

# **INTERMEDIATE**

# **English Textbook**

**Second Year**

**Prose**

**Poetry**

**Non-Detailed Text**

**Study and Communication Skills**

**Exercises and Key**



**Board of Intermediate Education, Andhra Pradesh**  
**Telugu and Sanskrit Akademi, Andhra Pradesh**



## Intermediate

Second Year Text Book

## English

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Andhra Pradesh,

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**Y.S. JAGAN MOHAN REDDY**



**CHIEF MINISTER  
ANDHRA PRADESH**

**AMARAVATI**

## **MESSAGE**

I congratulate Akademi for starting its activities with printing of textbooks from the academic year 2021 – 22.

Education is a real asset which cannot be stolen by anyone and it is the foundation on which children build their future. As the world has become a global village, children will have to compete with the world as they grow up. For this there is every need for good books and good education.

Our government has brought in many changes in the education system and more are to come. The government has been taking care to provide education to the poor and needy through various measures, like developing infrastructure, upgrading the skills of teachers, providing incentives to the children and parents to pursue education. Nutritious mid-day meal and converting Anganwadis into pre-primary schools with English as medium of instruction are the steps taken to initiate children into education from a young age. Besides introducing CBSE syllabus and Telugu as a compulsory subject, the government has taken up numerous innovative programmes.

The revival of the Akademi also took place during the tenure of our government as it was neglected after the State was bifurcated. The Akademi, which was started on August 6, 1968 in the undivided state of Andhra Pradesh, was printing text books, works of popular writers and books for competitive exams and personality development.

Our government has decided to make available all kinds of books required for students and employees through Akademi, with headquarters at Tirupati.

I extend my best wishes to the Akademi and hope it will regain its past glory.

**(Y.S. Jagan Mohan Reddy)**

**Dr. Nandamuri Lakshmiparvathi**

**M.A., M.Phil., Ph.D.**

Chairperson, (Cabinet Minister Rank)

Telugu and Sanskrit Akademi, A.P.



### **Message of Chairperson, Telugu and Sanskrit Akademi, A.P.**

In accordance with the syllabus developed by the Board of Intermediate, State Council for Higher Education, SCERT etc., we design high quality Text books by recruiting efficient Professors, department heads and faculty members from various Universities and Colleges as writers and editors. We are taking steps to print the required number of these books in a timely manner and distribute through the Akademi's Regional Centers present across the Andhra Pradesh.

In addition to text books, we strive to keep monographs, dictionaries, dialect texts, question banks, contact texts, popular texts, essays, linguistics texts, school level dictionaries, glossaries, etc., updated and printed and made available to students from time to time.

For competitive examinations conducted by the Andhra Pradesh Public Service Commission and for Entrance examinations conducted by various Universities, the contents of the Akademi publications are taken as standard. So, I want all the students and Employees to make use of Akademi books of high standards for their golden future.

Congratulations and best wishes to all of you.

**(Nandamuri Lakshmiparvathi)**

Chairperson, Telugu and Sanskrit Akademi, A.P.



**J. SYAMALA RAO, I.A.S.,**  
Principal Secretary to Government



**Higher Education Department**  
Government of Andhra Pradesh

## MESSAGE

I Congratulate Telugu and Sanskrit Akademi for taking up the initiative of printing and distributing textbooks in both Telugu and English media within a short span of establishing Telugu and Sanskrit Akademi.

Number of students of Andhra Pradesh are competing of National Level for admissions into Medicine and Engineering courses. In order to help these students Telugu and Sanskrit Akademi consultation with NCERT redesigned their Textbooks to suit the requirement of National Level Examinations in a lucid language.

As the content in Telugu and Sanskrit Akademi books is highly informative and authentic, printed in multi-color on high quality paper and will be made available to the students in a time bound manner. I hope all the students in Andhra Pradesh will utilize the Akademi textbooks for better understanding of the subjects to compete of state and national levels.

(J. SYAMALA RAO)

A decorative border with a repeating floral and vine motif in green, brown, and gold colors surrounds the central text area.

## THE CONSTITUTION OF INDIA

### PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a [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 [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.

## **Text Book Development Committee-AP**

### **EDITORS**

**Dr. N. Usha**

Professor, Dept. of English  
Krishna University, Machilipatnam

**Dr. H. Akther Banu**

Assistant Professor, Dept. of English  
Government College for Men, Kurnool

### **COURSE WRITERS**

**Dr. P. Ekambara Chary**

Junior Lecturer in English  
Government Junior College (Girls), Pakala, Chittoor.

**Dr. B. Sowjanya**

Junior Lecturer in English,  
Government Junior College, Piduguralla, Guntur

**Sri. V. Mallikarjuna**

Junior Lecturer in English  
Government Junior College (Town), Kurnool.

## **Subject Committee Members – BIE, AP**

**Dr. N. Usha**

Professor, Dept. of English  
Krishna University, Machilipatnam

**Dr. H. Akther Banu**

Assistant Professor, Dept. of English  
Government College for Men, Kurnool

**Dr. P. Ekambara Chary**

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Junior Lecturer in English,  
Government Junior College, Piduguralla, Guntur

**Sri. V. Mallikarjuna**

Junior Lecturer in English  
Government Junior College (Town), Kurnool



**Coordinating Committee of  
Board of Intermediate Education, A.P.**

**Sri M.V. Seshagiri Babu, I.A.S.**  
Commissioner & Secretary  
Board of Intermediate Education,  
Andhra Pradesh

**Educational Research & Training Wing (Text Book)**

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Professor

**Sri. M. Ravi Sankar Naik**  
Assistant Professor

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Assistant Professor

**Sri J.V. Ramana Gupta**  
Assistant Professor

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Director

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Research Officer

**Dr. S.A.T. Rajyalakshmi, M.Sc., B.Ed., M.A., Ph.D.**  
Research Assistant

**Dr. K. Glory Sathyavani, M.Sc., Ph.D., M.Ed.**  
Research Assistant

## Foreword

The Government of India vowed to remove the educational disparities and adopt a common core curriculum across the country especially at the Intermediate level. Ever since the Government of Andhra Pradesh and the Board of Intermediate Education (BIE) swung into action with the task of evolving a revised syllabus in all the Science subjects on par with that of COBSE, approved by NCERT, its chief intention being enabling the students from Andhra Pradesh to prepare for the National Level Common Entrance tests like NEET, ISEET etc for admission into Institutions of professional courses in our Country.

For the first time BIE AP has decided to prepare the Science textbooks. Accordingly an Academic Review Committee was constituted with the Commissioner of Intermediate Education, AP as Chairman and the Secretary, BIE AP, the Director SCERT and the Director Telugu Akademi as members. The National and State Level Educational luminaries were involved in the textbook preparation, who did it with meticulous care. The textbooks are printed on the lines of NCERT maintaining National Level Standards.

The Education Department of Government of Andhra Pradesh has taken a decision to publish and to supply all the text books with free of cost for the students of all Government and Aided Junior Colleges of newly formed state of Andhra Pradesh.

We express our sincere gratitude to the Director, NCERT for according permission to adopt its syllabi and curriculum of Science textbooks. We have been permitted to make use of their textbooks which will be of great advantage to our student community. I also express my gratitude to the Chairman, BIE and the honorable Minister for HRD and Vice Chairman, BIE and Secretary (SE) for their dedicated sincere guidance and help.

I sincerely hope that the assorted methods of innovation that are adopted in the preparation of these textbooks will be of great help and guidance to the students.

I wholeheartedly appreciate the sincere endeavors of the Textbook Development Committee which has accomplished this noble task.

Constructive suggestions are solicited for the improvement of this textbook from the students, teachers and general public in the subjects concerned so that next edition will be revised duly incorporating these suggestions.

It is very much commendable that Intermediate text books are being printed for the first time by the Akademi from the 2021-22 academic year.

**Sri. V. Ramakrishna I.R.S.**  
**Director**  
Telugu and Sanskrit Akademi,  
Andhra Pradesh



## Preface

An attempt has been made to design this text book suitably in terms of language and content for the second year Intermediate students. The contents of the book are prescribed to meet the need and capacity of present day students. The book serves as an effective means of learning English. The prose selections in the book include essays, lessons and talks which help the teachers to cultivate values and ideals in young minds. The themes are refreshingly varied covering different dimensions of human experience shared by British, American and Indian writers in English. The selections are arranged chronologically covering writers from Francis Bacon to N R Narayana Murthy in prose and from John Milton to Sarojini Naidu in poetry, in order to create interest and elevate the spirit of the young readers. For extensive reading, an abridged version of Mark Twain's *The Adventures of Tom Sawyer* is prescribed that highlights the spirit of adventure in young minds. Study skills and communicative skills include a variety of language topics like comprehension passages, information transfer, advertisements, filling in forms, curriculum vitae, letter writing, describing a process along with vocabulary and conversation practice to prepare the students to face real life situations.

Each unit has been provided with notes on each text to enable the students to understand the content and context of the lessons. A brief introduction to the author is followed by the gist of the text. A comprehensive glossary at the end of each text helps the students understand and grasp the meaning of difficult words and phrases. To check the understanding of the students factual questions are provided for the students followed by essay questions. A model annotation is provided at the end of each lesson and poem so that the student understands the art of writing.

Apart from the text and notes, a resourceful teacher will find further scope for selecting and devising few more exercises on each lesson and poem. No notes, however comprehensive, can replace a good teacher. The teachers are expected to play a vibrant role in elucidating the text to their students.

**Editors**



## CONTENTS

### PROSE

Of Studies	3
- Francis Bacon	
The Secret of Work	15
- Swami Vivekananda	
J C Bose	30
- Aldous Huxley	
In Celebration of Being Alive	41
- Dr Christian Barnard	
Learning from the West	56
- N R Narayana Murthy	

### POETRY

On His Having Arrived at the Age of Twenty-Three	73
- John Milton	
The Tables Turned	77
- William Wordsworth	
The Builders	82
- Henry Wadsworth Longfellow	
Any Woman	86
- Katharine Tynan	
A Challenge to Fate	90
- Sarojini Naidu	

### NON-DETAILED TEXT

About the Adventures of Tom Sawyer	97
List of characters	99
Chapters (1 to 8)	101 - 116
Glossary	117
About the author	119
Summary	120
Major characters	122
Comprehension passages	126
Essay questions	132

## **STUDY AND COMMUNICATION SKILLS**

Conversation Practice	135
Letter Writing	151
Word Stress	167
Reading Comprehension	173
Interpretation of Non-verbal Information	191
The Language of Advertisements	208
Vocabulary	228
Describing a Process	239
Note Making	242
Curriculum Vitae	258
Completing a Form	267
Key	287
Model Question Paper	299

## ANNUAL ACADEMIC PLAN

### Second Year - English

Month / No. of Working Days	Poetry & Prose	Non Detailed Text	Reading/Writing Skills	Communication Skills
June 22 Days	Introduction to Syllabus (3) Of Studies (5)	Introduction to The Adventures of Tom Sawyer (5)	Comprehension Passages (5)	Introduction to Communication Skills(4)
July 25 Days	The Secret of Work (5) On His Having Arrived at the Age of Twenty-Three (3)	Chapter 1 (3)	Tables Bar Graphs Pie charts Tree Diagrams Flow Charts (8)	Vocabulary (6)
Aug 25 Days	J.C. Bose (6) The Tables Turned(4)	Chapter 2 and 3 (5)	Comprehension from non-detailed text (4) Advertisements (4)	Word- Stress (2)
Sept 20 Days	In Celebration of Being Alive (6) The Builders (3)	Chapters 4 (3)	Filling in Forms (3) Curriculum Vitae (3)	Word-Stress (2)
Oct 20 Days	Learning from the West(6)	Chapter 5 (4)	Letter Writing (Formal) (6)	Vocabulary (4)
Nov 24 Days	Any Woman (4) A Challenge to Fate (4)	Chapter 6 (4)	Letter Writing (Informal) (5) Describing a Process (4)	Word – Stress (3)
Dec 20 Days	-	Chapter 7 (3)	Note Making (8) Describing a Process (4)	Conversation Practice (5)
Jan 18 Days	-	Chapter 8 (4)	Comprehension (2) Completing a Form (2) Curriculum Vitae (2) Letters (2)	Word- Stress (2) Vocabulary (2) Conversation Practice (2)
Feb 22 Days	Revision	Revision	Revision	Revision
Mar	PUBLIC EXAMS			







## **...in Prose**

### **Of Studies**

- Francis Bacon

### **The Secret of Work**

- Swami Vivekananda

### **J. C. Bose**

- Aldous Huxley

### **In Celebration of Being Alive**

- Dr. Christian Barnard

### **Learning from the West**

- N. R. Narayana Murthy

in Prose...

# 1 OF STUDIES

- Francis Bacon

## Talking about the text

- How many of you have the habit of reading books?
- Do you agree that nowadays majority of the people are losing the habit of reading books? If so, why?
- Do you know there are lots of benefits in studies?
- Do studies cure illness really? If yes, how?

Read the essay to find out.....

Studies serve for delight, for ornament and for ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business; for expert men can execute, and perhaps judge of particulars, one by one: but the general counsels, and the plots and marshalling of affairs come best from those that are learned. To spend too much time in studies, is sloth; to use them too much for ornament, is affectation; to make judgment wholly by their rules, is the humour of a scholar: they perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience. Crafty men condemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them, and above them, won by observation. Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books; else distilled books are, like common distilled waters, flashy things. Reading maketh a full man; conference a ready man; and writing an exact man; and, therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning, to seem to know that he doth not. Histories make men wise; poets witty; the mathematics subtle; natural philosophy deep; moral, grave; logic and rhetoric, able to contend "*Abeunt studia in mores*;" nay, there is no stond or impediment in the wit, but may be wrought out by fit studies: like as diseases of the body may have appropriate exercises;

bowling is good for the stone and reins, shooting for the lungs and breast, gentle walking for the stomach, riding for the head, and the like; so, if a man's wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never so little, he must begin again; if his wit be no apt to distinguish or find differences, let him study the schoolmen, for they are "*Cymini sectores*," if he be not apt to beat over matters, and to call upon one thing to prove and illustrate another, let him study the lawyer's cases: so every defect of the mind may have a special receipt.

## GLOSSARY

- retiring (adj) /rɪˈtaɪərɪŋ/ : (M) preferring not to spend time with other people, preferred to be alone (here)  
(U) Mohan's son is a shy, retiring sort of boy.
- discourse (n) /ˈdiskɔːs/ : (M) written or spoken communication or debate.  
(U) Mr Jacob likes to engage in lively discourse with his friends.
- disposition (n) /dɪspəˈzɪʃ(ə)n/ : (M) the action of arranging people or things in a particular way.  
(U) Housewives are real financial managers in the disposition of funds given to them by their husbands.
- counsel (n) /ˈkaʊns(ə)l/ : (M) advice  
(U) We need a wise counsel to develop our business.
- marshal (v) /ˈmɑːʃ(ə)l/ : (M) assemble and arrange in order (here)  
(U) She marshalled her thoughts before answering to the panel.
- sloth (n) /sləʊθ/ : (M) laziness  
(U) Sloth and carelessness are the chief reasons for one's failure in life.
- affectation (n) /əfɛkˈteɪʃ(ə)n/ : (M) behaviour, speech, or writing that is pretentious and designed to impress  
(U) He speaks clearly and without affectation.
- pruning (n) /ˈpruːnɪŋ/ : (M) reducing something by removing things that are not necessary  
(U) The government has decided to prune the budget this year to save money from unnecessary expenditure.



crafty (adj) /'krɑ:fti/	:	(M) clever, especially in a dishonest or secret way (U) She is an old, crafty woman.
contemn (v) /kən'tem/	:	(M) treat or regard with contempt, dislike (U) The wicked contemn God.
contradict (n) /kəntrə'dikt/	:	(M) deny or be in conflict with (U) Fact always contradicts fantasy.
confute (n) /kən'fju:t/	:	(M) prove to be wrong (U) He confuted his opponents with facts and logic.
diligence (n) /'dɪlɪdʒ(ə)ns/	:	(M) careful and persistent work (U) The police are pursuing their enquiries with great diligence.
flashy (adj) /'flæʃ.i/	:	(M) lack flavour, tasteless (U) Ravi always had a flashy bike.
witty (adj) /'wɪti/	:	(M) using words in a clever way (U) He was a witty, engaging, clever man who devoted his life to a political philosophy
subtle (adj) /'sʌt(ə)l/	:	(M) sharp (here) (U) Newton has a very subtle mind.
stond (n)	:	(M) ( <i>obsolete</i> ) stop or hindrance
impediment (n) /ɪm'pɛdɪm(ə)nt/	:	(M) a hindrance or obstruction in doing something (U) In a number of developing countries, poverty has been one of the impediments to progress.
wrought(v) /rɔ:t/	:	(M) worked(here) (U) Nowadays one must choose peaceful life, wrought with duty and rest.
reins (n)	:	(M) ( <i>archaic</i> ) kidneys.
maketh (v)	:	(M) ( <i>archaic form of</i> ) make
doth (v)	:	(M) ( <i>archaic form of</i> ) do

- ✧ Logic and Rhetoric along with Grammar are the three ancient arts of discourse. Logic means the science of the formal principles of reasoning and Rhetoric aims to study the art of speaking or writing effectively as a means of persuasion.
- ✧ In the above essay you see some unintelligible phrases which, perhaps, you have not come across. Such phrases are written in Latin language. Many writers of The English Renaissance period (15th century) (Francis Bacon lived during the period) were masters of Latin and they often used to write many phrases in that language.

Let us look at these phrases used in the text by Bacon.

1. *Abeunt studia in mores* in Latin means "Studies determine character"
2. *Cymini sectores* means "Splitters of cumin", that is, "hair-splitters."

### About the author

Sir Francis Bacon was a great English philosopher, statesman and a pioneer of modern scientific thought. He is regarded as the Father of English Essay.



Francis Bacon was born on 22 January 1561 in London. He was the son of Sir Nicholas Bacon, keeper of the great seal for Elizabeth I. Bacon studied at Cambridge University and at Gray's Inn and became a member of parliament in 1584. He was knighted in 1603 and was appointed to a succession of posts culminating, like his father, with keeper of the great seal.

Later, he was appointed as Lord Chancellor, the most powerful position in England. Shortly afterwards, he was charged by parliament with accepting bribes, which he admitted. He was fined and imprisoned and then banished from court. But the king later pardoned him. He retired to his home at Gorhambury in Hertfordshire, where he continued to write. He died in London on 9 April 1626.

Bacon's real interests laid in science. He has been called the father of empiricism. His works argued for the possibility of scientific knowledge based only upon inductive reasoning and careful observation of events in nature. He published his ideas in '*Novum Organum*' (1620), an account of the correct method of acquiring natural knowledge. His another work on science is *Advancement of Learning*.

His other popular works include *The New Atlantis*, *Wisdom of the Ancients* and the most adorable *Essays* first published in 1597 and later published by adding some more essays in 1625.

The present essay *Of Studies* is taken from his book *Essays, or Counsells, Civil and Moral*.

### About the lesson

In this essay, Bacon explains that there are three uses of studies. Firstly, studies give us delight in our leisure time and in privacy. We can spend our time reading books, which give us both enjoyment and education. Secondly, reading helps us to speak and communicate with people more efficiently. Thirdly, studies help us to deal with our problems of life more effectively. We can make good judgement of matters and issues. Studies help professional experts to deal successfully with particular cases.



Study has some disadvantages. Spending too much time reading books will make a man lazy. Another disadvantage is that those who study too much may make a show of their learning. This affectation should be avoided. Again too much study of books may develop in us a tendency to separate studies from their practical application in day to day life. The scholar should avoid such bad tendencies. This bookish knowledge should be guided by experience of life. Practical experience helps us to apply them to real life situations. There are cunning and crafty people who think that they need not want practical experience of life. Simple people admire book learning. But wise men use studies and apply them to life situations.

Bacon prescribes some rules of study. We should not read just to contradict or argue with others. We should not blindly believe whatever we study in the books. We should keep an open mind. Bacon wants lovers of books to use their critical judgement and to evaluate impartial opinions of the authors.

According to Bacon, all books are not to be read in the same manner. There are different types of books and Bacon tells us how we may approach each type of book. There are some books to be read in parts, so we may skip through the pages. Some books are to be read completely. But these books need not be studied well. We can read them for our curiosity. But some other books are to be studied carefully and digested, because their form and content are very important and useful for us in our practical life. Some books are condensed or abridged like distilled water, bright but tasteless. Such books are to be read by assistants, because the matter is very less.

Now Bacon tells us how studies cure the diseases of our mind. Reading makes a person up-to-date. Every subject has its own value for the reader. History helps us to enhance our wisdom. Poetry makes us imaginative. The study of mathematics makes men clever and quick in grasping. The study of natural science increases the depth of mind. On the other hand, morality makes men grave and the study of logic and rhetoric enables men to argue well. Thus studies reform our character and make us more civilized. Studies can cure diseases of mind just as physical exercises cure defects of the body. For example bowling is good for kidneys, shooting for the lungs and walking for digestion. Similarly mathematics is a strong cure for mind wandering. Scholastic philosophy is good for muddle thinking. The study of law is an effective medicine for bad memory. Thus every defect of the mind can be cured by the study of the proper subject.

### CHECK YOUR UNDERSTANDING

Answer the following questions in a line or two

1. What do studies serve?
2. What are the advantages of studies?
3. How does studies perfect us?

4. Why do crafty men dislike studies?
5. What, according to the writer, makes a man perfect in life?
6. How does mathematics make men subtle?
7. Physical diseases can be cured by the use of perfect medicines. What is the perfect medicine for one's mind?

**Answer the following in 10-15 lines each**

1. What according to Bacon is the theme 'Of Studies'?
2. How does Bacon emphasize the value of experience?
3. What did Bacon mean in the line "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested?"
4. How do studies cure the diseases of the mind?

### Annotations

Annotate the following in 10-15 lines each. A model annotation is given below.

1. **Studies serve for delight, for ornament and for ability.**

**Context** The above line is taken from the essay 'Of Studies' written by the great philosopher, statesman and promoter of modern scientific thought, Sir Francis Bacon. He is regarded as the Father of English Essay. In this essay, Bacon points out the purpose of study in a pithy and witty aphoristic style.

**Explanation** Bacon, at the beginning of the essay, explains the three-fold purpose of study. First it gives us delight in our leisure time and in privacy. We can spend our time reading books, which give us both enjoyment and education. Secondly, reading helps us to speak and communicate with people more efficiently. Even experienced men turn to learned people for advice and guidance. Thirdly, studies help us to deal with our problems of life more effectively. Studies help professional experts to deal successfully with particular cases. The ability of a learned man is seen in his judgment and in the way he carries out his business.

**General Relevance** Although the essay looks short, every sentence is pregnant with meaning and is capable of being expanded into several sentences. The essay combines wisdom in thoughts with extreme brevity and full of aphorisms.

2. Crafty men condemn studies, simple men admire them, and wise men use them.
3. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.
4. Reading maketh a full man; conference a ready man; and writing an exact man.



## SPEAKING SKILLS

### Greeting, Taking leave and Introducing

It is important to know how to use English to greet people politely when we meet them and to end the conversation when we take leave of them. Read the following dialogues. You will find people greeting and taking leave of one another and introducing themselves or others.

1. **Mr Swamy and Mr Ramesh meet at the SBI ATM Centre. They stay in the same colony, but do not know each other. They greet each other, exchange a few words and take leave.**

Swamy : Good morning Mr Ramesh!  
 Ramesh : Good morning Mr Swamy! How are you?  
 Swamy : I'm very well, thank you and how about you, Mr Ramesh?  
 Ramesh : I'm fine, thanks! I came here to withdraw money.  
 Swamy : I want to send money to my son. Bye, Ramesh.  
 Ramesh : Bye.

2. **It is Sharma's first day at work. He introduces himself to Mr Surya, the Manager of the company.**

Sharma : Good morning Mr Surya. I'm Sharma, the new Public Relation Officer reporting for duty.  
 Surya : Good morning Sharma! I'm pleased to meet you. Welcome to S.V. Telecom Services. We are glad to have you.  
 Sharma : Thank you sir! I look forward to working here.

3. **Surya Introduces Sharma, a new PRO to Ashok, Assistant Manager in the company.**

Surya : Ashok, I'd like to introduce Sharma to you. He's the new Public Relation Officer, joined duty in our company today.  
 Ashok : Hello, Sharma. Glad to meet you. I'm Ashok, Assistant Manager in the company.  
 Sharma : Glad to meet you too.

4. **Rohitha meets her neighbour Charan at a restaurant. She introduces him to her cousin Yashwanth, who is with her.**

Rohitha : Hi, Charan. What a pleasant surprise!  
 Charan : Hi, Rohitha, I came to meet my friends here.  
 Rohitha : Charan, I don't think you've met my cousin Yashwanth. He's come from Bangalore. Yashwanth, this is Charan, our neighbour. He is studying B.Tech at S.V. Engineering College, Tirupati.  
 Yashwanth : That's nice. Pleased to meet you, Charan.  
 Charan : Nice to meet you too.



## Exercises

1. Look at the following expressions used to greet people and take leave of them. Read each item and repeat it for practice. Note the use of contracted forms such as I'm for I am and you'll for you will.

Good morning, how are you?  
I'm very well, thank you. What about you?  
I'm fine, thanks.  
We haven't met for a long time, have we?  
It's a pleasure to see you.  
It was nice meeting you, but I'm afraid I have to go now.  
I must leave. I hope you'll excuse me.  
That's quite all right. I hope we can meet again soon.  
Yes, we must./ Yes, I hope so too./ Yes, please do come over.  
Good bye, bye!

2. Look at the following more informal expressions used to greet people and take leave of them. Read each item and repeat it for practice.

Hello! What a pleasant surprise!  
Good to see you after so long.  
Hi! It's great to see you too.  
How are you and where have you been?  
Just fine, thanks. How are things with you?  
Everything's okay, thanks.  
We must meet and catch up on what's happening.  
Yes, we must do that.  
Wish I could have stayed longer, but I must run.

## VOCABULARY

Vocabulary plays a very important role in learning a language. The more vocabulary you know the more confident you feel about the language. Increasing your vocabulary does not mean merely learning the definitions of large numbers of obscure words; it does not mean memorizing scores of unrelated terms. What it means is becoming acquainted with ideas, and their verbal symbols which are words. For this we take the help of root words. Root words are the base words which cannot be further divided into words. They give us ideas based on which we can build our vocabulary by using prefixes and suffixes.

### Look at this example

Phone is a Greek root word which means sound.

Phone (G) = sound

Microphone = an instrument to intensify slight sounds

Megaphone = a device that makes a very big sound when speaking into it

Telephone = a device that carries sound over long distances

Symphony = group of instruments which sound together

Euphonious = of a good sound

Cacophony = a harsh, unpleasant sound

Phonetics = the study of sounds

Homophone = words that sound the same but are different in meaning and/or spelling

So if you have the idea that the word 'phone' means 'sound' you can guess the meaning of the words which use it as a root. The other part of the word which we attached to the root at the beginning are called prefixes and those attached at the end are called suffixes. Hence in the above word list micro-, mega-, tele-, sym-, eu-, caco-, homo- are all prefixes and -tics is a suffix. Prefixes and suffixes also have an idea attached to them. For example;

Micro- is a prefix which means small. Now let's examine these words.

Microorganism = a very small organism

Microbe = a small organism/a germ

Microscope = a device that magnifies the image of small objects

Microcosm = a small (miniature) model of something

Microbiology = the study of very small organisms

Microsurgery = surgery using microscopes and small instruments

Microphone = an instrument to intensify slight sounds

Micrometer = an instrument for measuring minute distances

Microwave = a small radio wave

So let's start.

Ego = I, self

Egoist = who always thinks about self, selfish person

Egotist = always thinks and talks about self, feels superior to others

Egocentric = if you consider yourself the centre of universe, self centered

Egomaniac = thinking about self becomes an obsession, abnormally self absorbed

Superego = the part of yourself (mind) that tells you what is right and what is wrong, the part of the mind that is self-critical

Alter ego = another self, another side of oneself, a second self, a bosom friend

Egoity = the essence of ego, personality

### State whether Yes/No

1. Are egomaniacal tendencies a sign of maturity? Yes/ No
2. Microorganisms can be seen with the naked eye. Yes/ No
3. Cacophony is something harsh for ears. Yes/ No
4. Are egocentric people easy to go with? Yes/ No
5. Micrometer can be used to measure roads. Yes/ No
6. Can alter ego be understood as our best friend? Yes/ No
7. Are 'allowed' and 'aloud' homophonous? Yes/ No
8. We can see microbes through a microscope. Yes/ No
9. Euphony is something unpleasant to ears. Yes/ No
10. Are egocentric people easy to get along with? Yes/ No

### Match the following

#### A

1. egoist
2. microwave
3. symphony
4. superego
5. phonetics

#### B

- a. the scientific study of sound of a language
- b. self-critical conscience
- c. selfish person
- d. small radio wave
- e. harmony in musical sounds

## GRAMMAR

### Simple present tense

The simple present tense is used to describe **habits, unchanging situations, general truths, and fixed arrangements**. It is simple to form. Just use the base form of the verb: (I take, you take, we take, they take) The third person singular takes an -s at the end. (he takes, she takes)

### The simple present tense is used

- To express habits, general truths, repeated actions or unchanging situations, emotions and wishes: **I drink coffee** (habit); **I work in Guntur** (unchanging situation); **Bangalore is a large city**. (general truth)
- To give instructions or directions: **You walk** for two hundred meters, then **you turn** left.
- To express fixed arrangements, present or future: Your exam **starts** at 09.00.
- To express future time, after some conjunctions: *after, when, before, as soon as, until*: **He'll give it to you when you come next Saturday.**

The simple present is not used to express actions happening now.

### Examples

- **For habits**  
He drinks tea at breakfast.  
She only eats fish.  
They watch television regularly.
- **For repeated actions or events**  
We catch the bus every morning.  
It rains every afternoon in the hot season.  
They drive to Kashmir every summer.
- **For general truths**  
Water freezes at zero degrees.  
The Earth revolves around the Sun.
- **For instructions or directions**  
Open the packet and pour the contents into hot water.  
You take the No.6 bus to Nagarjuna Nagar and then the No.10 to Railway station.
- **For fixed arrangements**  
His mother arrives tomorrow.  
Our holiday starts on the 26th March.



■ **With future constructions**

She'll see you before she leaves.

We'll give it to her when she arrives.

**Forming the simple present tense: to like**

Affirmative	Interrogative	Negative
I like	Do I like?	I do not like
You like	Do you like?	You do not like
He likes	Does he like?	He does not like
She likes	Does she like?	She does not like
It likes	Does it like?	It does not like
We like	Do we like?	We do not like.
They like	Do they like?	They do not like.

**Notes on the simple present, third person singular**

- In the third person singular, the verb **always ends in -s**: *he wants, she needs, he gives, she thinks.*
- Negative and question forms use **DOES** (= the third person of the auxiliary 'DO') + the infinitive of the verb. *He wants ice cream. Does he want strawberry? He does not want vanilla.*
- Verbs ending in -y : the third person changes the -y to -ies: *fly --> flies, cry --> cries*  
**Exception:** if there is a vowel before the -y: *play --> plays, pray --> prays*
- Add -es to verbs ending in: -ss, -x, -sh, -ch: *he passes, she catches, he fixes, it pushes*

**Examples**

- He goes to school every morning.
- She understands English.
- It mixes the sand and the water.
- He tries very hard.
- She enjoys playing badminton.

## 2

## THE SECRET OF WORK

- Swami Vivekananda

## Talking about the text

- Do you feel happy while working?
- Do you work as a master or as a slave?
- How do you think the problems of the world can be solved?
- Do you believe that human sufferings can be solved by selfless work?
- Is the secret of success based on the nature of work?

Read the essay to find out.....

The miseries of the world cannot be cured by physical help only; until man's nature changes, these physical needs will always arise, and miseries will always be felt, and no amount of physical help will cure them completely. The only solution of this problem is to make mankind pure. Ignorance is the mother of all the evil and all the misery we see. Let men have light, let them be pure and spiritually strong and educated, then alone will misery cease in the world, not before. We may convert every house in the country into a charity asylum; we may fill the land with hospitals, but the misery of man will still continue to exist until man's character changes.

We read in the *Bhagavad-Gita* again and again that we must all work incessantly. All work is by nature composed of good and evil. We cannot do any work which will not do some good somewhere; there cannot be any work which will not cause some harm somewhere. Every work must necessarily be a mixture of good and evil; yet we are commanded to work incessantly. Good and evil will both have their results. Good action will entail upon us good effect, bad action, bad. But good and bad are both bondages of the soul. The solution reached in the *Gita* in regard to this cramping influence of work is that if we do not attach ourselves to it, it will not hold our soul in bondage.

This is the one central idea in the *Gita*; work incessantly, but be not attached to it. "Samskara" can be translated very nearly by inherent tendency. Using the simile of a lake for the mind, every ripple, every wave that rises in the mind, when it subsides, does not die out entirely, but leaves a mark and a future possibility of that wave coming out again. This mark, with the possibility of the wave reappearing, is what is called *Samskara*. Every work that we

do, every movement of the body, every thought that we think, leaves such an impression on the mind-stuff, and even when such impressions are not obvious on the surface they are sufficiently strong to work beneath the surface, subconsciously. What we are every moment is determined by the sum-total of these impressions on the mind. What I am just at this moment is the effect of the sum-total of all the impressions of my past life. This is really what is meant by character; each man's character is determined by the sum-total of these impressions. If good impressions prevail, the character becomes good; if bad, it becomes bad. If a man continuously hears bad words, thinks bad thoughts, does bad actions, his mind will be full of bad impressions; and they will influence his thought and work without his being conscious of the fact. In fact, these bad impressions are always working, and their resultant must be evil; and that man will be a bad man; he cannot help it. The sum-total of these impressions in him will create the strong motive power for doing bad actions. He will be like a machine in the hands of his impressions, and they will force him to do evil. Similarly, if a man thinks good thoughts and does good works, the sum-total of these impressions will be good; and they, in a similar manner, will force him to do good even in spite of himself. When a man has done so much good work and thought so many good thoughts that there is an irresistible tendency in him to do good, in spite of himself and even if he wishes to do evil, his mind, as the sum-total of his tendencies, will not allow him to do so; the tendencies will turn him back. When such is the case, a man's good character is said to be established.

As the tortoise tucks its feet and head inside the shell, and you may kill it and break it in pieces, and yet it will not come out, even so the character of that man who has control over his motives and organs is unchangeably established. He controls his own inner forces, and nothing can draw them out against his will. By this continuous reflex of good thoughts, good impressions moving over the surface of the mind, the tendency for doing good becomes strong, and as a result we feel able to control the *indriyas* (the sense-organs, the nerve centres). Thus alone will character be established; then alone a man gets to truth; such a man is safe for ever; he cannot do any evil; you may place him in any company; there will be no danger for him. There is a still higher state than having this good tendency, and that is the desire for liberation. Liberation means full freedom—freedom from the bondage of good, as well as from the bondage of evil. A golden chain is as much a chain as an iron one. There is a thorn in my finger, and I use another to take the first one out, and when I have taken it out I throw both of them aside; I have no necessity for keeping the second thorn, because both are thorns after all. So the bad tendencies are to be counteracted by the good ones, and the bad impressions on the mind should be removed by the fresh waves of good ones, until all that is evil almost disappears, or is subdued and held in control in a corner of the mind; but after that, the good



tendencies have also to be conquered. Thus the “attached” becomes the “unattached.” Work, but let not the action or the thought produce a deep impression on the mind; let the ripples come and go; let huge actions proceed from the muscles and the brain, but let them not make any deep impression on the soul.

How can this be done? We see that the impression of any action to which we get attached, remains. I may meet hundreds of persons during the day, and among them meet also one whom I love; and when I retire at night I may try to think of all the faces I saw, but only that face comes before the mind—the face which I met perhaps only for one minute, and which I loved; all the others have vanished. My attachment to this particular person caused a deeper impression on my mind than all the other faces. Physiologically, the impressions have all been the same.

Therefore, be “unattached;” let the brain centres work; work incessantly, but let not the mind be affected. Work as if you were a stranger in this land, a sojourner; work incessantly, but do not bind yourselves; bondage is terrible. This world is not our habitation, it is only one of the many stages through which we are passing.

The gist of this teaching is that you should work like a *master* and not as a *slave*; work incessantly, but do not do slave’s work. Do you not see how everybody works? Nobody can be altogether at rest, ninety-nine per cent. of mankind work like slaves, and the result is misery; it is all selfish work. Work through freedom! Work through love! The word ‘love’ is very difficult to understand; love never comes until there is freedom. There is no true love possible in the slave. If you buy a slave and tie him down in chains and make him work for you, he will work like a drudge, but there will be no love in him. So when we ourselves work for the things of the world as slaves, there can be no love in us, and our work is not true work. This is true of work done for relatives and friends, and is true of work done for our own selves. Selfish work is slave’s work; and here is a test. Every act of love brings happiness; there is no act of love which does not bring peace and blessedness as its reaction. Real existence, real knowledge, and real love are eternally connected with one another, the three in one: where one of them is, the others also must be; they are the three aspects of the One without a second—the Existence-Knowledge-Bliss.

Krishna says: Look at Me, Arjuna! If I stop from work for one moment the whole universe will die. I have nothing to gain from work; I am the one Lord, but why do I work? Because I love the world. God is unattached because He loves; that real love makes us unattached.

To attain this unattachment is almost a life-work, but as soon as we have reached this point we have attained the goal of love and become free; the bondage of nature falls from us, and we see nature as she is.



Do you ask anything from your children in return for what you have given them? It is your duty to work for them, and there the matter ends. In whatever you do for a particular person, a city, or a state, assume the same attitude towards it as you have towards your children expect nothing in return. If you can invariably take the position of a giver, in which everything given by you is a free offering to the world, without any thought of return, your work will bring you no attachment. Attachment comes only where we expect a return.

If working like slaves result in selfishness and attachment, working as masters of our own mind gives rise to the bliss of non-attachment. We often talk of right and justice, but we find that in the world right and justice are mere baby's talk. There are two things which guide the conduct of men: might and mercy. The exercise of might is invariably the exercise of selfishness. All men and women try to make the most of whatever power or advantage they have. Mercy is heaven itself, to be good we have all to be merciful. Even justice and right should stand on mercy. All thought of obtaining return for the work we do hinders our spiritual progress; nay, in the end it brings misery. There is another way in which this idea of mercy and selfless charity can be put into practice; that is, by looking upon works as "worship". Here we give up all the fruits of our work unto the Lord; and, worshipping Him. Thus, we have no right to expect anything from mankind for the work we do. The Lord Himself works incessantly and is ever without attachment. Just as water cannot wet the lotus leaf, so work cannot bind the unselfish man by giving rise to attachment to results. The selfless and unattached man may live in the very heart of a crowded and sinful city; he will not be touched by sin.

## GLOSSARY

- misery (noun) /'mɪz(ə)rɪ/ : (M) a state of being in great physical or mental distress or discomfort  
 (U) A man who had brought her nothing but misery was her husband.
- asylum (noun) /ə'saɪləm/ : (M) shelter or protection from danger  
 (U) We provide asylum for those who are in danger.
- Bhagavad Gita* (noun) : (M) Hindu scripture consisting of Lord Krishna's teaching to Arjuna.
- spiritual (adj) /'spɪrɪtʃuəl/ : (M) relating to or affecting the human spirit or soul as opposed to material or physical things  
 (U) She went to India on a spiritual quest.
- cease (verb) /si:s/ : (M) come or bring to an end  
 (U) The company has decided to cease all UK Operations after this year.

- incessantly (adv) /ɪnˈsesntli/ : (M) without interruption; constantly  
(U) She talked about him incessantly.
- command (verb) /kəˈmɑːnd/ : (M) give an authoritative order.  
(U) The officer commanded his men to shoot him.
- consequence (n) /ˈkɒnsɪkw(ə)ns/ : (M) a result or effect.  
(U) The accident was the inevitable consequence of carelessness.
- entail (verb) /ɪnˈteɪl/ : (M) involve (something) as a necessary or inevitable part or consequence  
(n) a limitation of inheritance of property to certain heirs over a number of generations  
(U) Her father's estate was entailed on a cousin.
- forged (verb) /fɔːdʒ/ : (M) produce a fraudulent copy or imitation of a document or signature.  
(U) The signature on the cheque was forged by the employee.
- fetter (verb) /ˈfetə/ : (M) confine or restrict someone  
(U) He was not fettered by tradition.
- cramp (verb) /kræmp/ : (M) inhibit the development  
(U) Tighter rules will cramp economic growth.
- bondage (noun) /ˈbɒndɪdʒ/ : (M) the state of being a slave.  
(U) Many enslaved people tried to escape bondage.
- simile (noun) /ˈsɪmɪli/ : (M) a figure of speech involving the comparison of one thing with another thing of a different kind  
(U) She walks in beauty, like the night.
- ripple (noun) /ˈrɪp(ə)l/ : (M) A small wave or series of waves on the surface of water  
(U) He dived into the pool leaving barely a ripple.
- subconscious (n) /sʌbˈkɒn(t)ʃəs/ : (M) of or concerning the part of the mind of which one is not fully aware but which influences one's actions and feelings.  
(U) The memory was buried deep within my subconscious.
- prevail (verb) /prɪˈveɪl/ : (M) prove more powerful or superior  
(U) It is hard for logic to prevail over emotion.

- irresistible (adj) /ɪrɪˈzɪstɪb(ə)/ : (M) attractive and tempting to be resisted  
(U) He found the delicious-looking cakes irresistible.
- tendency (noun) /ˈtend(ə)nəsi/ : (M) an inclination towards a particular characteristic or type of behaviour  
(U) His tendency to exaggerate is well known.
- tuck (verb) /tʌk/ : (M) push, fold, or turn  
(U) He tucked his shirt into his trousers.
- motive (noun) /ˈməʊtɪv/ : (M) a reason for doing something  
(U) The police were unable to establish a motive for Gopal's murder.
- reflex (noun) /rɪˈfleks/ : (M) an action that is performed without conscious thought as a response to a stimulus  
(U) A newborn baby is equipped with basic reflexes.
- counteract (verb) /kaʊntərˈækt/ : (M) act against (something) in order to reduce its force or neutralize  
(U) Drinking a lot of water counteracts the dehydrating effects of hot weather.
- subdued (verb) /səbˈdjuːd/ : (M) quiet and rather reflective or depressed  
(U) I felt strangely subdued as I drove home.
- sojourn (verb) /ˈsɒdʒ(ə)n/ : (M) a temporary stay  
(U) She had sojourned once in Egypt.
- drudge (noun) /drʌdʒ/ : (M) a person made to do hard menial or dull work  
(U) I felt like a household drudge.
- eternally (adv) /ɪˈtəːn(ə)li/ : (M) in a way that continues or lasts forever; permanently  
(U) His eternally optimistic attitude impressed everyone.
- invariably (adv) /ɪnˈvɛːriəbli/ : (M) in every case or on every occasion; always  
(U) The train is invariably late.
- baby's talk (n) /ˈbeɪbɪs ˈtɔːk/ : (M) Meaningless words
- hinder (verb) /ˈhɪndə/ : (M) make it difficult for (someone) to do something or for (something) to happen.  
(U) Language barriers hindered communication between scientists.



### About the author

A versatile genius of India, Swami Vivekananda (1863-1902) was born in Calcutta on 12<sup>th</sup> January 1863. His original name was Narendranath Datta. His father Vishwanath Datta was an Attorney of Calcutta High Court. His mother was Bhuvaneshwari Devi. His talent and personality were influenced by his parents. He studied his school education in Metropolitan Institution at Calcutta and obtained B.A degree from the Presidency College, Calcutta. He was very eager to see God face to face. In 1881, he became a disciple of Ramakrishna Paramahansa and received enlightenment. He was named as "Swami Vivekananda" when he became a monk. He was India's representative at the Parliament of World Religions in Chicago in 1893. His call to the nation was "Arise, awake and stop not till the goal is reached". His works were compiled to form a nine volume set *The Complete Works of Swami Vivekananda*.



In the essay 'The Secret of Work', he explains the nature of work, the things that guide the conduct of human beings and the direct method of curing the miseries of the world.

### About the lesson

In the lesson, 'The secret of work', Vivekananda says that the miseries of the world cannot be cured by physical help. Unless man's character is changed, his miseries will not be solved. The only solution to the problem is to make mankind pure. He feels that ignorance is the major cause of human misery. Everyone should be educated and spiritually enlightened. He uses the words of the Bhagavad Gita which suggests to work continuously.

Vivekananda explains that every work must necessarily be a mixture of good and evil but we are ordered to work without interruption. The word *Samskara* means inherent tendency. Whatever the action we do, which is either good or bad, leaves continuous impressions in our mind and they don't die out entirely. The character of a person is determined by the sum total of these impressions. If good impressions prevail, the character becomes good; if bad, it becomes bad. A man of character can be compared to a tortoise. As the tortoise tucks its feet and head inside the shell, and even if you kill it and break it in pieces, it will still not come out, in the same way, if a man controls his own inner forces, nothing can draw them against his will. Liberation means full freedom from the bondage of good, as well as from evil.

Vivekananda asserts that we should work like a master and not like a slave. He feels that ninety nine percent of men work like slaves and the result is misery, it is selfish work. Always work with freedom, inspired by love. There is no true love possible in the slave. Every act of love brings happiness. Real existence, real knowledge and real love are permanently connected



with one another. Attachment comes only when we expect a return. If working like slaves results in selfish attachment, working as masters of our own mind gives rise to the bliss of non-attachment. We can work continuously without expecting anything in return with love and liberation.

Vivekananda believes that might and mercy are the two things that guide the conduct of men. The exercise of might is invariably an act of selfishness. Mercy is heavenly, to be good we all have to be merciful. There is another way in which this the idea of mercy and selfless charity can be put into practice, that is, by treating work as worship.

### CHECK YOUR UNDERSTANDING

Answer the following questions in a line or two

1. What is the solution for human problems?
2. What is the central idea of the Bhagavad Gita?
3. What is called *Samskara*?
4. What is the meaning of liberation?
5. How is good character said to be established?
6. What does selfish work lead to?
7. Why is God unattached?
8. When does attachment come in the work?
9. What are the two ways in which we can work without expecting anything in return?
10. Who can live in the very heart of a crowded and sinful city?

Answer the following questions in 10-15 lines each.

1. How can the miseries of the world be cured, according to Swami Vivekananda?
2. What does Vivekananda say about a man of character?
3. What is meant by working like a master and not as a slave?
4. Explain the things that guide the conduct of human beings.

### Annotations

Annotate the following in 10-15 lines each. A model annotation is given below.

1. The only solution of the problem is to make mankind pure.

**Context** These lines are taken from the lesson 'The Secret of Work', written by Swami Vivekananda. In this essay, he explains the nature of work, character of man the things that guide the conduct of human beings and the direct method of curing the miseries of the world.

**Explanation** Vivekananda says that the miseries of the world cannot be cured by physical help. He feels that ignorance is the mother of all the evil and cause of human misery. He suggests that the only solution of the problem is to make mankind pure. It means that man has to change his character and become perfect. He has to be educated and enlightened spiritually. He must work continuously without attachment. Then only the miseries of the world can be solved.

**General Relevance** Vivekananda feels that one must work with love and liberation without expecting anything in return. He believes that every act of love, brings happiness. Every work is a mixture of good and evil. We should work like masters of our mind and treat work as worship.

2. Every work must necessarily be a mixture of good and evil; yet we are commanded to work incessantly.
3. Work with freedom, inspired by love! There is no true love possible in the slave.
4. The idea of mercy and selfless charity can be put into practice; that is, by looking upon work as worship.

## SPEAKING SKILLS

### Making requests and responding to them

We sometimes need to ask other people for something such as help, information, directions, suggestions, money or a book and also respond when someone makes similar requests to us. It is important to know how to use language carefully to do this.

Read the following dialogues and you will find how to make and respond to the requests politely in English.

1. **Koushik goes to his General Manager, Mr Chalapathi with a request for two days leave.**

Koushik : Good morning sir!

Chalapathi : Good morning Koushik! What can I do for you?

Koushik : Sir, I'm unwell and I need to get medical treatment. I'd be grateful if you could permit me to take two days leave.

Chalapathi : That shouldn't be a problem. You can take two days leave.

Koushik : Thank you very much sir!

Chalapathi : It's ok. Take care of your health.

2. Mrs. Sujatha speaks to the bank official and asks him how to open a bank account.

Sujatha : Excuse me sir, could you please help me?

Bank official: Yes, ma'am. What can I do for you?

Sujatha : I'd like to open an account in your bank. Could you please tell me how I can do it?

Bank official: Certainly, ma'am. I'd be happy to. Please be seated. I'll explain.

Sujatha : Thank you for being so helpful.

Bank official: Please don't mention it, ma'am. It's my duty.

3. Reshma is a new student in the college. She asks Divya for directions to the library.

Reshma : Excuse me. Could you tell me the way to the library?

Divya : Sure. Go straight down this way and you'll reach the circle. Then turn left towards the east and you'll find the library in the clock building.

Reshma : Thank you, Divya.

Divya : You're welcome.

4. Jayadev asks a passenger in his train compartment to take care of his luggage for a short while.

Jayadev : Sir, would you mind keeping an eye on my suitcase for a while, please? I need to get a water bottle.

Passenger : No problem at all.

Jayadev : Thank you so much, ma'am! It's very nice of you.

Passenger : You're welcome!

5. Sridhar asks his cousin Syamala to come with him but she can't come.

Sridhar : Syamala, will you come shopping with me this evening, please?

I have to buy a sari for my mother. It's her birthday next week.

Syamala : I'm sorry, I can't make it today, Sridhar. I have to attend my music class. But I'd love to help you in selecting the sari for auntie. Can we go tomorrow evening instead?

Sridhar : Oh, yes, we could do that. See you tomorrow evening, bye.

Syamala : Bye.

## Exercise

Look at the following expressions used in both formal and informal situations to make requests and also to respond to them. Read each item and repeat it for practice.

Could you do me a favour, please?

I'd be grateful if you could grant me leave for two days.

Could you inform me the way to Post office, please?

Excuse me, could you help me, please?

I'm sorry to trouble you, but I need your help.

Would you mind helping me with this, please?

I wonder if you could do me a favour.

Certainly, I shall be glad to help.

Sure. I'd be glad to help.

Of course/ by all means.

Thank you/ Thank you very much/Thanks a lot.

You're most welcome.

You're welcome.

Not at all.



## VOCABULARY

## Let's look at some roots here

Alter = other/ to change

Alternate = skip one and take the other, succeeding by turns

Alteration = to make a change

Alternative = not only one, you have other to choose, having a choice

Unaltered = no change, unchanged

Altercation = a verbal dispute, because you have other ideas/plans/opinions

Subaltern = sub- means below and alter is others, below others, a subordinate

Alterant = causing a change

Cred = believe

Credible = that which can be believed, believable

Incredible = that which cannot be believed, unbelievable

Credential = a document that proves a person is believable, the proof of someone's abilities, (certificates)

Credit = to believe that someone will do something in future

Accredit = believe to be, credit with, approve

Creed = a set of religious beliefs or principles

Dict = say

Dictionary = tells us how to say words

Addict = speaks heavily towards something because he likes it, a fan, slave to a habit

Predict = say beforehand

Contradict = say against

Valedictorian = one who says farewell

Dictate = say words to another

Dedicate = to say for another

Verdict = speaking of the truth

Voc = voice/call

Voice = that which can call

Vocal = using voice

Vocabulary = words i.e those which can be called out

Vociferous = calling a long way, loud voice

Vocation = a calling for life's work/purpose, profession

Avocation = a calling away from a job, hence a hobby or pastime

Invoke = call on for inspiration

Revoke = call back, withdraw, cancel

Evoke = recall, bring to mind

Provoke = call forth, to stir up purposefully, encourage

Irrevocable = cannot be called back, changeless

### Match the words in column A with their opposites in column B.

A	B
1. credible	a. changeable
2. vociferous	b. agreement, harmony
3. valediction	c. incredible
4. subaltern	d. alterable
5. altercation	e. quiet
6. vocation	f. welcome
7. dictate	g. superior
8. unaltered	h. avocation
9. contradict	i. accept
10. irrevocable	j. request

### Fill in the blanks with suitable words

provoke, verdict, alternate, predict, creed

- Say or estimate that a specific thing will happen in the future -----
- Occur in turn repeatedly -----
- Simulate or give rise to a strong reaction or emotion -----
- A set or system of religious beliefs which guide someone's action -----
- An opinion or decision made after judging the facts that are given -----

## GRAMMAR

### Present continuous tense

- Use**
1. It is used to express an action or a work which is going on at the time of speaking.
  2. It tells about 'on going actions'

#### Structure

Subject + be + present verb + ing + object

be = am / is / are

I	am	writing	an essay
He	is	playing	cricket
She		reading	a novel
It		working	well
Vindhya (Singular)		going	to Kuppam
Ravi (Singular)		walking	on the foot path
We	are	watching	T.V.
You		listening	to music
They		sitting	on the bench
The women (Plural)		talking	on the phone
The students		singing	songs

#### Keywords

now	at present
at this time	look!
don't disturb	listen!

#### Examples

1. At present he is writing the exam. (write)
2. She is going to college now. (go)
3. They are at the bus stop. (be)
4. Usha is studying in I BTech CSE now. (study)
5. My mother is cooking food at present. (cook)
6. Look! the bus is coming to the bus stop. (come)
7. Don't disturb me, I am preparing for my exam. (prepare)



## Sentences

Positive sentence	Negative sentence	Interrogative sentence
I am reading English	I am not reading English	Am I reading English?
We are reading English	We are not reading English	Are we reading English?
You are reading English	You are not reading English	Are you reading English?
He is reading English	He is not reading English	Is he reading English?
She is reading English	She is not reading English	Is she reading English?
It is reading English	It is not reading English	Is it reading English?
They are reading English	They are not reading English	Are they reading English?

**Note** The following words are not used in the present continuous form and they are used in the present simple tense only.

like, love, hate, think, believe, belong, consist, contain, have, understand, forget, remember, see, cost, etc.

## Examples

- |   |         |
|---|---------|
| 1) I am liking music.                   | (Wrong) |
| A) I like music.                        | (Right) |
| 2) She is loving her children.          | (Wrong) |
| A) She loves her children.              | (Right) |
| 3) He is hating her like poison.        | (Wrong) |
| A) He hates her like poison.            | (Right) |
| 4) I am believing you.                  | (Wrong) |
| A) I believe you.                       | (Right) |
| 5) She is not belonging to MPC.         | (Wrong) |
| A) She does not belong to MPC.          | (Right) |
| 6) The book is consisting of 200 pages. | (Wrong) |
| A) The book consists of 200 pages.      | (Right) |
| 7) She is having two children.          | (Wrong) |
| A) She has two children.                | (Right) |
| 8) I am having two pens.                | (Wrong) |
| A) I have two pens.                     | (Right) |
| 9) The watch is costing Rs 2000/-       | (Wrong) |
| A) The watch costs Rs 2000/-            | (Right) |
| 10) I am not forgetting the story.      | (Wrong) |
| A) I do not forget the story.           | (Right) |

- Aldous Huxley

## Talking about the text

- Are you interested in doing scientific experiments?
- Who are your favourite Indian scientists?
- Do you feel that plants have life?
- Do plants also feel pain as human beings when they are cut?

Read the essay to find out.....

The experimenter's is a curious and special talent. Armed with a tea canister and some wire, with silk, a little sealing wax, and two or three jam – pots, Faraday marched forth against the mysterious powers of electricity. He returned in triumph with their captured secrets. It was just a question of suitably juxtaposing the wax, the glass jars, and the wires. The mysterious powers couldn't help surrendering. So simple – if you happened to be Faraday.

And if you happened to be Sir J C Bose it would be so simple, with a little clockwork, some needles and filaments, to devise machines that would make visible the growth of plants, the pulse of their vegetable 'hearts', the twitching of their nerves, the processes of their digestion. It would be so simple – though it cost even Bose long years of labour to perfect his instruments.

At the Bose Institute in Calcutta, the great experimenter himself was our guide. Through all an afternoon we followed him from marvel to marvel. Ardently and with an enthusiasm, with a copiousness of ideas that were almost too much for his powers of expression and left him impatiently stammering with the effort to elucidate methods, appraise results, unfold implications, he expounded them one by one. We watched the growth of a plant being traced out automatically by a needle on a sheet of smoked glass; we saw its sudden, shuddering reaction to an electric shock. We watched a plant feeding; in the process it was exhaling minute quantities of oxygen. Each time the accumulation of exhaled oxygen reached a certain amount, a little bell, like the bell that warns you when you are nearly at the end of your line of typewriting, automatically rang. When the sun shone on the plant, the bell rang often and regularly. Shaded, the plant stopped feeding; the bell rang only at long intervals, or not at all. A drop of stimulant added to the water in which the plant was standing set the bell wildly tinkling, as though some record breaking typist were at the machine. Near it – for the plant was feeding out of doors – stood a large tree. Sir J. C. Bose told us that it had been brought to the garden from a distance.



Transplanting is generally fatal to a full grown tree; it dies of shock. So would most men if their arms and legs were amputated without an anesthetic. Bose administered chloroform. The operation was completely successful. Walking the anaesthetized tree immediately took root in its new place and flourished.

But an overdose of chloroform is as fatal to a plant as to a man. In one of the laboratories we were shown the instrument which records the beating of a plant's 'heart'. By a system of levers, similar in principle to that with which the self – recording barometer has made us familiar, but enormously more delicate and sensitive, the minute pulsations, which occur in the layer of tissue immediately beneath the outer rind of the stem, are magnified – literally millions of times – and recorded automatically in a dotted graph on a moving sheet of smoked glass. Bose's instruments have made visible things that it has been hitherto impossible to see, even with the aid of the most powerful microscope. The normal vegetable 'heart beat', as we saw it recording itself point by point on the moving plate, is very slow. It must take the best part of a minute for the pulsating tissue to pass from maximum contraction to maximum expansion. But a grain of caffeine or of camphor affects the plant's 'heart' in exactly the same way as it affects the heart of an animal. The stimulant was added to the plant's water, and almost immediately the undulations of the graph lengthened out under our eyes and, at the same time, came closer together; the pulse of the plant's 'heart' had become more violent and more rapid. After the pick – me – up we administered poison. A mortal dose of chloroform was dropped into the water. The graph became the record of a death agony. As the poison paralyzed the 'heart', the ups and downs of the graph flattened out into a horizontal line half – way between the extremes of undulation. But, so long as any life remained in the plant, this medial line did not run level, but was jagged with sharp irregular ups and downs that represented in a visible symbol the spasms of a murdered creature desperately struggling for life. After a little while, there were no more ups and downs. The line of dots was quite straight. The plant was dead.

The spectacle of a dying animal affects us painfully; we can see its struggles and, sympathetically, something of its pain. The unseen agony of a plant leaves us indifferent. To a being with eyes a million times more sensitive than ours, the struggles of a dying plant would be visible and therefore distressing. Bose's instrument endows us with this more than microscopically acuteness of vision. The poisoned flower manifestly writhes before us. The last moments are so distressingly like those of a man that we are shocked by the newly revealed spectacle of them into a hitherto unfelt sympathy.

Sensitive souls, whom a visit to the slaughter – house has converted to vegetarianism, will be well advised, if they do not want to have their menu still further reduced, to keep clear of the Bose Institute. After watching the murder of a plant, they will probably want to confine themselves to a strictly mineral diet. But the new self – denial would be as vain as the old. The ostrich, the sword – swallower, the glass eating fakir are as cannibalistic as the frequenters of chophouses, take life as fatally as do the vegetarians. Bose's earlier researches



on metals – researches which show that metals respond to stimuli, are subject to fatigue and react to poisons very much as living vegetable and animal organisms do have deprived the conscientious practitioners of ahimsa of their last hope. They must be cannibals, for the simple reason that everything, including the 'inanimate' is alive.

## GLOSSARY

- Experimenter (n) /ɪk'sperɪmentə/ : (M) a person who performs a scientific procedure in a laboratory to determine some thing  
(U) Each experiment was tested by a trained experimenter.
- Canister (n) /'kanɪstə/ : (M) a small vessel, usually of metal, for tea, etc.  
(U) I have a large canister of tea in the kitchen.
- Faraday (n) /'fərədeɪ/ : (M) Michael Faraday (1791-1867), English scientist who made major contributions in the field of electricity
- Juxtapose (v) /ˌdʒʌkstə'pəʊz/ : (M) Place side by side  
(U) The juxtaposition of the original painting with the fake clearly showed the differences.
- Twitch (v) /twɪtʃ/ : (M) pull with a jerk, move  
(U) His body twitched and then lay still.
- Clockwork (n) /'klɒkwə:k/ : (M) a system of springs and wheels that you turn with a key or handle to make some clocks, toys and other devices operate  
(U) Quartz watches are more accurate than those driven by clockwork.
- Copious (adj) /'kəʊpiəs/ : (M) plentiful, abundance  
(U) He wrote copious notes.
- Expound (v) /ɪk'spaʊnd, ɛk'spaʊnd/ : (M) explain, interpret  
(U) He was expounding a powerful argument.
- Shudder (v) /'ʃʌdə/ : (M) shake, shiver  
(U) She still shuddered at the thought of him.
- Exhale (v) /ɪks'heɪl, ɛks'heɪl/ : (M) breathe out  
(U) She sat back and exhaled deeply.
- Anesthetic (n) /ˌənɪs'θetɪk/ : (M) a substance that induces insensitivity to pain  
(U) The use of chloroform as an anaesthetic is very popular.

Barometer (n) /bəˈrɒmɪtə/	: (M) An instrument measuring atmospheric pressure (U) This survey is considered to be a reliable barometer of public opinion.
Caffeine (n) /ˈkafiːn/	: (M) a chemical substance found in coffee and tea plants and is a stimulant of the central nervous system.
Undulations (n) /ˌʌndjuˈleɪʃ(ə)n/	: (M) rise and fall (U) The road follows the undulations of the countryside.
Jagged (adj) /ˈdʒæɡɪd/	: (M) rough and with sharp points (U) The jagged edges gashed their fingers.
Endow (v) /ɪnˈdaʊ, ɛnˈdaʊ/	: (M) provide with a quality, ability or asset (U) He was endowed with tremendous physical strength.
Manifest (adj) /ˈmænɪfɛst/	: (M) clear or obvious to eye or mind (U) Her manifest charm and proven ability was appreciated by all.
Writhe (v) /rɪɪð/	: (M) make twisting (U) He writhed in agony on the ground.
Slaughter (v) /ˈslɔːtə/	: (M) kill for food (U) Thousands of calves were exported to the continent for slaughter.
Self-denial(n) /self-dɪˈnæɪ(ə)l/	: (M) self - sacrifice (U) The farm has been built up over the years by hard work and self-denial.
Ostrich (n) /ˈɒstrɪtʃ/	: (M) A very large bird from Africa that cannot fly (U) The ostrich is the flightless swift-running bird.
Chop-house /tʃɒp/ /haus/	: (M) cheap restaurants
Fatigue (n) /fəˈtiːɡ/	: (M) extreme tiredness resulting from mental or physical illness. (U) He was nearly dead with fatigue.
Inanimate (adj) /ɪnˈænɪmət/	: (M) not alive, lifeless (U) He looks at me as if I'm an inanimate object.
Cannibal (n) /kənɪb(ə)l/	: (M) a person who eats the flesh of other human beings. (U) There are cannibals even today in some parts of the world.

### About the author

Aldous Huxley (1894-1963), a well known English writer was born on 26<sup>th</sup> July 1894 in Godalming, Surrey of England. He had his graduation with English literature from Balliol College. In the beginning of his career, he published short stories and poetry. He worked as an editor for the literary magazine 'Oxford Poetry'. By the end of his life he became an outstanding personality. He was nominated seven times for the Nobel prize in literature. *The Perennial Philosophy* (1945), *The Doors of Perception* (1954), *Brave New World* (1932) and *Island* (1962) are his famous books. The essay 'J C Bose' is taken from his book *Testing Pilate*. In the essay, he explains the simple instruments which were used by Michael Faraday and Jagadish Chandra Bose in their experiments. He also describes the views and experiments of Bose on plants.



### About the lesson

In the essay, J C Bose, Aldous Huxley discusses a serious subject of plant life in a humorous way. He also writes about the experiments of J C Bose in the Bose Institute at Calcutta.

Huxley feels that for the experimentation of science and technology, it is not necessary to have an advanced kind of instrumentation, rather it can be based on the curiosity and special talent of the experimenter. He gives the example of simple instruments such as tea vessel, silk wire, sealing wax and jam pots which were used by Faraday to invent the powers of electricity.

One day, Huxley happened to visit the Bose Institute at Calcutta where he met Sir Jagadish Chandra Bose, a great Indian scientist who proved by experimentation that both animals and plants share much in common and invented the instrument called the crescograph to measure the growth of plants. There, he observed the simple equipment used by Bose to make visible the growth of plants. He felt that the equipment used by Bose was more simple than that used by Faraday. Bose used a little clockwork, some needles and some filaments in his experiment. Huxley observed the experiments made by Bose such as, the growth of a plant being identified automatically with a needle on a sheet of smoked glass, reaction of a plant to an electric shock, feeding of a plant, transplantation of an anaesthetised tree and the recording of heart beats of a plant.

Huxley observed that a tree was transplanted from one place to another place with the help of chloroform. An overdose of chloroform is as deadly to a plant as to a man. He saw a plant dying of it. The plant struggled for life like a dying man would do. The sight of a dying animal is very painful to us. The people with delicate hearts may become vegetarians after observing slaughter houses. But there is life in the vegetables and also in the minerals and metals. When the people do not have anything to eat, they have to eat one another. So the writer says humorously that they must be the man-eaters.

Thus, Huxley explains the wonderful discoveries of Bose about plant life and suggests that a plant is as lively as a human being and that it should be protected and developed in large scale to maintain a healthy atmosphere.



## CHECK YOUR UNDERSTANDING

Answer the following questions in a line or two

1. Who is Faraday?
2. What are the instruments used by Faraday in his experiment?
3. Who is J C Bose?
4. Where is Bose's Institute located?
5. What is the Crescograph?
6. What is clockwork?
7. What does the movement of needle on a sheet of smoked glass prove?
8. What does Bose's little bell experiment prove?
9. What does Bose conduct before transplanting a large tree in the garden?
10. What is the meaning of inanimate?

Answer the following questions in 10-15 lines each.

1. Explain the views of Huxley about the instruments for experimentation.
2. Explain the experiments of Bose about the growth and reaction of a plant.
3. How did J C Bose record the heart beats of a plant?
4. How did J C Bose prove that plants experience pain like other living beings?

## Annotations

Annotate the following in 10-15 lines each. A model annotation is given below.

1. The mysterious powers couldn't help surrendering. So simple - if you happened to be Faraday.

**Context** These lines are taken from the essay 'J C Bose', written by Aldous Huxley. In this essay, he explains about the different instruments used by Faraday and Bose in their experimentation and also explains the different experiments conducted by J C Bose.

**Explanation** Huxley feels that for the experimentation of science and technology, it is not necessary to have an advanced kind of instrumentation. It is based solely on the curiosity and special talent of the experimenter. He gives the example of simple instruments such as tea vessel, silk wire, sealing wax and jam pots which were used by Faraday to invent the mysterious powers of electricity.

**General Relevance** Huxley says that with simple and available instruments, scientific experiments can be made possible. The students should develop the strong desire and interest in science and technology. The great scientists conducted experiments with simple instruments and became successful.

2. We watched the growth of a plant being traced out automatically by a needle on a sheet of smoked glass.
3. Walking the anaesthetized tree immediately took root in its new place and flourished.
4. A mortal dose of chloroform was dropped in to the water. The graph became the record of a death agony.

## SPEAKING SKILLS

### Telephonic Skills

The telephone is very much a part of our lives. It is very important to learn how to use English to make a telephone call, answer the telephone, greet the person at the other end of the line, ask for someone and respond when someone else makes a request.

Read the following dialogues and you will find out how to handle telephone calls.

1. **The telephone rings in the office of EMESCO Books Publishing Company, Vijayawada.**

Receptionist : Good morning sir! EMESCO Books Publishing Company.

Caller : Could I speak to the sales manager, please.

Receptionist : Could I tell him who's calling, please.

Caller : My name is Lavanya. I'm calling from Govt. Women's Degree College Library, Visakhapatnam.

Receptionist : Thank you ma'am. I'll put you through to Mr Arun Misra, the sales manager.

Caller : Thank you.

2. **The phone rings in Surya's home and his friend speaks to him.**

Surya : Hello, who's speaking?

Caller : Hey Surya! It's me, Sunil.

Surya : Hi Sunil! I'm happy to hear you. Where've you been all these days?

Caller : I was at the cricket coaching camp.

Surya : Good for you. How did it go?

Caller : Great! Let's meet this evening. I'll tell you all about it.

Surya : Yes, let's. I'll meet you at the canteen.

Caller : Right. Bye.

Surya : Bye.

3. **Dealing with a wrong number. The phone rings in Krishna Murthy's home.**

Krishna Murthy : Hello!

Caller : Hello, can I speak to Dr Narasimha, please?

Krishna Murthy : Which number do you want?

Caller : 9440450742.  
 Krishna Murthy : I'm afraid you've got the wrong number. This is 9440450752.  
 Caller : Oh, I'm sorry.  
 Krishna Murthy : That's okay.

**4. Making enquiries on the phone. The phone rings in a railway enquiry office.**

Railway enquiry: Good evening, Railway enquiry!  
 Caller : Could you please tell me when the LalBagh Express to Bangalore leaves.  
 Railway enquiry: At 5.30 in the morning, sir.  
 Caller : Is it a daily train?  
 Railway enquiry: Yes, sir. It is a daily train.  
 Caller : Thank you very much, sir.  
 Railway enquiry: You're welcome!

**Exercise**

- I. Look at the following expressions used in both formal and informal situations to answer the telephone, ask for someone and leave a message. Read each item and repeat it for practice.

Can I speak to the manager?  
 Could I talk to Mr Narendra, please?  
 May I know who's speaking?  
 Would you like to speak to the principal?  
 Hold the line, please.  
 Could you hold the line, please?  
 Sure, I'll hold the line. Thanks!  
 I'm sorry. I must have got the wrong number.  
 Could you repeat the number please?  
 He's gone out. Can I take a message?  
 Would you like to leave a message?  
 Could I leave a message, please?  
 Could you tell me when the Rajadhani Express leaves?  
 What would be the fare to Bhopal?  
 Could you tell me how much a ticket to Kurnool, please?

## VOCABULARY

Some more roots.

Temp =

Temporal = of time

Temporary = of a short time

Contemporary = belonging to the same time

Extempore = no time for preparation, said or done without preparation

Tempo = timing / a frequency

Temporize = to delay in order to gain more time to do something

Tempest = a storm that comes at a certain time

Temp = a worker hired for a short period of time, a temporary employee

Rupt = burst/break

Erupt = bursting out (such as lava from a volcano)

Disrupt = bursting apart (there by to throw into confusion or disorder)

Interrupt = burst between or among (which results in disturbing or stopping the work)

Abrupt = bursting away (sudden, curt)

Rupture = burst

Bankrupt = burst bank account (so unable to pay one's debts)

Corrupt = thoroughly burst morals

Irrupt = burst in, to enter forcibly uninvited

Fort = strong

Fort/fortress = a strong building

Fortify = to make strong

Effort = putting a strong work forth

Effortless = not requiring strength

Comfort = thoroughly strong

Discomfort = not thoroughly strong

Fortitude = strength of character

Force = strong power

Arch = rule

Archon = ruler

Monarch = single ruler



Oligarchy = rule by a small group of powerful people

Matriarch = a female rule over a small community

Patriarch = a male ruler over a small community

Anarchy = a system where there is no rule

Hierarchy = levels of rule within a system

Archive = historical documents kept safe by rulers of a government

Labour = work

Labourer = worker

Laborious = full of work

Laboratory = place where scientists work

Collaborate = work together

Elaborate = to work out a problem/ fully worked out

### State whether Yes/No

1. A classroom without a teacher may be an example of anarchy. Yes/ No
2. Mental or emotional strength that enables one to face difficulty may be called fortitude. Yes/No.
3. In a family, father with the collaboration of mother brings up children. Yes/ No.
4. If you are corrupt, you have fortitude. Yes/ No.
5. Does a volcano erupt? Yes/ No.
6. Are your classmates your contemporaries? Yes/ No.
7. Is monarchy same as oligarchy? Yes/No.
8. If you need a detailed explanation about roots can we call them 'elaborate roots'? Yes/No
9. Do you practice a lot for an extempore? Yes/No.
10. Everyone likes to be interrupted while doing some serious work. Yes/ No.
11. To fortify your vocabulary you need to work with roots. Yes/ No.
12. Do you like an abrupt ending for a story? Yes/ No
13. When asked a sudden difficult question, usually people temporize to answer it. Yes/ No.
14. Is Vijay Mallya bankrupt? Yes/No.
15. Is learning vocabulary a laborious process? Yes/ No.

(Answer the above question sincerely 😊 )

## THE SOUNDS OF ENGLISH

Mastering English pronunciation must begin with learning the sounds of the language. Speakers of Indian languages may find some sounds of English difficult to produce because these do not occur in their native languages. For example, native speakers of Telugu and Hindi may take time to learn how to produce the sound [ɔ:] in the middle of words such as 'caught' [kɔ:t] and 'ball' [bɔ:l]. This is because this sound does not appear in Telugu or Hindi and has to be learnt as a 'new' sound.

The forty-four sounds in English are broadly classified into consonants and vowels. There are 24 consonant sounds and 20 vowel sounds, of which 12 are monophthongs (pure vowel sounds) and 8 are diphthongs (a combination of two vowel sounds). This classification is based on the basic nature of the sounds, which is a result of the mechanism involved in their production.

To identify these sounds, we use a system of written symbols called the International Phonetic Alphabet (IPA). You will see that while some of the IPA symbols are the letters of the English alphabet, there are other special symbols as well. Dictionaries use phonetic symbols to give the pronunciation of words. The exact representation of the pronunciation of words using these symbols is called phonetic transcription, which is a useful tool in learning to pronounce words correctly.

Look at the following table listing the consonants and the vowels of English and the phonetic symbols used to represent them. Each sound in the list is accompanied by a word containing the sound concerned (the sound is underlined). For practice, first say the sounds aloud and then the words given as examples. Your teacher will help you practise the sounds that you are not familiar with.

Vowel sounds (Monophthongs)				Vowel sounds (Diphthongs)			
ɪ	i:	ʊ	u:	ɪə	eɪ		
ship	sheep	book	shoot	here	wait		
e	ə	ɜ:	ɔ:	ʊə	ɔɪ	əʊ	
bed	teacher	bird	door	poor	coin	show	
æ	ʌ	ɑ:	ɒ	eə	aɪ	əʊ	
hat	up	far	on	hair	like	mouth	
Consonant Sounds							
p	b	t	d	tʃ	dʒ	k	g
sheep	boat	tree	dog	cheese	joke	cook	go
f	v	θ	ð	s	z	ʃ	ʒ
free	video	thing	this	see	zoo	sheep	television
m	n	ŋ	h	l	r	w	j
mouse	now	thing	hope	love	run	we	you

## 4

## IN CELEBRATION OF BEING ALIVE

- Dr Christian Barnard

## Talking about the text

- Have you faced any accident and got injuries?
- Do you feel that human sufferings and problems are common?
- Do you believe that God tests people by giving sufferings?
- Do you feel happy with what you have?

Read the essay to find out.....

More and more, as I near the end of my career as a heart surgeon, my thoughts have turned to the consideration of why people should suffer. Suffering seems so cruelly prevalent in the world today. Do you know that of the 125 million children born this year, 12 million are unlikely to reach the age of one and another six million will die before the age of five? And, of the rest, many will end up as mental or physical cripples.

My gloomy thoughts probably stem from an accident I had few years ago. One minute I was crossing the street with my wife after a lovely meal together, and the next minute a car hit me and knocked me into my wife. She was thrown into the other lane and struck by a car coming from the opposite direction. During the next few days in the hospital, I experienced not only agony and fear but also anger. I could not understand why my wife and I had to suffer. I had eleven broken ribs and a perforated lung. My wife had a badly fractured shoulder. Over and over, I asked myself, why should this happen to us? I had work to do, after all; there were patients waiting for me to operate on them. My wife had a young baby who needed her care.

My father, had he still been alive, would have said: "My son, it is God's will. That's the way God tests you. Suffering ennobles you- makes you a better person." But as a doctor, I see nothing noble in a patient's thrashing around in a sweat-soaked bed, mind clouded in agony. Nor can I see any nobility in the crying of a lonely child in a ward at night.

I had my first introduction to the suffering of children when I was a little boy. One day my father showed me a half-eaten, mouldy biscuit with two tiny tooth marks in it. And he told me about my brother, who had died several years earlier. He told me about the suffering of this child, who had been born with an abnormal heart. If he had been born today, probably someone could have corrected that heart problem, but in those days they didn't have sophisticated heart surgery. And this mouldy biscuit was the last biscuit my brother had eaten before his death.



As a doctor, I have always found the suffering of children particularly heartbreaking—especially because of their total trust in doctors and nurses. They believe you are going to help them. If you can't, they accept their fate. They go through mutilating surgery, and afterwards they don't complain. One morning, several years ago, I witnessed what I call the Grand Prix of Cape Town's Red Cross Children's Hospital. It opened my eyes to the fact that I was missing something in all my thinking about suffering—something basic that was full of solace for me.

What happened there that morning was that a nurse had left a breakfast trolley unattended. And very soon this breakfast trolley was commandeered by an intrepid crew of two—a driver and a mechanic. The mechanic provided motor power by galloping along behind the trolley with his head down, while the driver, seated on the lower deck, held on with one hand and steered by scraping his foot on the floor. The choice of roles was easy, because the mechanic was totally blind and the driver had only one arm.

They put on quite a show that day. Judging by the laughter and shouts of encouragement from the rest of the patients, it was much better entertainment than anything anyone puts on at the Indianapolis 500 car race. There was grand finale of scattered plates and silverware before the nurses and ward sister caught up with them, scolded them and put them back to bed.

Let me tell about these two. The mechanic was all of seven years old. One night, when his mother and father were drunk, his mother threw a lantern at his father, missed and the lantern broke over the child's head and shoulders. He suffered severe third-degree burns on the upper part of his body, and lost both his eyes. At the time of the Grand Prix, he was a walking horror, with a disfigured face and a long flap of skin hanging from the side of his neck to his body. As the wound healed around the neck, his jaw became gripped in a mass of fibrous tissue. The only way this little boy could open his mouth was to raise his head. When I stopped by to see him after the race, he said, "You know, we won." And he was laughing.

The trolley's driver I know better. A few years earlier I had successfully closed a hole in his heart. He had returned to the hospital because he had a malignant tumor of the bone. A few days before the race, his shoulder and arm were amputated. There was little hope of recovering. After the Grand Prix, he proudly informed me that the race was a success. The only problem was that the trolley's wheels were not properly oiled, but he was a good driver, and he had full confidence in the mechanic.


Suddenly, I realized that these two children had given me a profound lesson in getting on with the business of living. Because the business of living is joy in the real sense of the word, not just something for pleasure, amusement, recreation. The business of living is the celebration of being alive.

I had been looking at suffering from the wrong end. You don't become a better person because you are suffering; but you become a better person because you have experienced

suffering. We can't appreciate light if we haven't known darkness. Nor can we appreciate warmth if we have never suffered cold. These children showed me that it's not what you've lost that's important. What is important is what you have left.

## GLOSSARY

- Prevalent (adj)** /<sup>1</sup>preʊələnt/ : [M] existing very commonly or happening often  
[U] These prejudices are particularly prevalent among people living in the North.
- Gloomy (adj)** /<sup>1</sup>gluːmi/ : [M] nearly dark, or badly lit in a way that makes you feel sad.  
[U] It was a wet and gloomy day.
- Stem (verb)** /stɛm/ : [M] originate in or be caused by.  
[U] Many of the problems in schools and colleges stem from rapid expansion.
- Agony (noun)** /<sup>1</sup>æɡəni/ : [M] extreme physical or mental pain.  
[U] Jack collapsed in agony on the floor.
- Perforate (verb)** /<sup>1</sup>pɜːfəreɪt/ : [M] pierce and make a hole or holes through something.  
[U] He was taken to the hospital to undergo an emergency surgery for a perforated stomach ulcer.
- Ennoble (verb)** /<sup>1</sup>nəʊbl/ : [M] to make somebody a member of the nobility  
[U] In a strange way, she seemed ennobled by her grief.
- Thrashing (noun)** /<sup>1</sup>θræʃɪŋ/ : [M] an act of hitting somebody very hard, especially with a stick  
[U] He got a sound thrashing once his father found out.
- Mouldy (adj)** /<sup>1</sup>məʊldi/ : [M] old and not in good condition  
[U] Strawberries go mouldy very quickly.
- Heartbreaking (adj)** /<sup>1</sup>hɑːtbreɪkɪŋ/ : [M] extremely sad.  
[U] It's heartbreaking to see him wasting his life like this.
- Mutilate (verb)** /<sup>1</sup>mjuːtɪleɪt/ : [M] to damage somebody's body very severely, especially by cutting or tearing off part of it  
[U] The body had been badly mutilated in the accident.

- Grand Prix (noun) /ˌgrɑːˈpriː/ : [M] one of a series of important international races for racing cars or motorcycles  
[U] I like watching the grand prix races.
- Solace (verb) /ˈsɒləs/ : [M] to make somebody feel better or happier when they are sad or disappointed  
[U] She smiled, as though solaced by the memory.
- Commandeer (v) /ˌkɒməˈdiə(r)/ : [M] to take control of a building, a vehicle, etc. for military purposes during a war, or by force for your own use  
[U] The soldiers had commandeered the farm and the villa five months ago.
- Intrepid (adj) /ɪnˈtrepɪd/ : [M] very brave; not afraid of danger or difficulties.  
[U] A team of intrepid explorers went bravely into the dark cave.
- Crew (noun) /kruː/ : [M] all the people working on a ship, plane, etc.  
[U] None of the passengers and crew were injured in the accident.
- Gallop (adj) /ˈgæləpɪŋ/ : [M] increasing or spreading rapidly  
[U] Galloping inflation is pushing up prices.
- Scraping (noun) /ˈskreɪpɪŋ/ : [M] a small amount of something produced by scratching a surface.  
[U] All that was left to eat were the scrapings from the bottom of the pan.
- Indianapolis (n) /ɪnˈdiːə-uh-nap-uh-lis/ : [M] The capital and largest city of the US state of Indiana. It is known for the Indianapolis 500 car race. 
- Malignant (adj) /məˈlɪɡnənt/ : [M] of a tumour or disease that cannot be controlled and is likely to cause death  
[U] The pathologists report said that the tumour was malignant.
- Tumour (noun) /ˈtjuːmə(r)/ : [M] a mass of cells growing in or on a part of the body where they should not usually causing medical problems  
[U] A brain tumour is a dangerous disease.



Amputate (verb) /'æmpjuteɪt/ : [M] to cut off somebody's arm, leg, finger or toe in a medical operation

[U] He had to have both legs amputated because they were infected.

Profound (adj) /prə'faʊnd/ : [M] very great; felt or experienced very strongly.

[U] My father's death had a profound effect on all us.

### About the author

Christian Barnard (1922-2001) was a South African heart surgeon, who did the world's first successful human heart transplant operation. He was born on 8<sup>th</sup> November 1922 in Beaufort West, Cape Province, South Africa. His father was a church pastor and his family was not rich. One of his four brothers, Abraham, died of a heart problem at the age of five. He passed matriculation from the Beaufort West High School and got his Bachelor of Medicine of Surgery at the University of Cape Town in 1945. His famous books are *One Life* (1969), *The Second Life* (1993), *The Donor* (1996), and *50 Ways to a Healthy Heart* (2001). The essay "In Celebration of Being Alive" is a story narrated by Christian Barnard about the accident that he had faced along with his wife and the lessons he had learnt from the children in the hospital.



### About the lesson

Dr Barnard met with a road accident once. When he was crossing the road along with his wife, a car hit him and knocked him into his wife. She was thrown on the other line and was hit by a car from the opposite direction. Barnard suffered from fractured ribs and a perforated lung. His wife had a fractured shoulder.

When Barnard was in the hospital, he reflected on what his father would have said. "Suffering is God's way of testing, refining, purifying, and ennobling us". Barnard did not see anything noble about a patient suffering or a child crying with pain in a hospital.

One day, Barnard's father showed him a half-eaten biscuit. It was the last one his brother had had before he died of a heart problem. Barnard found the suffering of children miserable. Children implicitly trust doctors and nurses believing that they can help them. Even if they can't help them, they accept their fate.

Several years earlier, Dr Barnard had witnessed what he called a "Grand Prix". Two boys tried to drive the breakfast trolley in the hospital. One of them, a handicapped boy acted as a driver and other one, a blind boy provided the motor power by working as a mechanic. The other patients joined in the fun and play, till the plates were scattered. The mechanic was a seven year old boy. His mother had thrown a lantern at his father. The lantern had missed its mark

and had broken on the boy's head, resulting in severe burns, and loss of eyesight. At that time of the Grand Prix, he was a sight to look at. The driver was another child who had been earlier operated upon by Dr Barnard for a hole in his heart. He was in the hospital now, for a dreadful bone disease. His shoulder and arm had been cut off. There was little hope of his recovery.

Dr. Barnard learnt an important lesson about life from these two boys. "The business of living, is the celebration of being alive". He realized that it is not what you have lost that is important, but what you have been left with. Light can't be appreciated without knowing darkness, nor can warmth be, without experiencing coldness.

### CHECK YOUR UNDERSTANDING

Answer the following questions in a line or two

1. Why does Dr Barnard state that suffering seems so common?
2. What are the gloomy thoughts of Dr Barnard?
3. Why do you think Dr Barnard talks about the accident?
4. How would have Dr Barnard's father reacted to the accident?
5. How was Dr Barnard introduced to the suffering of the children for the first time?
6. Who were the driver and the mechanic?
7. What is the Grand Prix?
8. How had the mechanic lost his eyes?
9. What is the business of living, according to Barnard?
10. What did the two children show to Dr Barnard at the end?

Answer the following questions in 10-15 lines each

1. What was the accident that Dr Barnard had? How did he react to the accident?
2. What were the views of Dr Barnard's father about suffering? In what way did Barnard's views differ from his father's?
3. Who were the driver and the mechanic in the Grand Prix held at the Cape Town Red Cross Children's hospital? In what way was the choice of their roles suitable?
4. What lessons did Dr Barnard learn from the two children?

### Annotations

Annotate the following in 10-15 lines each. A model annotation is given below

1. My gloomy thoughts probably stem from an accident I had few years ago.

**Context** These lines are taken from the lesson "In Celebration of Being Alive" written by Dr Christian Barnard. In the essay, Barnard narrates about the accident that he had faced along with his wife and the lessons he had learnt from the children in the hospital.



**Explanation** One day, when Dr Christian Barnard and his wife were crossing the road in Cape Town of South Africa, a car hit him and knocked him in to his wife. She was thrown on the other line and was hit by a car from the opposite direction. Barnard suffered from eleven broken ribs and a perforated lung. His wife had a fractured shoulder. This accident made Barnard think that suffering was so cruelly prevalent in the world today. He was filled with agony, fear and anger because he had to operate on his patients and his wife had to look after their baby.

**General relevance** Barnard narrates about the accident to bring out the unexpected suffering experienced by them and to prove the uncertainty of living in the modern world. He narrates the incident that happened in his hospital where he had learnt from the two children that what you have left with is more important than what you have lost. He had come to understand that the experience of suffering makes a person a better one.

2. My son, it is God's will. That's the way God tests you.
3. It opened my eyes to the fact that I was missing something in all my thinking about suffering.
4. You don't become a better person because you are suffering; but you become a better person because you have experienced suffering.

## SPEAKING SKILLS

### Seeking and giving advice and making suggestions

When we seek someone's advice, we ask them what they think we should do in a particular situation. When we give someone advice, we tell them what we think they should do in a particular situation or how they could solve a problem. It is important to know how to use language carefully to do this.

Read the following dialogues and you will find how to ask for and give advice, to make suggestions and respond to them politely in English.

1. **Komala is suffering from head ache. Her teacher advises her to consult a doctor.**

Teacher : Komala, you look pale and tired. Are you unwell?

Komala : Yes Ma'am. I have a bad head ache. I have had it for three days.

Teacher : I don't think you should neglect it. I'd advise you to see a doctor soon.

Komala : Thank you ma'am! I'll make an appointment with the doctor this evening.

Teacher : It's ok, take care of your health.



2. **Someone has been taking things from Kiran's hostel room. His brother, Kishore advises him.**

Kishore : What! Someone's taken your calculator from the room! Haven't you been losing a lot of things recently?

Kiran : Yes. Money, clothes, books and pens. I really don't know what to do?

Kishore : You'd better make a complaint to the warden if you want something done to stop the thefts.

Kiran : I will. Thanks!

3. **Akhilesh gets low marks in English in Half Yearly Examinations. He goes to his English lecturer, Dr Ramesh for advice.**

Akhilesh : Good morning sir! May I come in?

Dr Ramesh : Good morning Akhilesh! Please come in.

Akhilesh : Thank you sir. My marks in English are rather low. What can I do to improve my English?

Dr Ramesh : Well. I think you should build up your vocabulary and focus on basic grammar such as tense and prepositions.

Akhilesh : How can I do that?

Dr Ramesh : You should learn two new words every day. You follow the Oxford Advanced Learners Dictionary and follow the instructions in the class daily and practise them regularly at home.

Akhilesh : Yes, sir. I'll do it regularly, thank you sir.

Dr Ramesh : You're welcome!

4. **Three friends plan to go on a weekend trip to Mysore. They give their suggestions to make it a success.**

Hareesh : Shall we go by bus on Friday evening?

Chandu : Oh, no. Bus journeys are so uncomfortable.

Mahesh : I suggest we take the train.

Chandu : We could go by the Mysore Express. That'd be convenient.

Hareesh : How about meeting at six this evening at my home to finalise the programme?

Mahesh : Yes, that's fine!

**Exercise**

Look at the following expressions used in both formal and informal situations to ask for advice and to give suggestions and also to respond to them. Read each item and repeat it for practice.

What should I do?  
How can I improve my subject?  
What should I do?  
Could you advise me, please?  
I'd appreciate your advice.  
I'd advise you to....  
If I were you, I'd consult a doctor.  
You'd better take a taxi to reach the university.  
Could we have suggestions, please?  
Any new ideas, please?  
Do you have any idea?  
I suggest we ....  
That'd be the best thing to do.  
I don't think that would be practical.  
That might be a good idea.  
I'm not sure about that.

## VOCABULARY

Here we shall look at some prefixes. As already mentioned in the introduction, prefixes are those that are placed at the beginning of a word to adjust or qualify its meaning to make a new word. The word 'prefix' itself has a prefix 'pre-' and a root 'fix'.

Anti- = against/opposite

Antipathy = feeling against someone/something, dislike of something or someone

Antibiotic = drug given against bacteria which has invaded a body

Anticlimax = a conclusion that is against our expectation, a conclusion less important than expected

Antidote = remedy given against a poison

Antiseptic = opposing decay, against contamination

Antisocial = going against being social

Antifreeze = a liquid used against the freezing of car's engine

Antiperspirant = product used to help fight against perspiration

Antarctica = continent opposite the Arctic on the globe

Antonym = word opposite another in meaning

Antacid = tablet used against stomach acid

Antagonist = one who goes against protagonist

Circum = around/ring

Circumstances = the events that stand around you

Circuit = path in the shape of a ring

Circumlocution = talk in a roundabout way, indirect way of saying things

Circumnavigate = to go around

Circumspect = looking around carefully

Mono = one

Monopoly = control by one

Monologue = speech by one

Monorail = a train which uses one rail instead of two tracks

Monotone = using one tone

Monotonous = of using one tone only and hence boring

Monosyllable = one syllable

Monarch = one ruler

Monk = living only one, as against marrying someone

Monotheism = belief in single god

Monolingual = using or knowing one language



Inter = between

Internet = network that exist between each other

International = between nations

Intersection = a cutting between

Intermission = time sent between

Interrupt = stop in between

Interested = be in between

Interact = act between

Pre = before

Prevent = come before, to stop

Precise = cut before, accurate with nothing extra

Prejudice = to judge before

Preview = see before

Precaution = being cautious before hand

President = leader who sits before all

### Guess the meanings of the following words.

1. Antihero -----
2. Antivirus -----
3. Antibacterial -----
4. Dialogue -----
5. Bilingual -----
6. Interstates -----
7. Intermediate -----
8. Predict -----
9. Prepare -----

### Fill in the blanks with an appropriate word

1. If we judge a person before we know them very well -----
2. I believe in one god. It is called -----
3. Detectives usually ----- for clues.
4. People who behave against the principles of society are called -----
5. I want the answer to be exact, a ----- answer.
6. Ashoka is an Indian ----- who had a great reputation.
7. Sometimes it is inconvenient to speak truth, so we -----.
8. The ----- of King Satya Harishchandra is famous in Indian drama.
9. Stretch is a ----- word, because it has only one syllable.

## **E- Mails**

E-mail, also known as Electronic Mail is a method of exchanging digital messages across the internet or other computer networks. It is the quickest way of communicating in writing.

E-mail messages consist of two major sections:

- 1) Header consisting of- subject, sender, receiver, date and time.
- 2) Body which contains the message. It can contain formal/informal language depending on the purpose.

### **Tips on composing E-mails**

#### **Subject**

- It should be brief
- It should give a clue to the content of the message
- It need not be a complete sentence

#### **Salutation**

- Dear Sir/first name of the person

#### **Opening Statement**

- Begin with a pleasantry or greeting
- When replying a message- Thank you for your message/ I received your message

#### **Clarity and tone**

- When you expect a reply- 'Please let me know'
- When you want help- 'please' or 'kindly'

#### **Paragraphs**

- Each main idea should be in a separate paragraph.
- Use complete sentence. Do not use SMS language.

#### **Complimentary close**

- Regards/Love
- Name

### **Meaning of CC & BCC**

**CC**-Carbon Copy- add addressee to it, if those people need to know about the subject, but are not required to act on the contents.

**BCC**- Blind Carbon Copy- People in this field are concealed from other recipients in the 'To', 'CC' and 'BCC' fields. They can see others in the 'To' & 'CC' fields, but not the 'BCC' fields.

**Format of an E-MAIL**

Date	<input type="text"/>
To	<input type="text"/>
CC	<input type="text"/>
BCC	<input type="text"/>
Subject	<input type="text"/>

Send

Save

**Formal Email****Solved Example**

You are Syamaia, the librarian of Govt. Junior College, Kurnool. Write an email to Bhatia Book Depot, Kurnool requesting them to cancel your order for English literary books and books on environment. Give reasons for cancellation of the order.



Date 10.03.2019

To bhatiabookdepot@rediffmail.co.in

CC

BCC

Subject

Cancellation of order

Dear Sir,

I placed an order on behalf of the principal on 15/03/2019 for supply of English Literary books and books on environment. They said that the supply order was supposed to be received by this college on or before 01/03/2019. But sorry to say that the books have not been received till date and also no communication has been made from your side for the delay.

Hence the college has placed the order for these books to another book depot due to urgency of the books. The said order may be treated as cancelled.

Thanking you

Yours sincerely

V. Syamala

Librarian

Send

Save

**Activity**

You are Gayathri of II year CEC in Govt. Jr. College, Kuppam. You want to join computer classes during summer vacation at Aravind Computer Centre, a well reputed computer Institute of Bangalore. Send an E-Mail to the institute seeking the following information:-

- Courses offered
- Duration of each course
- Respective course fee
- Frequency of classes
- Lodging/boarding facility
- Any other information

The E-Mail ID of the institute is 'aravindcompagc@yahoo.co.in'

## 5

## LEARNING FROM THE WEST

- N R Narayana Murthy

## Talking about the text

- What do we usually learn from the West?
- Do you have a good opinion of the values of the West?
- What are the values that India stands for?
- Let us see what we really have to learn from the West.

Read the essay to find out.....

Ladies & Gentlemen. It is a pleasure to be here at the Lal Bahadur Shastri Institute of Management. Lal Bahadur Shastri was a man of strong values and he epitomized simple living. He was a freedom fighter and innovative administrator who contributed to nation building in full measure. It is indeed a matter of pride for me to be chosen for the Lal Bahadur Shastri Award for Public Administration and Management Sciences. I thank the jury for this honour.

When I got the invitation to speak here, I decided to speak on an important topic on which I have pondered for years – the role of Western values in contemporary Indian society. Coming from a company that is built on strong values, the topic is close to my heart. Moreover, an organization is representative of society, and some of the lessons that I have learnt are applicable in the national context. In fact, values drive progress and define quality of life in society.

The word community joins two Latin words *com* ("together" or "with") and *unus* ("one"). A community, then, is both one and many. It is a unified multitude and not a mere group of people. As it is said in the Vedas: Man can live individually, but can survive only collectively. Hence, the challenge is to form a progressive community by balancing the interests of the individual and that of the society. To meet this, we need to develop a value system where people accept modest sacrifices for the common good. What is a value system? It is the protocol for behaviour that enhances the trust, confidence and commitment of members of the community. It goes beyond the domain of legality – it is about decent and desirable behaviour. Further, it includes putting the community interests ahead of your own. Thus, our collective survival and progress is predicated on sound values. There are two pillars of the cultural value system – loyalty to family and loyalty to community. One should not be in isolation to the other, because, successful societies are those which combine both harmoniously. It is in this context that I will discuss the role of Western values in contemporary Indian society.



Some of you here might say that most of what I am going to discuss are actually Indian values in old ages, and not Western values. I live in the present, not in the bygone era. Therefore, I have seen these values practiced primarily in the West and not in India. Hence, the title of the topic.

I am happy as long as we practice these values – whether we call it Western or old Indian values. As an Indian, I am proud to be part of a culture, which has deep-rooted family values. We have tremendous loyalty to the family. For instance, parents make enormous sacrifices for their children. They support them until they can stand on their own feet. On the other side, children consider it their duty to take care of aged parents. We believe: *Mathru devo bhava* – mother is God, and *pithru devo bhava* – father is God. Further, brothers and sisters sacrifice for each other. In fact, the eldest brother or sister is respected by all the other siblings. As for marriage, it is held to be a sacred union – husband and wife are bonded, most often, for life. In joint families, the entire family works towards the welfare of the family. There is so much love and affection in our family life. This is the essence of Indian values and one of our key strengths. Our families act as a critical support mechanism for us. In fact, the credit to the success of Infosys goes, as much to the founders as to their families, for supporting them through the tough times. Unfortunately, our attitude towards family life is not reflected in our attitude towards community behaviour. From littering the streets to corruption to breaking of contractual obligations, we are apathetic to the common good. In the West – the US, Canada, Europe, Australia, New Zealand – individuals understand that they have to be responsible towards their community.

The primary difference between the West and us is that, there, people have a much better societal orientation. They care more for the society than we do. Further, they generally sacrifice more for the society than us. Quality of life is enhanced because of this. This is where we need to learn from the West.

I will talk about some of the lessons that we, Indians, can learn from the West. In the West, there is respect for the public good. For instance, parks free of litter, clean streets, public toilets





































































































































































































































































































































































































































































































































































## Key

7.    1. Kerala      2. a. A kind of bird      3. swaying      4. coconut palms  
       5. b. keep company with
8.    1. Sports goods exports from India      2. Ministry of Commerce      3. 8% growth  
       4. rising cost of raw materials are making Indian products more expensive than Chinese goods  
       5. True
9.    1. Karnataka, Andhra Pradesh, Chhattisgarh, Madhyapradesh, (Any two options)  
       2. South Central Zone Cultural Centre, Ministry of Cultural, Govt. Of India in association with Innovative film city, Bangalore (Karnataka)  
       3. tribe      4. Bangalore (Karnataka)      5. Tappetagallu nritya
10.   1. Fencing, Judo, Gymnastics  
       2. Indiasudar has planned with the help of sports coaches to nurture the interested students from Govt. and Govt. Aided Schools located in Karur Dt. of Tamilnadu.  
       3. False      4. nurture      5. 40 students
11.   1. disorderly behaviour or treatment with fellow student by words spoken or written/ or by an act which has effect of teasing/ treating and handling with rudeness with any other students / indulging in rowdy or indecent activities  
       2. The Honourable Supreme Court of India      3. abetment      4. a. prohibit b. apprehend  
       5. 1. cancellation of admission      2. suspension from classes
12.   1. 107 killed in road accidents in 2017      2. sikh women  
       3. the police should hold more awareness drives before challaning women for not wearing helmets  
       4. The Times of India      5. consciousness/ understanding/ realization
13.   1. Delhi road, Moradabad, U.P., India  
       2. Committee Hall, 1<sup>st</sup> floor, Administrative Block, TMV, Moradabad  
       3. HR Office      4. Professor/ Associate Professor/ Assistant Professor/ Lecturer  
       5. salary – no constraint
14.   1. West Bengal Telecom      2. BSNL      3. Connecting India faster  
       4. Reliance and Tata Docomo      5. 1503
15.   1. Applications are invited for National Energy Conservation Award 2018 for exceptional achievement in energy efficiency  
       2. 15<sup>th</sup> October 2018      3. can be downloaded from [www.beeindia.gov.in](http://www.beeindia.gov.in)  
       4. Industry sector/ Transport sector/ Building sector (any two of these)  
       5. Building sector
16.   1. It is an awareness programme about wearing seat belts  
       2. World Health Organization      3. 105      4. upto 75%  
       5. seat belt law applies to all occupants

17. 1. UNESCO Institute for Statistics (2012) Global Education Digest 2012  
Montreal Quebec UNESCO Institute for statistics  
2. decreased/ a decrease of 7%  
3. \$ 45k – 60k 4. 20429 5. Canada
18. 1. at Zebra crossing 2. for any help/ clarification 3. 1800-11-4000  
4. We should be responsible to follow rules/ It's our responsibility to follow rules.  
5. Assertion
19. 1. Unsolicited Commercial Communication  
2. with a mobile app "TRAI DND 2.0"  
3. Telecom Regulatory Authority of India (TRAI)  
4. 1. Put your mobile number on the DND (do not disturb) register  
2. Register DND preferences  
5. b. short message service
20. 1. Right to Information 2. It empowers us to seek information  
3. Just file the application with the Public Information Officer (PIO) of the concerned department along with fee/ or submit it through the post office.  
4. Application fee of Rs. 10/- through cash/ Demand Draft/ Banker's Cheque  
5. Access to Information
21. 1. We should read food labels for safe and healthy choices  
2. Food Safety and Standards Authority of India  
3. We are asked to beware of artificially ripened fruits 4. artificially 5. beware
22. 1. Do not share the UPI details with anyone  
2. card number, expiry date and cvv number 3. one time password 4. fraudulent  
5. fraud
23. 1. A 12 digit Unique Identification Number issued by the Govt. of India  
2. 1. Aadhaar is valid all over India as a Proof of Identity (POI) and Proof of Address (POA)  
2. It can help to open a bank account, get a mobile connection, and avail LPG connection.  
3. True  
4. Unique Identification Authority of India, Planning Commission, Govt. of India  
5. Anywhere in India
24. 1. Dec 14<sup>th</sup> 2. two types 3. Non-Conventional Sources of energy  
4. Conservation 5. Coal/ Petroleum/ Natural gas
25. 1. About a new frame work for Television Sector introduced by TRAI  
2. a. Subscriber has complete freedom to select TV channels or bouquets  
b. Pay only for those channels that you want to view  
3. www.trai.gov.in  
4. On Consumer Information TV Channel  
5. disturbance, upset, confusion, interruption, suspension

## Vocabulary

- |  |  |  |  |  |  |  |  |
|--|--|--|--|--|--|--|--|
| 1. 1. d<br>2. a<br>3. e<br>4. b<br>5. c  | 2. 1. e<br>2. d<br>3. a<br>4. b<br>5. c  | 3. 1. c<br>2. e<br>3. b<br>4. a<br>5. d  | 4. 1. c<br>2. a<br>3. e<br>4. b<br>5. d  | 5. 1. e<br>2. c<br>3. b<br>4. a<br>5. d  | 6. 1. d<br>2. e<br>3. a<br>4. b<br>5. c  | 7. 1. c<br>2. d<br>3. a<br>4. e<br>5. b  | 8. 1. d<br>2. e<br>3. a<br>4. c<br>5. b  |
| 9. 1. d<br>2. e<br>3. b<br>4. c<br>5. a  | 10. 1. e<br>2. d<br>3. a<br>4. b<br>5. c | 11. 1. b<br>2. e<br>3. d<br>4. c<br>5. a | 12. 1. c<br>2. e<br>3. d<br>4. b<br>5. a | 13. 1. c<br>2. a<br>3. e<br>4. b<br>5. d | 14. 1. c<br>2. f<br>3. g<br>4. a<br>5. b | 15. 1. e<br>2. c<br>3. d<br>4. a<br>5. b | 16. 1. c<br>2. e<br>3. b<br>4. a<br>5. d |
| 17. 1. d<br>2. e<br>3. a<br>4. c<br>5. b | 18. 1. d<br>2. e<br>3. a<br>4. b<br>5. c | 19. 1. b<br>2. f<br>3. g<br>4. e<br>5. a | 20. 1. b<br>2. d<br>3. e<br>4. c<br>5. a | 21. 1. a<br>2. e<br>3. b<br>4. c<br>5. d | 22. 1. b<br>2. e<br>3. d<br>4. c<br>5. a | 23. 1. e<br>2. d<br>3. a<br>4. b<br>5. c | 24. 1. e<br>2. c<br>3. a<br>4. b<br>5. d |
| 25. 1. c<br>2. a<br>3. e<br>4. b<br>5. d | 26. 1. c<br>2. d<br>3. e<br>4. a<br>5. b | 27. 1. c<br>2. e<br>3. d<br>4. b<br>5. a | 28. 1. d<br>2. e<br>3. b<br>4. a<br>5. c | 29. 1. d<br>2. c<br>3. e<br>4. b<br>5. a | 30. 1. e<br>2. c<br>3. a<br>4. b<br>5. d |  |  |

## MODEL QUESTION PAPER

## Part-I

Time: 3 Hours

English Paper- II

Max Marks: 100

## SECTION - A

**I. Annotate ANY TWO of the following in 10-15 lines each** **2x4=8**

1. Every work must necessarily be a mixture of good and evil; yet we are commanded to work incessantly.
2. You don't become a better person because you are suffering; but you become a better person because you have experienced suffering.
3. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.
4. Walking the anaesthetized tree immediately took root in its new place.

**II. Annotate ANY TWO of the following in 10-15 lines each.** **2x4=8**

1. Without me cold the hearthstone stands,  
Nor could the precious children thrive.
2. Books! 'Tis a dull and endless strife,  
Come, hear the woodland linnet
3. For all the cruel folly you pursue  
I will not cry with suppliant hands to you.
4. To that same lot, however mean or high,  
Toward which Time leads me, and the will of Heav'n:

**III. Answer ANY TWO of the following questions in 10-15 lines each** **2 x 4 = 8**

1. How did J.C. Bose record the heart beats of a plant?
2. What were the views of Dr. Barnard's father about suffering? In what way did Barnard's views differ from his father?
3. Explain the things that guide the conduct of human being according to Vivekanand?
4. What were the lessons that Narayana Murthy feels we should learn from the west?

**IV. Answer ANY TWO of the following questions in 10-15 lines each** **2 x 4 = 8**

1. The poem 'Any Woman' is a celebration of the glory of womanhood. Illustrate.
2. Why are people generally afraid of fate? How did Sarojini Naidu challenge such a fearful fate?
3. Why does Wordsworth consider Nature to be a good teacher?
4. 'Time and Tide wait for no man' is an old saying. Explain this with reference to the poem "On His Having Arrived at the Age of Twenty-Three"



**V. Answer ANY ONE of the following questions in about 25 lines****1 x 8 = 8**

1. What are the turning points in the story 'The Adventures of Tom Sawyer'?
2. Write a character sketch of Tom Sawyer.
3. Give a character analysis of Huckleberry Finn.

**SECTION – B****VI. Read the following passage carefully and answer the questions that follow****5x1=5**

The Titanic, is in its watery grave. It is a great museum of human history and is at risk of being lost forever because of curious voyagers and treasure hunters, fears Bob Ballard, who first discovered the remains of the iconic ship in 1985. Famous for discovering the great ship, Ballard is a former US Navy Officer and a professor of oceanography. He presented a documentary called "Save the Titanic" on the 100<sup>th</sup> anniversary of the sinking of the great ship – April 15, 1912. The ship and her fate continue to fascinate, largely because of the horror that took place that night, with 1,522 passengers and crew losing their lives. Ballard says, "The story has all the ingredients to make it timelessly fascinating. You have this revolutionary ship that's unsinkable and carrying a cross section of people in society. And then it goes and hits an iceberg and sinks on its maiden journey. It's an irony personified in history."

1. Who discovered the Titanic ship?
2. When were the remains of the iconic ship discovered?
3. Why does the ship fascinate people even today?
4. Pick out the word from the passage that means "being a first occurrence or event".
5. The Titanic sank on -----

**VII. Read the following passage carefully and answer the questions that follow****5 x 1 = 5**

First he robbed the dead doctor. Then he put the bloody knife into Muff's right hand. A few minutes passed and Muff moved a little and opened his eyes. He pushed the doctor's body away. He looked at the knife in his hand. 'What – what happened, Joe?' he asked slowly. Injun Joe said, 'Something very bad, Muff. Why did you kill him?' 'I didn't kill him!' said Muff. He was very confused, 'I drank too much whisky last night. I don't remember anything! Tell me, Joe. What happened?' 'You fought with the doctor. He hit you on the head and you fell to the ground. Then you got up, took your knife and killed him,' said Injun Joe. 'I don't understand, Joe. I never fought with a knife. I didn't want to kill Dr. Robinson. He was young and he had a future. Oh, this is terrible! It was the whisky,' cried Muff, 'Joe, don't tell anyone, please'. 'I won't tell anyone, Muff. But now you must leave this graveyard quickly. Go!' said Injun Joe.

1. Who killed the doctor?
2. Who robbed the dead doctor?
3. Do you think Muff regretted killing the doctor? Support your answer with a sentence or two from the passage?
4. Did Injun Joe keep his promise he gave to Muff?
5. Why did Muff believe that he killed the doctor though he remembers that he did not fight with a knife?

## VIII. Study the advertisement and answer the questions that follow

5x1=5

**Ragging free Campus**

***Ragging is a Crime !***

UGC vide letter no F-4-15 / 2009 / (ACR) dated 25.02.2016 has reinforced / recognized a system of prohibition, prevention and punishment to put an END TO MENACE OF RAGGING.

**WHAT IS RAGGING ?** According to the Hon'ble Supreme Court of India ragging includes "disorderly behavior or treatment with fellow student whether by words, spoken or written or by an act which has effect of teasing, treating and handling with rudeness with any other student, indulging in rowdy or indecent activities, which may cause or is likely to cause physical or psychological harm or to raise fear or apprehension thereof in a fresher or a junior student."

**Some of the PUNISHMENTS for students involved directly or indirectly in Ragging and its abetment are as follows :**

- Cancellation of Admission
- Suspension from classes
- Expulsion from the college
- Fine upto Rs. 25000/-
- Lodging of FIR / Police action against on offender
- Rigorous imprisonment upto 3 years (under the Court of Law)



1. Mention any two offensive acts of ragging.
2. Who defined ragging in the above advertisement?
3. Pick the word that means encourage from the passage.
4. Answer True or False :

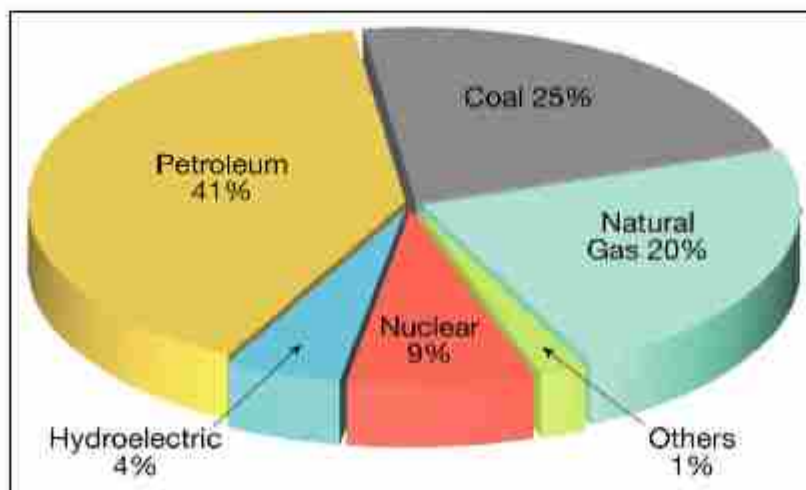
The victim of ragging is a fresher or a junior student.

5. Write down any two punishments for students involved in ragging.

## IX. Study the Pie Chart carefully and answer the questions that follow

5x1=5

Major sources of energy for our requirement in India.





### Model Paper

1. What does the pie chart show?
2. State true or false.  
Natural gas and coal put together is almost equal to our major source of energy.
3. What is the second major source of energy in our country?
4. How many sources of energy are taken into consideration?
5. What is hydroelectric power?

### SECTION - C

- X. Write a letter to your friend describing the college Annual Day celebrations conducted recently in your college 1 x5= 5

**Hints** Annual Day- colourful decorations in college premises- speech by Chief Guest and the principal- Message by seniors-Prize distribution – Cultural Programmes.

OR

Write a letter to the Editor of a local News paper complaining about the bad condition of roads and drains in your area

**Hints** Resident of Ambedkar colony, Vijayawada -roads damaged -pot holes are formed- man holes are displaced- difficult for travellers during night times- request for publish this in news paper.

- XI. Write a short paragraph of about 8 lines describing the process of preparing vegetable fried rice 1x5=5

OR

Write a short paragraph of about 8 lines describing the process of withdrawing money from ATM

- XII. Prepare a Curriculum Vitae in response to the following advertisement 1x5=5

M.Suman Karthik-aged 28 years- MA(English) B.Ed., - good communication and problem solving skills- M.A from S.V.University,Tirupati,72% marks-B.A.(Adv. English) from Govt. Degree College, Ananthapuramu, 76% marks- B.Ed, S.K. University, Ananthapuram- Intermediate (HEC),Govt Junior College, Ananthapuram- Worked as a teacher in English for three years- Apply for the post of Junior Lecturer in English in St. Joseph Junior college, Ongole.

- XIII. Fill in the Bank Credit Form based on the following information: (It is not necessary to draw the form. Write the numbers 1 to 10 and the corresponding answers) 10 x ½ = 5

Credit (today) an amount of Rs.15000/- ( In Rs.2000x5, 500x10 notes denomination) in the savings account of P.Harinath whose Saving Bank Account no. is 0598101001044 in Andhra Bank S.V.University Branch, Tirupathi

SAVINGS BANK ACCOUNT PAY-IN-SLIP		Cash	Transfer
<b>Andhra Bank</b>			
① Branch		Scrolling Officer's Signature	
Date ②		Notes/ No.	Rs. Ps.
PAID IN TO THE Credit of:		2000x ⑦	⑧
S.B Account No. ③	LF/VOL No.	500x	
Name ④		200x	
Rupees ⑤		100x	
/ Only	Rs. ⑥	50x	
Cashier/ Clerk	/ Clerk	20x	
		10x	
		5x	
		2x	
		1x	
		/Coins	
		/Others	
		/ Total	⑨
Rubber Stamp	Officer / Manager	Deposited by	⑩
		Mobile No.	

- XIV. Imagine you are a customer and have gone to Big- C, a mobile show room to buy a new mobile phone. Construct a dialogue between yourself and the shop keeper

1x5=5

OR

The principal is complaining to the parent about the poor performance of the student. Construct a telephonic conversation between the principal and the parent

- XV. Read the following passage and make notes:

1x5=5

Yoga is good for the mind and body. Regular practice of yoga helps people to improve their balance and stamina. Although you won't really get out of breath, like you might playing football or running, it does help to keep your heart healthy and you can lose weight. It can also help with back pain.

The breathing taught in yoga can help people to reduce stress and anxiety. There are lots of different possible breathing patterns you can do. Yoga also improves concentration and helps people to sleep better, so it's great for anyone who's under pressure at work or in their studies.

There are lots of different types of yoga, so you can choose what suits you best. Hatha Yoga is often good for beginners, because you hold each position for a few breaths. In Vinyasa Yoga you change position much more quickly and you might get out of breath. It's quite challenging if you haven't done much yoga before. Bikram Yoga is sometimes called 'hot yoga', because the room must be heated to around 40 degrees. As well as these and other more traditional forms of yoga, there are also some more unusual modern forms of yoga. For example, you might enjoy 'laughter yoga', where people do

breathing exercises and laugh about nothing in particular – laughing is very good for your health. Or what about 'Aeroyoga', where you do yoga while you are hanging from the ceiling? It's supposed to be very good for your back. Or 'Doga', where you do yoga together with your pet dog?

Whatever kind of yoga you choose, there are definitely some health benefits, and you should have fun too.

**XVI. Match the words with their meanings/definitions****5 x 1 = 5****A**

1. Chronological
2. Seismograph
3. Egomaniac
4. Bankrupt
5. Precise

**B**

- a. a harsh, unpleasant sound
- b. burst bank account (unable to pay one's debts)
- c. accurate with nothing extra
- d. writes (records) earth's movements
- e. time sequence
- f. abnormally self-absorbed
- g. slave to a habit

**XVII. Mark the stress for ANY FIVE of the following words****5 x 1 = 5**

- 1) celebration    2) keystone    3) academic    4) intellectual    5) recreation  
6) survive    7) cosmopolitan    8) tempest    9) university    10) indomitable

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