MARKS THEORY : 80 MARKS

MIN PASSING MARKS : 32 MARKS

MAX MARKS INTERNAL ASSESSMENT: 20 MARKS

MIN PASSING MARKS : 08 MARKS

Distribution of Marks

UNIT I (16 Marks)

- A) **Prose** i) The students will have to answer TWO out of THREE short answer questions of 3 marks each. = 6 Marks
ii) The students will have to answer TWO out of THREE long answer questions of 5 marks each = 10 Marks

UNIT II (16 Marks)

- B) **Poetry** i) The students will have to answer TWO out of THREE short answer questions of 3 marks each. = 6 Marks
ii) The students will have to answer TWO out of THREE long answer questions of 5 marks each. = 10 Marks

UNIT III (16 Marks)

- C) **Grammar** : Prescribed Text Blossoming Flowers by Board of Editors & published by Orient Blackswan
i) Clauses = 06 Marks
ii) Types of Sentences = 10 Marks

UNIT IV (16 Marks)

- D) **Communication Skills** :
i) Telephonic Conversation = 8 Marks
ii) Interpersonal Conversation = 08 Marks

UNIT V (16 Marks)

E) **Multiple Choice Questions (MCQ)**

Based on Unit I & II : The students will have to answer SIXTEEN out of SIXTEEN MCQ's = 16 Marks

F) **Internal Assessment**

i) **Viva-Voce = 20 Marks**

- a) Personal Interview = 10 Marks
b) Seminar - Presentation = 10 Marks

Note:

- The teachers are expected to impart formal training in Grammar Composition, Making Introduction, Greeting People, Talking about Family, Describing People, Places & Animals, Expressing Feelings, Inviting, Suggesting, Accepting & Refusing, Reading & Oral Skills in the tutorial classes.
- Internal examiner shall interview an examinee to test his or her spoken skills.
- There shall be separate passing for theory & Internal Assessment.

SYLLABUS
PRESCRIBED FOR
B.A - PART II EXAMINATION
SEMESTER IV
COMPULSORY ENGLISH

TIME : 3 HOURS

MAX MARKS THEORY : 80 MARKS

MAX MARKS INTERNAL ASSESSMENT : 20 MARKS

Prescribed Textbook : Blossoming Flowers by Board of Editors, Published by Orient Blackswan.

UNIT I

PROSE -

- Why Are Beggars Despised - George Orwell
- On the Conduct of Life (extract) - William Hazlitt
- The Girl - O Henry
- The Magic Shop - H. G Wells

UNIT II

POETRY -

- Where the mind is without fear - Rabindranath Tagore
- A Lament - P.B Shelley
- Love in Life - Robert Browning
- Up - Hill : Christina Rossetti

UNIT III

GRAMMAR :

9. Transformation of Sentences :

- ✓ Interchange of Affirmative & Negative Sentences
- ✓ Interchange of Assertive & Interrogative Sentences
- ✓ Interchange of Assertive & Exclamatory Sentences
- ✓ Conversion of Simple to Compound Sentences
- ✓ Conversion of Simple to Complex Sentences
- ✓ Conversion of Complex to Simple Sentences
- ✓ Conversion of Compound to Complex Sentences
- ✓ Conversion of Complex to Compound Sentences

10. Synthesis of Sentences :

Combination of two or more simple sentences into a single simple sentence / Compound Sentence / Complex Sentence.

UNIT IV

COMMUNICATION SKILLS :

11. Interpersonal Conversation

- ✓ Congratulating and Responding to Congratulations
- ✓ Paying Compliments, Showing Appreciation, Offering Encouragement and Responding
- ✓ Asking for , Giving and Refusing Permission

12. Casual Conversation

- ✓ Talking about the Weather
- ✓ Describing Daily Routines
- ✓ Talking about Current Activities

UNIT V

MULTIPLE CHOICE QUESTIONS

Based on prescribed text Unit I & II only

Internal Assessment :

Viva- Voce

A) Personal Interview

B) Seminar - Presentation (Based on prescribed text : Prose & Poetry

BA Part II
Compulsory English
Semester IV
SGB Amravati University, Amravati

TIME : 3 HOURS

MAX MARKS THEORY : 80 MARKS

MIN PASSING MARKS : 32 MARKS

MAX MARKS INTERNAL ASSESSMENT: 20 MARKS

MIN PASSING MARKS : 08 MARKS

Distribution of Marks

UNIT I (16 Marks)

- A) **Prose** i) The students will have to answer TWO out of THREE short answer questions of 3 marks each. = 6 Marks
ii) The students will have to answer TWO out of THREE long answer questions of 5 marks each = 10 Marks


UNIT II (16 Marks)

- B) **Poetry** i) The students will have to answer TWO out of THREE short answer questions of 3 marks each. = 6 Marks
ii) The students will have to answer TWO out of THREE long answer questions of 5 marks each. = 10 Marks

UNIT III (16 Marks)

- C) **Grammar** : Prescribed Text Blossoming Flowers by Board of Editors & published by Orient Blackswan
i) Transformation of Sentences= 8 Marks
ii) Synthesis of Sentences = 8 Marks


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Blossoming Flowers

Compulsory English Textbook
for B.A. Part II (Semesters III & IV)

Board of Editors

Prepared for Sant Gadge Baba Amravati University

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4 | BLOSSOMING FLOWERS

3. What do you feel about materialism and spiritualism? Are they different? Are they in opposition with each other? Can they be reconciled?

Text

Bold has been my message to the people of the West, bolder is my message to you, my beloved countrymen. The message of ancient India to new Western nations I have tried my best to voice—ill done or well done the future is sure to show; but the mighty voice of the same future is already sending forward soft but distinct murmurs, gaining strength as the days go by, the message of India that is to be to India as she is at present.

Many wonderful institutions and customs, and many wonderful manifestations of strength and power it has been my good fortune to study in the midst of the various races I have seen, but the most wonderful of all was to find that beneath all these apparent variations of manners and customs, of culture and power, beats the same mighty human heart under the impulsion of the same joys and sorrows, of the same weakness and strength.

Good and evil are everywhere and the balance is wondrously even; but, above all, is the glorious soul of man everywhere which never fails to understand anyone who knows how to speak its own language. Men and women are to be found in every race whose lives are blessings to humanity, verifying the words of the divine Emperor Asoka: 'In every land dwell Brahmins and Shramanas.'

I am grateful to the lands of the West for the many warm hearts that received me with all the love that pure and disinterested souls alone could give; but my life's allegiance is to this my motherland; and if I had a thousand lives, every moment of the whole series would be consecrated to your service, my countrymen, my friends.

manifestation : an event, action or object which clearly displays or embodies an idea or something theoretical

impulsion : a strong desire

disinterested : uninterested; uninfluenced

allegiance : loyalty

motherland : one's country of birth

consecrated : that which is considered sacred or holy

realise the goal, just as in other lands they madly plunge in to realise the pleasures of life by robbing their weaker brethren. Here and here alone the human heart expanded till it included not only the human, but birds, beasts, and plants; from the highest gods to grains of sand, the highest and the lowest, all find a place in the heart of man, grown great, infinite. And here alone, the human soul studied the universe as one unbroken unity whose every pulse was his own pulse.

We all hear so much about the degradation of India. There was a time when I also believed in it. But today standing on the vantage-ground of experience, with eyes cleared of obstructive predispositions and above all, of the highly-coloured pictures of other countries toned down to their proper shade and light by actual contact, I confess in all humility that I was wrong. Thou blessed land of the Aryas, thou wast never degraded. Sceptres have been broken and thrown away, the ball of power has passed from hand to hand, but in India, courts and kings always touched only a few; the vast mass of the people, from the highest to the lowest, has been left to pursue its own inevitable course, the current of national life flowing at times slow and half-conscious, at others, strong and awakened. I stand in awe before the unbroken procession of scores of shining centuries, with here and there a dim link in the chain, only to flare up with added brilliance in the next, and there she is walking with her own majestic steps—my motherland—to fulfil her glorious destiny, which no power on earth or in heaven can check—the regeneration of man the brute into man the God.

Ay, a glorious destiny, my brethren, for as far back as the days of the Upanishads we have thrown the challenge to the world: न प्रजया धनेन त्यागेनैके अमृतत्वमानशु: 'Not by progeny, not by wealth, but by renunciation alone immortality is reached.' Race after race has

brethren : (archaic) brothers

vantage-ground : of experience : to draw from one's experiences and know how to behave

predispositions : a tendency to act in a particular way, or hold a particular belief

sceptre : a staff which served as a symbol of power

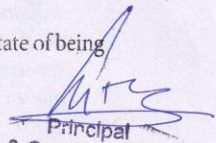
regeneration : here, the action or process of returning to a civilised state of being

progeny : sons and daughters

immortality : the ability to live forever


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As we went along to your new place of destination, you often repeated that 'you durst say they were a set of stupid, disagreeable people', meaning the people at the school. You were to blame in this. It is a good old rule to hope for the best. Always, my dear, believe things to be right, till you find them the contrary; and even then, instead of irritating yourself against them, endeavour to put up with them as well as you can, if you cannot alter them. You said, 'You were sure you should not like the school where you were going.' This was wrong. What you meant was that you did not like to leave home. But you could not tell whether you should like the school or not, till you had given it a trial. Otherwise your saying that you should not like it was determining that you would not like it. Never anticipate evils, or, because you cannot have everything exactly as you wish, make them out worse than they are, through more spite and wilfulness.

You seemed at first to take no notice of your school-fellows, or rather to set yourself against them, because they were strangers to you. They knew as little of you as you did of them; so that this would have been a reason for their keeping aloof from you as well, which you would have felt as a hardship. Learn never to conceive a prejudice against others, because you know nothing of them. It is bad reasoning, and makes enemies of half the world. Do not think ill of them, till they behave ill to you; and then strive to avoid the faults which you see in them. This will disarm their hostility sooner than pique or resentment or complaint.

I thought you were disposed to criticize the dress of some of the boys as not so good as your own. Never despise any one for anything that he cannot help—least of all, for his poverty. I would wish you to keep up appearances yourself as a defence against the idle sneers of the world, but I would not have you value yourself

durst : (archaic) past form of 'dare' (dared)

contrary : (here) the opposite

endeavour : (here) to attempt

spite : feeling a need to see others suffer

wilfulness : prone to disobedience and lack of discipline

aloof : remote in manner

conceive : (here) to judge or regard; look upon

pique : a sudden outburst of anger

upon them. I hope you will neither be the dupe nor victim of vulgar prejudices. Instead of saying above—'Never despise any one for anything that he cannot help'—I might have said, 'Never despise any one at all'; for contempt implies a triumph over and pleasure in the ill of another. It means that you are glad and congratulate yourself on their failings or misfortunes. The sense of inferiority in others, without this indirect appeal to our self-love, is a painful feeling, and not an exulting one.

You complain since, that boys laugh at you and do not care about you, and that you are not treated as you were at home. My dear, that is one chief reason for your being sent to school, to inure you betimes to the unavoidable rubs and uncertain reception you may meet with in life. You cannot always be with me, and perhaps it is as well that you cannot. But you must not expect others to show the same concern about you as I should. You have hitherto been a spoiled child, and have been used to have your own way a good deal, both in the house, and among your play-fellows, with whom you were too fond of being a leader: but you have a good-nature and good sense, and will get the better of this in time. You have now got among other boys who are your equals, or bigger and stronger than yourself, and who have something else to attend to besides humouring your whims and fancies, and you feel this as repulse or piece of injustice. But the first lesson to learn is that there are other people in the world besides yourself. There are a number of boys in the school where you are, whose amusements and pursuits (whatever they may be) are and ought to be of as much consequence to them as yours can be to you, and to which therefore you must give way in your turn. The more airs of childish self-importance you give yourself, you will only expose yourself

dupe : (here) a person who is tricked

contempt : lack of respect accompanied by a feeling of intense dislike

exulting : joyful and proud especially because of triumph or success

inure : to cause to accept or become hardened to; to habituate

rub : (here) an unforeseen obstacle

hitherto : so far; as yet

spoiled : (here) having a character harmed by pampering or too much attention

humouring : the act of indulging or gratifying a desire

repulse : (here) an instance of driving away or warding off

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Text

O world! O Life! O Time!
On whose last steps I climb,
Trembling at that where I had stood before;
When will return the glory of your prime?
No more—oh, never more!

Out of the day and night
A joy has taken flight:
Fresh spring, and summer, and winter hoar
Move my faint heart with grief, but with delight
No more—oh, never more!


Comprehension

A. Answer the following questions, choosing from the option below.

1. Who is the poet addressing?
 - a) himself
 - b) time
 - c) death
 - d) god
2. Where is he located at the moment?
 - a) on the last steps of a flight of stairs
 - b) at the end of his life
 - c) at the entrance to a house
 - d) at bottom of a well
3. What is the refrain of the poem?
 - a) softly, o softly
 - b) no more- oh, never more!
 - c) faster than fairies
 - d) the charge of the light brigade

prime : most important
hoar : (archaic) greyish white


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SYLLABUS
PRESCRIBED FOR
B.A - PART III EXAMINATION
SEMESTER V
COMPULSORY ENGLISH

TIME : 3 HOURS

MAXIMUM MARKS THEORY : 80 MARKS
MAXIMUM MARKS INTERNAL ASSESSTMENT: 20 MARKS

Prescribed Textbook: Sands of Time by Board of Editors, Published by Orient Blackswan.

- UNIT I
SHORT STORIES
1. The Open Window - Saki
2. The Three Hermits – Leo Tolstoy
- UNIT II
ESSAYS
1. What is Swaraj? - M K Gandhi
2. A Letter to his Son – Lord Chesterton
- UNIT III
POETRY -
1. Bangle Sellers -Sarojini Naidu
2. The Mountain and the Squirrel – Ralph Waldo Emerson
- UNIT IV
WRITING SKILLS
1. Précis Writing
2. Developing a Thought

MULTIPLE CHOICE QUESTIONS
Based on prescribed text Unit I, II & III
Internal Assessment :

Viva- Voce

A) Personal Interview

B) Seminar - Presentation (Based on prescribed Text : Short Stories, Essays & Poetry)

BA Part III
Compulsory English
Semester V
SGB Amravati University, Amravati

TIME : 3 HOURS

MAX MARKS THEORY : 80 MARKS

MIN PASSING MARKS : 32 MARKS

MAX MARKS INTERNAL ASSESSMENT: 20 MARKS

MIN PASSING MARKS : 08 MARKS

Distribution of Marks

UNIT I (16 Marks)


A) SHORT STORIES

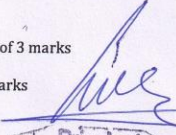
- i) The students shall have to answer TWO out of THREE questions in Two or Three sentences of 3 marks each. = 6 Marks
ii) The students shall have to answer TWO out of THREE questions in about 100 words of 5 marks each = 10 Marks

UNIT II (16 Marks)

B) ESSAYS

- i) The students shall have to answer TWO out of THREE questions in Two or Three sentences of 3 marks each. = 6 Marks
ii) The students shall have to answer TWO out of THREE questions in about 100 words of 5 marks each = 10 Marks


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UNIT III (16 Marks)

- C) POETRY: Prescribed Text Sands of Time by Board of Editors & published by Orient Blackswan
i) The students shall have to answer TWO out of THREE questions in Two or Three sentences of 3 marks each. = 6 Marks
ii) The students shall have to answer TWO out of THREE questions in about 100 words of 5 marks each = 10 Marks

UNIT IV (16 Marks)

WRITING SKILLS

1. Précis Writing : i) The students shall have to write a précis of the given paragraph with suitable title for 08 marks
2. Developing a Thought: i) The students shall have to develop a thought, choosing one of the two in about 250 words for 08 marks

UNIT V (16 Marks)

E) Multiple Choice Questions (MCQ)

Based on Unit I, II & III: The students shall have to attempt multiple choice questions= 16 Marks

F) Internal Assessment

i) Viva- Voce = 20 Marks

- a) Personal Interview = 10 Marks
- b) Seminar - Presentation = 10 Marks

SYLLABUS
PRESCRIBED FOR
BA - PART III EXAMINATION
SEMESTER VI
COMPULSORY ENGLISH

TIME : 3 HOURS

MAXIMUM MARKS THEORY : 80 MARKS

MAXIMU MARKS INTERNAL ASSESMENT: 20 MARKS

Prescribed Textbook: Sands of Time by Board of Editors, Published by Orient Blackswan.

UNIT I

SHORT STORIES:

1. Quality - John Galsworthy
2. Miss Brill - Catherine Mansfield

UNIT II

ESSAYS:

1. My Financial Career - Stephen Leacock
2. Socrates and the Schoolmaster - FL Brayne

UNIT III

POETRY:

1. The Solitary Reaper - William Wordsworth
2. Stay Calm - Grenville Kleiser

UNIT IV

WRITING SKILLS:

1. Report Writing : i) The students shall have to write a Report on the given topic in about 250 words for 08 marks
2. Essay : i) The students shall have to write an essay, choosing from the four given topics in about 250 words for 08 marks

UNIT V

MULTIPLE CHOICE QUESTIONS

Based on Prescribed Text : Unit I, II & III

Internal Assessment :

Viva- Voce

A) Personal Interview

C) B) Seminar - Presentation (Based on Prescribed Text : Short Stories, Essay & Poetry)

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SANDS OF TIME

Compulsory English Textbook
for BA Part III (Semesters V & VI)

Board of Editors

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the mornings diligently with Mr Harte, in acquiring weight; and the evenings in the best companies at Rome, in acquiring lustre.

A formal, dull father would recommend to you to plod out the evenings, too, at home, over a book by a dim taper; but I recommend to you the evenings for your pleasures, which are as much a part of your education, and almost as necessary a one, as your morning studies. Go to whatever assemblies or spectacles people of fashion go to, and when you are there do as they do. Endeavor to outshine those who shine there the most, get the 'Garbo', the 'Gentilezza', the 'Leggeadria' of the Italians; make love to the most impertinent beauty of condition that you meet with, and be gallant with all the rest.

Speak Italian, right or wrong, to everybody; and if you do but laugh at yourself first for your bad Italian, nobody else will laugh at you for it. That is the only way to speak it perfectly; which I expect you will do, because I am sure you may, before you leave Rome.

View the most curious remains of antiquity with a classical spirit; and they will clear up to you many passages of the classical authors; particularly the Trajan and Antonine Columns; where you find the warlike instruments, the dresses, and the triumphal ornaments of the Romans. Buy also the prints and explanations of all those respectable remains of Roman grandeur, and compare them with the originals. Most young travelers are contented with a general view of those things, say they are very fine, and then go about their business. I hope you will examine them in a very different way. 'Approfondissez' everything you see or hear; and learn, if you can, the why and the wherefore. Inquire into the meaning and the objects of the innumerable processions, which you will see at Rome at this time. Assist at all the ceremonies, and know the reason, or at least the pretenses of them, and however absurd they may be, see and speak of them with great decency.

Of all things, I beg of you not to herd with your own countrymen, but to be always either with the Romans, or with the foreign ministers residing at Rome. You are sent abroad to see the manners and characters, and learn the languages of foreign countries; and not to converse with English, in English; which would defeat all those ends.

Among your graver company, I recommend (as I have done before) the Jesuits to you; whose learning and address will both please and improve you; inform yourself, as much as you can, of the history, policy, and practice of that society, from the time of its founder, Ignatius of Loyola, who was himself a madman. If you would know their morality, you will find it fully and admirably stated in 'Les Lettres d'un Provincial', by the famous Monsieur Pascal; and it is a book very well worth your reading.

Few people see what they see, or hear what they hear; that is, they see and hear so inattentively and superficially, that they are very little the better for what they do see and hear. This, I dare say, neither is, nor will be your case. You will understand, reflect upon, and consequently retain, what you see and hear.

You have still two years good, but no more, to form your character in the world decisively; for, within two months after your arrival in England, it will be finally and irrevocably determined, one way or another, in the opinion of the public. Devote, therefore, these two years to the pursuit of perfection; which ought to be everybody's object, though in some particulars unattainable; those who strive and labour the most, will come the nearest to it.

But, above all things, aim at it in the two important arts of speaking and pleasing; without them all your other talents are maimed and crippled. They are the wings upon which you must soar above other people; without them you will only crawl with the dull mass of mankind. Prepossess by your air, address, and manners; persuade by your tongue; and you will easily execute what your head has contrived.

I desire that you will send me very minute accounts from Rome, not of what you see, but, of who you see; of your pleasures and entertainments. Tell me what companies you frequent most, and how you are received.

The Mountain and the Squirrel

RALPH WALDO EMERSON

INTRODUCTION

Ralph Waldo Emerson (1803–82) was an American philosopher and poet. He was born in Boston, and educated at Harvard University. He became a pastor, but resigned from the church after the death of his first wife. He travelled to England and came into close contact with the Romantic poets Wordsworth and Coleridge, and the English prose writer Thomas Carlyle. Returning to America, he lectured extensively on philosophical topics regarding human life, and was held in great respect all over the United States. His highly acclaimed first book *Nature* was published in 1836. He was the central figure of a group of writers and thinkers called the Transcendentalists. Later, he was actively involved in the anti-slavery campaign in America.

Emerson was deeply interested in Eastern thought, and many of his poems show the influence of Oriental mysticism. The following poem is in the form of a dialogue between a mountain and a squirrel. It shows that every creature, regardless of size, is important in creation.

PRE-READING ACTIVITY

Many cultures have stories involving animals (or aspects of nature) that contain a moral or some valuable lesson. Share one such story with the class, and say why it appeals to you.

TEXT

The mountain and the squirrel
Had a quarrel,
And the former called the latter 'Little Prig',
Bun replied: 'You are doubtless very big;
But all sorts of things and weather
Must be taken in together
To make up a year
And a sphere.'

And I think it no disgrace
To occupy my place.
If I'm not so large as you,
You are not so small as I,
And not half so spry.
I'll not deny you make
A very pretty squirrel track;
Talents differ; all is well and wisely put;
If I cannot carry forests on my back,
Neither can you crack a nut.'

GLOSSARY

former: the first, that is, the mountain

latter: the second, that is, the squirrel

prig: people who are too proud of themselves, and imagine themselves to be superior

bun: a playful name for a squirrel

sphere: the planet earth

disgrace: shame

spry: active; lively

squirrel track: a narrow path for a squirrel to run on

COMPREHENSION

Choose the correct answer from the options given below.

1. The word 'sphere' in the poem means ...
 - a. a circle.
 - b. the world.
 - c. the universe.
 - d. the sun.
2. One of the three pairs of words given below is not a perfect rhyme. The imperfect rhyme is ...
 - a. I — spry
 - b. put — nut
 - c. track — back
 - d. disgrace — place


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SOCRATES: Yes, I do complain a lot, but then I see a lot of evil.

VILLAGER: Don't you ever see any good?

SOCRATES: Yes, plenty of good, but there is no need to talk about the good. It is good and it is going on, and I am very pleased to see it. After all, the doctor is a stranger to the strong and healthy; his work is with the diseased and weak.

VILLAGER: Yes, but if you don't occasionally keep an eye on the healthy and strong, perhaps they will become ill one day.

SOCRATES: Yes, I admit that too, and it reminds me that you people are beginning to forget your good customs and are dropping them, and are sticking only to the bad ones. You are quick enough, too, to pick up a bad custom, but very slow to pick up a good one. You took to smoking cigarettes like a duck takes to water, but what a job we had to make you dig pits for your refuse!

VILLAGER: Yes, good habits are difficult both to introduce and to stick to. Evil habits come almost instinctively, and the old good habits we are dropping very rapidly.

SOCRATES: Yes; in the old days the villager was abstemious and virtuous, but I think, with motors and trains and education, he is beginning to lose his old virtues and not only keep his old vices, but find a lot of new ones.

Just then the schoolmaster came up.

SOCRATES: Now, masterji, this is your job.

SCHOOLMASTER: What is this, O Socrates? I am hard-worked enough already with my monthly returns and all the new things I am expected to know and teach.

SOCRATES: Masterji, you are the guardian of the good old customs.

SCHOOLMASTER: Yet another job for me. Shall I be paid an allowance for this?

SOCRATES: No, masterji; but in your hands lies the future of the village. As you mould the character of these little boys and girls—

SOCRATES: But there must be some final object of it all?

SCHOOLMASTER: I can't see any, unless it is to enable them to earn their living.

SOCRATES: But if they learn to waste their money on jewellery, where will their living be? And if they live in dirt, most of them will die of disease before they grow up.

SCHOOLMASTER: You confuse me, Socrates, with all your questions and theories.

SOCRATES: Well, I suggest that the object of education is to make the boys and girls better, and better able to live good, healthy, happy lives. They learn to read to enable them to learn how to improve their homes and farms.

SCHOOLMASTER: Yes, that must be the real object of education in the end, I suppose.

SOCRATES: Then surely the first lesson at school is not A-B-C, but to wash faces and eyes and hands; and not to wear jewellery, but to use quinine and mosquito nets instead.

SCHOOLMASTER: These are excellent lessons, certainly.

SOCRATES: Can you think of any better?

SCHOOLMASTER: No, certainly not.

SOCRATES: Then why not teach them?

SCHOOLMASTER: Then I shall fail to pass them through the classes and so lose my promotion.

SOCRATES: No, you won't, masterji. This is practical education, and your boys and girls will never let you down if you teach them in this way. Their intelligence and keenness will increase so much that they will pass all the more quickly, and you will be doing at last some real genuine education, preparing the children for the great battle of life when they grow up.

Stay Calm

GRENVILLE KLEISER

INTRODUCTION

The Canadian-born author Grenville Kleiser (1868–1935) wrote a number of inspirational books and guides to public speaking and personality development. Among his titles were *Inspiration and Ideals*, *Christ, the Master Speaker*, *How to Succeed in Life*, and *Taking God into Partnership*. During the Great Depression of the 1930s, he sent out cheques for one dollar each, enclosed with a note reading 'To Aid Business.'

In this poem, Kleiser counsels readers to keep calm in the face of the many big and small upsets of life, stating that a tranquil temperament is the most potent weapon one can have against adversity.

PRE-READING ACTIVITY

Try and recall the last time something bad happened or you had a fight with someone. What emotions did you feel *during* the incident? If you could relive that moment, how would you behave?

TEXT

When you feel like saying something
That you know you will regret,
Or keenly feel an insult
Not quite easy to forget,
That's the time to curb resentment
And maintain a mental peace,
For when your mind is tranquil
All your ill-thoughts simply cease.
It is easy to be angry
When defrauded or defied,
To be peeved and disappointed
If your wishes are denied;
But to win a worthwhile battle

Over selfishness and spite,
You must learn to keep strict silence
Though you know you're in the right.
So keep your mental balance
When confronted by a foe,
Be it enemy in ambush,
Or some danger that you know.
If you are poised and tranquil
When all around is strife,
Be assured that you have mastered
The most vital thing in life.

GLOSSARY

keenly: intensely

resentment: bitter indignation at having been treated unfairly

tranquil: free from disturbance

cease: to stop

defrauded: cheated; deceived

defied: insulted; disobeyed

peevish: irritated; annoyed

spite: hatred; malice; ill-will

confronted: faced; opposed

foe: enemy

ambush: a surprise attack by people who are hiding and waiting


poised: balanced

strife: conflict


COMPREHENSION

Choose the correct answer from the options given below.

1. What action does the poet recommend when one is angry or disappointed?
 - a. meditation
 - b. confrontation
 - c. silence
 - d. belligerence


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