

Unit

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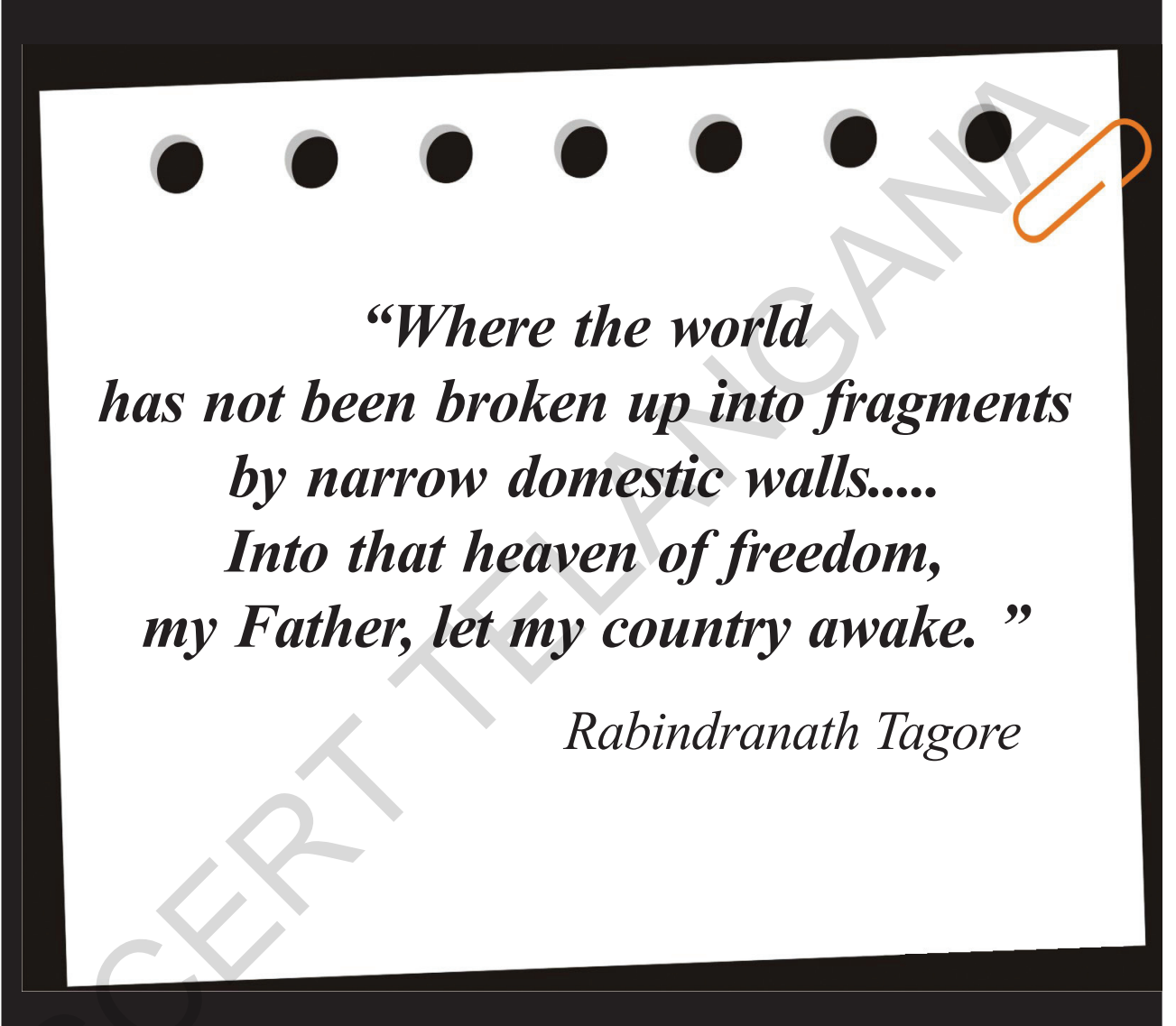


# Social Issues

- A - The Storeyed House-I
- B - The Storeyed House-II
- C - Abandoned

## 5. Social Issues

Read the following and answer the questions that follow.



*“Where the world  
has not been broken up into fragments  
by narrow domestic walls.....  
Into that heaven of freedom,  
my Father, let my country awake. ”*

*Rabindranath Tagore*

1. What do the above lines talk about?
2. What does the expression ‘the narrow domestic walls’ mean?

**Oral Discourse: Speech** - ‘Social evils are the hurdles for the development of the country.’  
(Social evils; causes; consequences and your role in making the world heaven of freedom).

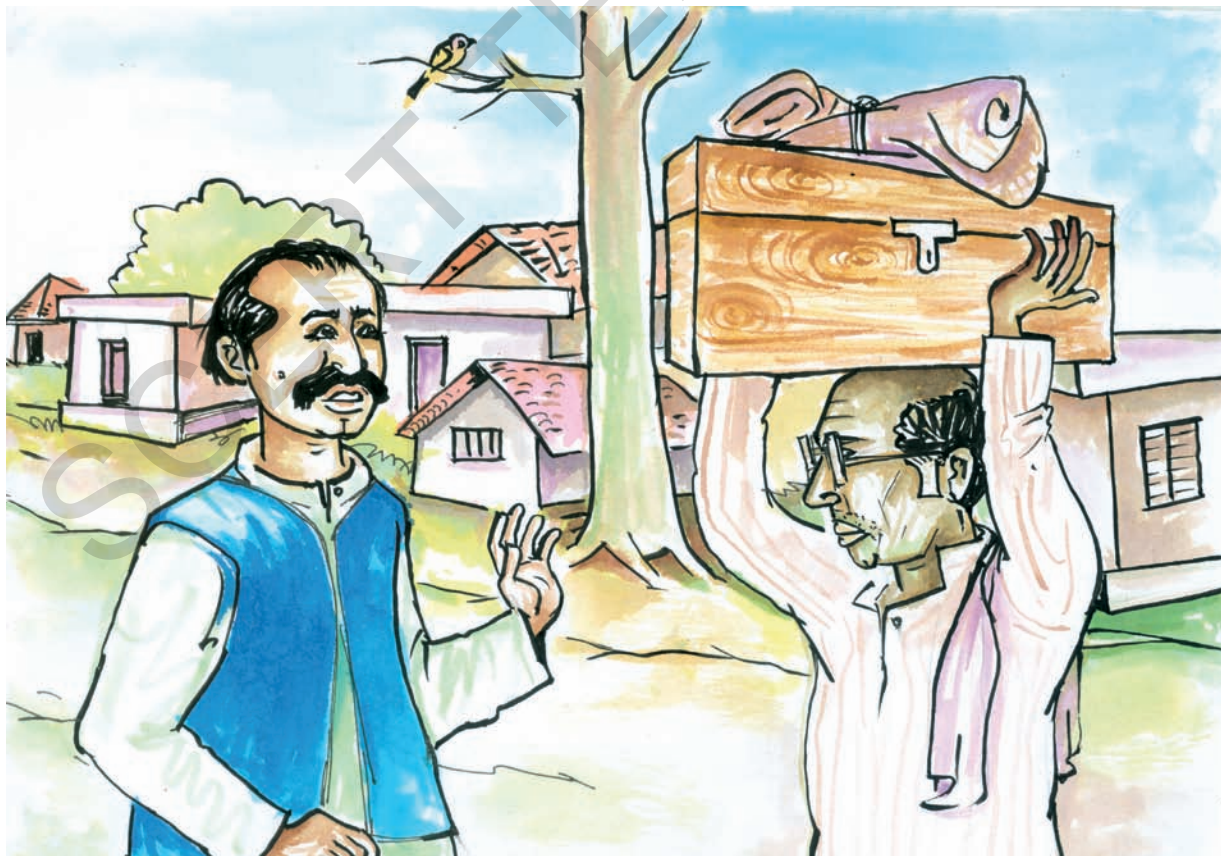
*Let's read such a story.*



## The Storeyed House - I

There was something really wrong with the State Transport bus. It had come up the winding road in the mountain as if with a life-time effort. The road was now down-hill and yet the bus moved as slowly as a sick man walking with the help of another. It reached the plain where the dispensary building was situated, and stood still, like an obstinate bull. Now, the destination was hardly a mile or two away. But the driver was sore and the conductor had no option but to be silent. When they realized that the bus wouldn't move any faster, a couple of passengers exclaimed: "Goddammit for a bloody nuisance!"

The conductor asked the passengers to get down and they all put their strength together to push the bus. Having gained this initial momentum, the bus started. Passengers clambered up, jostling one another. The conductor rang the bell and the bus gradually took on speed. It entered the village reluctantly like a truant child being dragged to school. As it wound its way through the curves on the outskirts, it groaned and croaked like a hen about to lay eggs, and stopped with a bang in front of Bhujaba Patil's residence. As it halted, it gave a



big lurch, sending the passengers helter-skelter, churned like water in a pitcher when the carrier stumbles.

All the passengers got down.

The coolie put his hand on a huge wooden box and shouted, 'Whose box is this?'

Bayaji, who was brushing away the dust from his body, answered, 'Oh, it's mine , please lower it down.'

The coolie heaved and grunted as he lowered the box which Bayaji caught with ease.

Bayaji had packed his entire household goods in this box. There was no longer any reason to hang around in Bombay. He had worked honestly for the past thirty-five years in the dockyard and had retired from service two months before. Not that he had held an important position. He had merely got an extension for two years; during that period he had become a supervisor. Otherwise his entire life had been spent lifting heavy loads. He had worked very hard whenever he could, day and night.

Bayaji had crossed sixty but was in sound health. He had a sturdy frame right from birth, and hard work had given a well formed shape to his strong body. He paid fifteen paise to the coolie, put the box, in which he had thrown pots and pans and sundry other things, on his own head and began to walk in the direction of his house.

As he reached Kadam's house, he saw Bhujaba coming towards him. Bhujaba was a known rascal of the village. Bayaji balanced the burden on his head. Straightening his neck, he said, 'Greetings to you, sir, how are things with you?'

Bayaji was a Mahar by caste and according to age-old custom he should have greeted Bhujaba with 'My humble salutations to you, sir, who are my father and mother.' So, when Bayaji merely said 'Greetings.' Bhujaba became furious and said, 'Do you think you can become a Brahmin merely by saying "Greetings"? Can you forget your position simply because you've turned a Buddhist?'

Bayaji was nonplussed. For a moment, he was tempted to knock him down with his box but realised that he couldn't afford to do so. Besides, now he had come back to his village for good. He was to spend the rest of his days on this soil and would be interred in the same soil. He would not be able to return to Pune or Bombay hereafter. It was not a good policy to incur the hostility of anyone in the village, least so of the Patil, the village headman.



So he said in a meek tone, 'Sir, why spring this on me even before I set foot on the soil of my forefathers? I have to stay here till the end of my life.'

'Why? Aren't you going back to your job?' asked Bhujaba. 'No sir, my service is over, I've turned sixty.' With this Bayaji lifted the load from his head a little to place it in position.

'Then you've collected your fund amount?' Bhujaba was taking his measure. 'Yes, sir', Bayaji replied with pride. 'How much?' Bhujaba asked greedily. 'Not much, what can a daily worker earn?' Bayaji answered. 'Why won't you mention the figure, man?' Bhujaba persisted artfully.

'Some two and a half thousand rupees.' Bayaji gave the correct figure.

'Bayaji, you have a heavy load on your head. Go to your house first. We'll talk at leisure later.' Bhujaba said in mock sympathy.

'Yes, yes' Bayaji mumbled and walked in the direction of his house. At the moment, Bayaji was the proud owner of two and a half thousand rupees in cash, so it made no difference whether he was an untouchable or a Buddhist. If only one could swindle out of the



untouchable Bayaji- or rather Buddhist, Bayaji- four or five hundred rupees, that was enough. With the thought in his mind, Bhujaba entered his *wada*, the big house.

Exchanging pleasantries with people he met on the way, Bayaji reached the public building called Takkyā in the untouchables' settlement. The building was named Buddha Vihar by those who had embraced Buddhism. As Bayaji neared Buddha Vihar, the children, who were playing with a ball made of rags, finished their game and cried out, 'Baiju Nana is here, Baiju Nana is here!' and scampered in the direction of Bayaji's house. Bayaji's eighty-five-year-old mother quickly scrambled to her feet. She had aged much but her old-worn frame was still sturdy, and her teeth were strong enough to break grams. She could thread a needle without help. When she heard of Bayaji's arrival her heart swelled.

As Bayaji came in, his wife concealed her joy with the end of her sari and took down the box from his head. His grandchildren clung to him and began to twist the folds of his dhoti. The neighbouring children watched the scene in idle curiosity.

'Come, get into the house, children!' said Bayaji. His mother walked out with a bent back and told Bayaji to wait outside the door. Bayaji obeyed.

The old woman came forward, poured some water over the piece of bread in her hand, moved it around Bayaji's face and flung it away as an offering. She ran her palms over his cheeks and pressed her fingers on her temples. All eight fingers gave out a cracking sound.

Bayaji's family was doing well. He had eight children in all, six sons and two daughters. The daughters had been married off and had given birth to children. The elder son looked after the fields, the next two sons were in government service, the one after them was a school-teacher and the sixth one was still studying. Since they knew that Bayaji was coming home for good, the elder son in service and the two daughters were already home to greet him. All of them wondered what their father had got for them from his lifetime earnings.

The next day when Bayaji opened the box, it revealed only some pots and pans, nails and photographs.

Looking at these, the elder daughter asked, 'Nana, how is it that you haven't brought anything for us?'

Bayaji was amused that his daughters thought in this childish manner even after they had children of their own. He ran his eyes over all his children and said, 'Look here, children,

if I had brought new clothes for you, they'd tear, if I had brought an ornament it would soon wear out. Out of my earnings I wish you to have something that'll last longer.

Bayaji paused after these words.

His eldest son was godly. He said, 'Neither we nor our wives want anything. Tell us what you'd like us to do.'

'Look children, ours is such a large family. Even at mealtime, we've to eat by turns or sit crowded, knocking our knees together. I wish to build a house out of my earnings, and it has to be a storeyed house; the usual three-portioned house won't be adequate for us.'

All were happy with this plan.

The plan was finalised and the foundation of the storeyed house was laid on the auspicious New Year Day.

## Glossary

goddammit ( <i>phr</i> )	:	an expression used to show that one is angry or annoyed
momentum ( <i>n</i> )	:	impetus gained by movement.
clambered ( <i>v</i> )	:	climbed
jostling ( <i>v</i> )	:	pushing
reluctantly ( <i>adv</i> )	:	unwillingly
truant child ( <i>n.phr</i> )	:	a child (a student) who stays away from school without leave or permission
lurch ( <i>n</i> )	:	sudden movement
helter -skelter ( <i>adv</i> )	:	in disorderly haste
heaved ( <i>v</i> )	:	uttered (a sigh)
grunted ( <i>v</i> )	:	made a low, rough sound (expressing disagreement, boredom or irritation)
dockyard ( <i>n</i> )	:	place where ships are built and repaired

sturdy ( <i>adj</i> )	:	strong and solid; vigorous
Mahar ( <i>n</i> )	:	a dalit community in Maharashtra (Their main occupations are wall mending, sweeping or agricultural labour.)
sundry ( <i>adj</i> )	:	various; several
nonplussed	:	so confused that one does not know what to say or do.
hostility ( <i>n</i> )	:	enmity; ill will
mumbled ( <i>v</i> )	:	said indistinctly
pleasantries ( <i>n</i> )	:	jocular or humorous remarks
scampered ( <i>v</i> )	:	ran quickly

## Comprehension

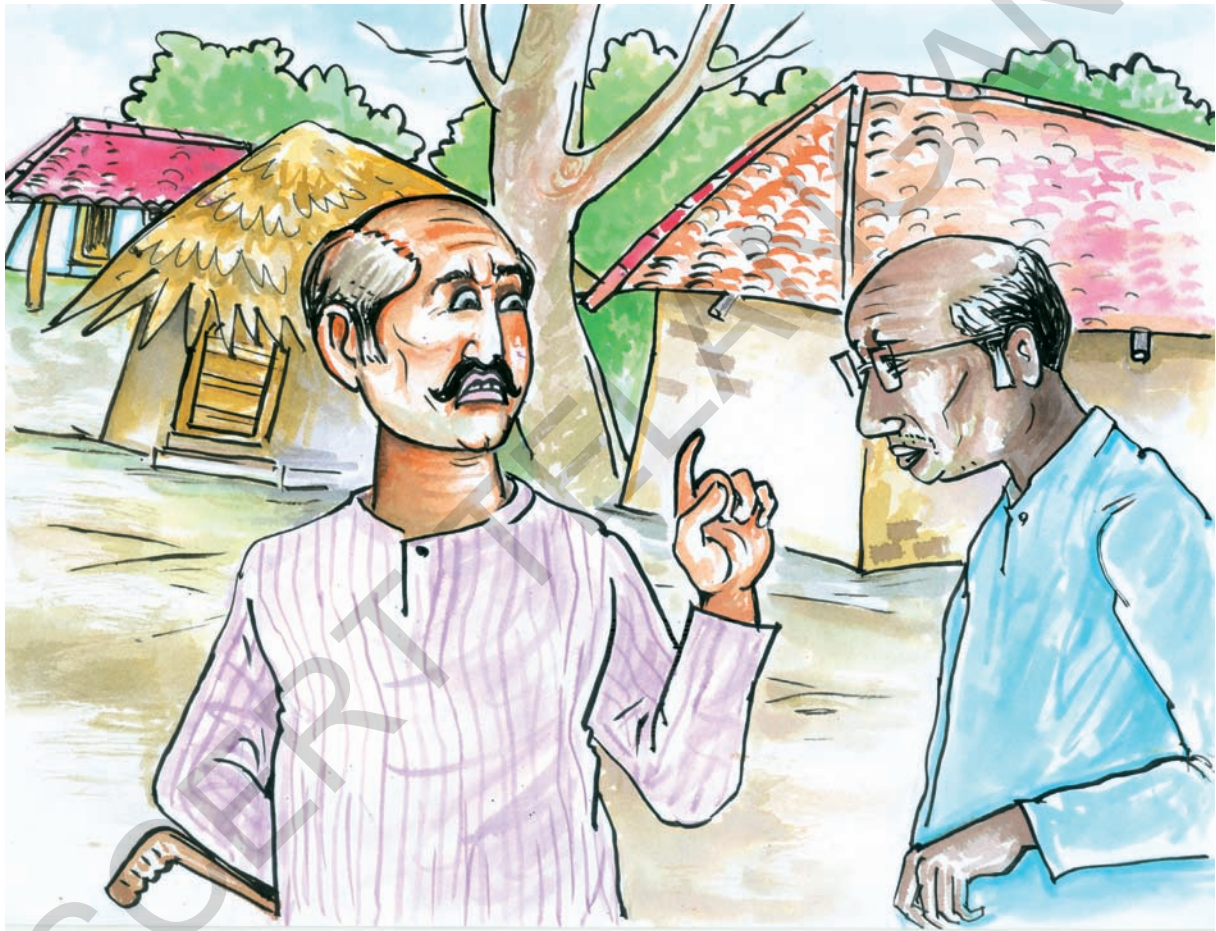
### I. Answer the following questions.

1. Who was Bayaji? Where did he work?
2. Why did Bayaji return home?
3. "Greetings to you, sir, how are things with you?" Bayaji greeted Bhujaba. Bhujaba became furious. Why did Bhujaba become furious? Do you think this is unusual? Explain.
4. Why was Bayaji tempted to knock down Bhujaba with his box?
5. Why do you think Bhujaba insisted on knowing the exact amount received by Bayaji on his retirement?
6. What was Bayaji's dream?



## The Storeyed House - II

The news that Bayaji was building a storeyed house spread like a cry from the rooftops. There was only one storeyed house in the village and that belonged to Kondiba Patil. That Bayaji, an untouchable creature, should think of a rival storeyed house was too much for Kondiba to bear. Others also murmured that the untouchables were forgetting their position.



Work on the foundation had started. Dattaram Vadar was given the contract of construction. The foundation trenches were filled with mud, bits of stone and other fillings. Work progressed with speed. One day Bayaji saw Kondiba coming towards him and greeted him. 'It's with your blessings that I have ventured on this storeyed house.'

'Baiju, you shouldn't lose your head simply because you've set aside some money. Do you aspire to an equal status with us by building this house? The poor should remain content with their cottage, understand?' Kondiba remarked rather sharply.

'No Patil, please don't misunderstand me.' Bayaji was a little dizzy with nervousness.

'How do you say that? One should keep to one's position. You shouldn't let a little money turn your head.'

'I only wish to build a shelter for my family. Then I shall be free to breathe my last.' Bayaji answered.

'Who says you shouldn't have a house? You can have a small house with three convenient portions, a veranda in the front and at the back and the living section in the middle. Why spend unnecessarily on a storeyed house?' Patil gave his counsel.

'No, but.....' Bayaji faltered.

'You may go in for a storeyed house only if you don't wish to stay in this village. I hope you know what I mean.' Kondiba shot out as a warning and walked away. Other ruffians in the village threatened Bayaji in a similar manner.

Out of fear Bayaji had to abandon plans for the storeyed house. The conventional three-portioned house was taken up. Work was resumed and the walls rose rapidly. The middle portion was a little elevated and a small first storey fixed up there with a wooden flooring. This part could be reached by stairs rising from the kitchen. No one could guess from outside that there was a first storey to the house. Bayaji had to make the best of things.

The house was complete and the traditional housewarming ceremony was planned. Invitations were sent to relatives in different villages. The village elders, by convention, could not be invited to a meal or refreshments, so they were invited to the ceremonial *paan-supari*. Bayaji put up a fine *pandal* in front of the house. His sons worked hard for two full days on the decorations. Relatives started arriving. Well-known devotional singers, Kadegaonkar Buwa, Parasu Buwa, Kalekar Bapu Master, Jija Buwa and Vithoba of Wadgaon came with their troupes. People looked forward with delight to the forthcoming contest among the various troupes.

In the evening four *petromax* lights were hung in the four corners of the *pandal*. It lent a unique golden yellow light to the surroundings. Guests were engrossed in conversation.

Kondiba Patil was soon there. With him was the thug Bhujaba and four or five seasoned rascals like Vithoba Ghayakute and Parasu Martanda. These people felt uneasy at the sight of the brand new house, the impressive *pandal* and the crowd of smiling faces.

Their eyes roved all over the place. Bayaji led them up the stairs in the kitchen. The first floor looked like a drawing room. The walls were radiant with blue oil-paint. The fresh colour gave out a pleasant smell. Framed pictures of great men like Lord Buddha, Dr. Babasaheb Ambedkar, Karmaveer Bhaurao Patil, Mahatma Jyotiba Phule and others hung on the walls. The loft-like first floor was filled with a pious and holy ambience.

Bayaji spread a rough woollen carpet for Patil and the other high-caste people. Patil sat quietly on that. His companions, rather uncomfortable, took their positions around him; Bayaji offered them the customary betel leaves. Patil accepted the leaves but immediately gave it back to Bayaji with the remark, 'Yes, it's all very nice!'

'But why don't you accept the betel leaves?' Bayaji asked nervously. Bhujaba smiled artificially and said, 'It's enough that your offering is honoured; is it also necessary to eat it? We'll make a move now.' With this Kondiba Patil, Bhujaba and his companions rose to leave. As they came down, Bhujaba felt as if he were tumbling down the stairs.

They eyed one another as if to say, 'This untouchable worm has got a swollen head. He needs proper handling.'

Bayaji fed all his guests with meal of *shira* and *puris*. Along with betel nuts items of gossip rolled over their tongues and then the session of social devotional songs began.

Among the Bhajan singers, Kalekar Bapu Master has a superior voice. Kadegaonkar Buwa was better at classical singing. Devotional songs were sung in praise of Dr. Babasaheb Ambedkar and Lord Buddha. People swayed their heads in appreciation as the programme gathered momentum. It was two O' clock in the morning. Bayaji was strutting about in the *pandal*. He sat down by a guest now and then, to inquire after his welfare. Small children, unable to resist sleep, had dropped off like bundles of rags. Women sat in the front verandah. Bayaji's children were busy preparing tea for a second round. They had put tea powder and sugar into a pot on a trenched stove and waited for the water to boil. The *bhajan* was in full swing. 'I had a dream at night and my heart was full of feeling,' went the line.

The group advanced from baseless devotionals - like 'From the east came a horde of ghosts, each one with seven heads' - to social devotionals.

Kalekar Bapu Master's powerful voice rose up, 'Take to heart the sweet advice of Bhimaraya and bow down to Buddha for the emancipation of the whole world. I fly to the refuge of Lord Buddha, I fly to the refuge of the Faith; I fly to the refuge of the Faithful.' The song rent the air, filling it with joy. And then the undreamt-of incident took place.





Bayaji's new house had caught fire from all sides. It had suddenly flared up. The womenfolk in the front verandah screamed in confusion. The guests stood up swiftly and began to pull out the women like a herd of cattle.

Bayaji was frantic. He ran around crying, 'My house, my storeyed house! It's on fire. My enemy has taken revenge on me.' He entered the roaring flames, crying 'My House, my house.' He climbed up, pulled the pictures of Buddha and Babasaheb from the walls and hurled them down. As he was about to come down the stairs, it crumbled down in flames. People pulled up water from a nearby well to put out the dreadful fire but it could not be easily contained. 'Bayaji, jump down, quick, jump,' people shouted. Women and children were crying and screaming. Now that the staircase had collapsed, no one could go up. Scorched in the flames, Bayaji ran around like a trapped creature, howling all the time, 'My house, my house!'

And then the upper storey itself came down with a crash and along with it Bayaji, with a resounding thud. People pulled him out.

Bayaji was burnt all over. He was still wailing, 'My house', 'my house'! Bayaji's children encircled him and cried their hearts out.

The guests were busy putting out the fire. All Bayaji's hopes had been reduced to ashes. What was the use of putting out the fire now?

Bayaji was badly burnt and he was in great agony. He asked for water all the time. As his eyes began to roll in his head, his eldest son moved closer, gulped down the sorrow that was surging in his throat and asked, 'Nana, what's your last wish?'

'Sons, I want you to build a storeyed house, I've no other wish.' With these words, his head collapsed like the storeyed house. Bayaji was quiet and the fire too had calmed down.

Bayaji's mother wept bitterly. 'Your father passed away without giving me a burial. At least your hands should have pushed the dust over my dead body. Bayaji, speak to me.' She was mad with grief.

Bayaji's wife was sobbing her heart out, crying repeatedly, 'Who's done this evil to us? Let the house burn to cinders. Save my husband first!'

The entire family was shattered by the calamity. The spirits of all the men were dampened like a cooking fire on which water has been poured.

In the morning the village officers and witnesses visited the place to record the facts of the accident. 'Bayaji's death was the result of an accident due to a *petromax* flare-up,' was their conclusion.

The house was burning before the house-warming ceremony was over and Bayaji was in ashes in the cemetery instead of enjoying the comforts of a retired life.

After the funeral, people returned hanging their heads. All of them were pained at heart to think that having come to celebrate the housewarming, they had the misfortune to attend the funeral of the host.

All were sitting in a sullen mood in the *pandal* when Bayaji's eldest son came out with three or four baskets, a spade, a pickaxe and a hoe. He outlined a square with the pickaxe and began to dig.

The eldest son was digging, the second was gathering the earth with his spade and the others were lifting it away in baskets.

The guests asked in amazement, 'Children, you are in mourning! What's this you're doing?'

'Our father's soul cannot rest in peace unless we do this.'

'But what is it that you're doing?'

'We're starting on a house, not one with a concealed first floor but a regular two-storeyed house,' replied the eldest son of Bayaji. And the six brothers resumed with determination the work of digging the foundation of a two-storeyed house.'

- *Waman Govind Hoval (Translated by M.D.Hatknagalekar)*

## About the author

Waman Govind Hoval (born in 1938) is a well-known Marathi writer for his concern for Dalits, who are the victims of social injustice. He is known for his rustic style, crisp dialogues and the tongue-in-cheek humour that often startles the readers. *Yelkot* (1982) and *Varasdar* (1986) are his collections of short stories.

## Glossary

trenches (n)	:	ditches dug in the ground
ventured (v)	:	took the risk of
faltered (v)	:	spoke in a hesitating manner
ruffians (n)	:	violent , cruel men
troupes (n)	:	companies of actors or singers
engrossed (adj)	:	gave all attention to something; absorbed
thug (n)	:	violent criminal
seasoned (adj)	:	having a lot of experience of doing something
ambience (n)	:	environment; atmosphere
swayed (v)	:	moved



refuge ( <i>n</i> )	:	shelter or protection
frantic ( <i>adj</i> )	:	wildly excited with pain or anxiety
agony ( <i>n</i> )	:	great pain or suffering
collapsed ( <i>v</i> )	:	fell down
calamity ( <i>n</i> )	:	great and serious misfortune or disaster
dampened ( <i>v</i> )	:	made sad or dull

## Comprehension

### I. Answer the following questions.

- How did Kondiba oppose Bayaji's idea of building a storeyed house? In what way did he warn Bayaji? How did Bayaji change his plan?
- Kondiba Patil and his friends felt uneasy at the sight of Bayaji's new house because .....
  - Bayaji built the house beautifully.
  - the house was not built properly.
  - the rooms were unclean.
  - they felt that Bayaji should not be in the village.
- Patil gave back the customary betel leaves offered by Bayaji because .....
  - they were bad.
  - it was their custom.
  - he felt that they were unnecessary.
  - he did not want to accept them from an untouchable.
- What was the intention of Kondiba and his companions, when they eyed each other?
- “And then the undreamt-of -incident took place”. What was it? Who do you think was responsible for it?

6. 'Bayaji's death was the result of an accident due to petromax flare-up,' was their conclusion. Do you accept it? If not, what do you think is the truth?
7. Comment on Bayaji's last wish: 'Sons, I want you to build a storeyed house.'
8. 'We're starting on a house, not one with a concealed first floor but a regular two-storeyed house.' What is the significance of this sentence?
9. '**The Storeyed House** is a powerful symbol of Dalit empowerment in India.' Comment.
10. What, according to you, are the major social problems in India?
11. What is the conflict in the story? Which is the turning point?
12. What is the point of view of the writer? Pick out evidence from the story in support of your answer.
13. The sons decided to build a storeyed house soon after the death of their father. What does this act of the sons signify?
14. What according to you is the underlying theme of the story, 'The Storeyed House'? Substantiate your view point with instances quoting from the story.

## Vocabulary

### I. Compound Adjectives

A compound adjective is made by joining two or more than two adjectives before a noun. The meaning of the compound adjective may be different from the meanings of its components. Compound adjectives may have a hyphen (-) between them as in 'three-portioned house' or 'house-warming ceremony'.

**Fill in the blanks below with the appropriate compound adjectives +noun from the box.**

thirty-five year old man

life-time desire

soft-spoken words

two-storeyed house

water-proof watch

open-minded person

Raghu was a \_\_\_\_\_. He was an \_\_\_\_\_. He was a hard-working person. He was loved by all for his \_\_\_\_\_. He built a \_\_\_\_\_ in his village. It was his \_\_\_\_\_. On the day of the house-warming ceremony one of his friends presented him with a \_\_\_\_\_. He felt very happy and thanked him.

## II. Phrasal Verbs

In class IX you have learnt that a phrasal verb is a verb followed by a preposition or an adverbial particle. Phrasal Verbs give us a single independent unit of meaning.

**Here are a few examples.**

- a) Give out (to come to an end; to be completely used up)  
After a month their food supplies gave out.
- b) Set aside ( to save something for future needs )  
She set aside money for her future needs.

There are two types of phrasal verbs.

### 1. Inseparable phrasal verbs:

Inseparable phrasal verbs as in sentence (a), the lexical part of the phrasal verb cannot be separated from the preposition that accompanies it.

For example: She takes after her mother.

### 2. Separable phrasal verbs:

The object may come after the lexical part of the phrasal verb or it may come after the phrasal verb.

For example:

- a. He brought his son up. (or) He brought up his son.
- b. She filled up her form. (or) She filled her form up.
- c. He burnt him up.

**Note:** As you can see in sentence (c) above, if the verb in a phrasal verb is followed by a pronoun, the particle can change its position.

**A. Guess the meaning of the following phrasal verbs and then check them with the help of a dictionary. Rewrite the sentences that followed using the phrasal verbs.**

wear out	wind up	spring up	drop off	dash off
see off	knock down	set on	put off	hang around

- 1. The farmer threatened to make his dogs to attack us.
- 2. I went to the air-port to say good bye to my uncle.
- 3. We had to wait near the office until it was opened.



4. I fell into a light sleep by the end of the film.
5. New schools are beginning to exist now.
6. We decided to finish the work by 5 p.m.
7. His shoes have become very thin. They are no longer used.
8. She left the meeting quickly to pick up her daughter.
9. The wedding is postponed to next month.
10. The bus dashed him and he fell down on the road.

**B. Fill in the blanks in the following sentences with appropriate phrasal verbs given below. Make necessary changes in the verb forms if necessary.**

turn up	give in	put out	cut down	get through
send for	take after	make out	break down	call for

1. Ramesh made a mistake for which his officer \_\_\_\_\_ an explanation.
2. You must \_\_\_\_\_ your expenses, otherwise you will be in trouble.
3. There is no doubt, he will \_\_\_\_\_ the examination as he has worked hard for all these days.
4. I am unable to \_\_\_\_\_ what they are saying because I don't know Tamil.
5. The gang of terrorists \_\_\_\_\_ to the army after a long exchange of fire.
6. We took a car for rent for our forest trip. In the middle of the forest it \_\_\_\_\_.
7. The Olympic Flame is usually \_\_\_\_\_ after completion of all the events.
8. In spite of his repeated promises, he did not \_\_\_\_\_.
9. The TV is making a terrible noise. Please \_\_\_\_\_ a mechanic to repair it.
10. Everybody says that Gopi \_\_\_\_\_ his father.

### III. Idioms

'I only wish to build a shelter for my family. Then I shall be free to breathe my last.' Bayaji answered.

In the sentence above 'breathe one's last' is an idiomatic expression which means 'to die'.

We have already learnt that an idiom is a mode of expression peculiar to a language. It is a group of words in a fixed order that has a particular meaning that is different from the meanings of each word understood on its own. Idioms cannot be translated word for word. They have become fixed through regular use with their figurative meanings. They should be used in their correct forms without dropping, adding or replacing any word. We cannot say 'breathe one's first' to mean 'to take birth' or 'unbreathe one's last' in the sense of 'not to die' etc. Hence we should consult a standard dictionary and learn to use them as they are.

**A. Choose the correct words from the brackets to complete the following idioms in the sentences.**

1. When I arrived here I felt like a \_\_\_\_\_ out of water. (prawn, fish, crab)
2. He is an outspoken man. He \_\_\_\_\_ a spade a spade. (calls, says, pronounces)
3. The parents got their daughter married. Now they are \_\_\_\_\_ free. (house, residence, home)
4. Don't tell me a cock and \_\_\_\_\_ story. (hen, bull, cat)
5. You are a bit of a \_\_\_\_\_ horse. (quiet, dark, black)

**B. Match the idioms in Column A with their meanings in Column B. Write the idioms in your own sentences.**

**Column - A**

1. bite the bullet ( )
2. lose heart ( )
3. let the cat out of the bag ( )
4. at sixes and sevens ( )
5. grease one's palm ( )
6. an uphill battle ( )
7. move heaven and earth ( )

**Column - B**

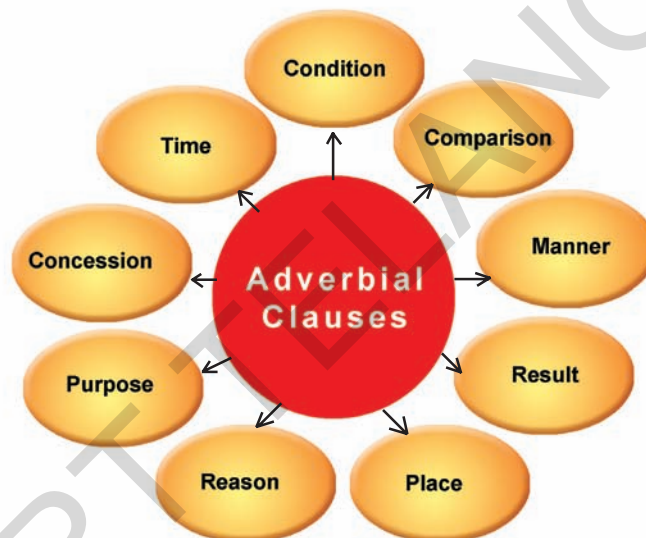
- a. a state of confusion or disarray
- b. to accept something unpleasant without complaining
- c. bribe somebody
- d. something that is very difficult to do or needs a lot of determination
- e. be discouraged
- f. try very hard
- g. reveal a secret

## I. Adverbial Clauses

Study the following sentences from the story.

1. As he reached Kadam's house, he saw Bhujaba coming towards him.
2. When she heard of Bayaji's arrival, her heart swelled.
3. Baiju, you shouldn't lose your head simply because you've set aside some money.
4. You may go in for a storeyed house only if you don't wish to stay in this village.

In all the above sentences there are two clauses. The underlined part is the adverbial clause.



### A. Identify the adverbial clauses in the following sentences.

1. As Bayaji neared Buddha Vihar, the children came running to him.
2. Since they knew that Bayaji was coming home for good, the elder son in service and the two daughters were already home to greet him.
3. Bayaji was amused that his daughters thought in this childish manner even after they had children of their own.
4. Bhujaba didn't respect Bayaji because the latter was a Mahar.
5. If you want to live happily, you must quit the idea of building a storeyed house.



**B. Combine the pairs of sentences by using the words given in brackets.**

1. He forgot his position as a Hindu. He turned a Buddhist. (because)
2. Bayaji came home. His wife felt very happy. (as)
3. Bayaji's children came home. Bayaji returned. (since)
4. You may not attend the class. You don't want to come again. (if)
5. Bayaji was about to come down the stairs. Then it crumbled down in flames. (when)

## Writing

**A. Prepare an Invitation on the occasion of housewarming ceremony of Bayyji's new house. Check the following indicators in your Invitation.**

- Heading
- Occasion
- Date & Time
- Invitee's Address

*B. In the morning the village officers and witnesses visited the place to record the facts of the accident. 'Bayaji's death was the result of an accident due to a petromax flare up' was their conclusion.*

**In fact, everyone in Bayaji's family knew the truth. Suppose the eldest son wanted to make a complaint against the person who was responsible for it to the police inspector. You, on behalf of the eldest son, write a letter of complaint.**

**C. Read the newspaper reports given below and identify their features. The following tips may help you.**

- What is the report about?
- Where did the incident happen?
- What are the other details?
- When did the incident happen?
- How did the incident happen?

**What is the structure of the first report?**

**Headline:** It is brief, simple and catchy. It says what the news is about.

**Place of the news report:** Mahabubnagar

**First Sentence:** It is the summary of the event. It talks about who, what, where, and when.

**Next Sentences:** They lead from the topic sentence or the first sentence to further details. They give the details of the person and the incident.

## Report: 1

### Jawan from Mahabubnagar killed in Srinagar attack

MAHABUBNAGAR: A jawan from Andhra Pradesh was among the eight men of the Indian Army killed in Monday's terror attack in Srinagar.

M. Yadaiah (28) was from Mahabubnagar district, officials said. He joined the Army in 2003. His body is likely to be flown into Hyderabad on Thursday.

It will then be taken to his village for cremation. Yadaiah who belonged to Scheduled Castes joined the Army in 2003 and married Sumathi in 2009. He is survived by wife and two daughters Rashmitha (3) and Ashwitha (10 months).

He studied SSC at Kalwakurthy and while studying Intermediate first year he joined the Army as signal man. Minister for Information and Public Relations D. K. Aruna and district Collector M. Girija Shankar conveyed condolences to the family members of the deceased Army jawan.

Eight soldiers were killed when two militants opened fire and lobbed grenades on an Army convoy on the outskirts of Srinagar.



*Source: The Hindu, June 25-2013*

## Report: 2

### AP jawan killed in Srinagar attack

Hyderabad: M. Yadaiah, a 28-year-old jawan from Andhra Pradesh, was among the eight soldiers killed when militants opened fire in Jammu and Kashmir's Srinagar.

The young man, who joined the Indian armed force in 2003, had been transferred to Kashmir a few years ago. Incidentally, he was slated to come home on a visit soon.

Yadaiah's brother M. Raju said, "At around 8 am on Tuesday, we received the sad news and the entire family feels shattered. Yadaiah's wife Sumanthamma is in a state of shock. His elder daughter is just 3 years old and the younger one is a few months old."

Raju added, "In April, Yadaiah was in Kondareddypally of Kalwakurthi mandal, Mahabubnagar on a short visit. I never knew that it will be his last visit home. Yadaiah was supposed to visit us before year end."

According to Army officials, M. Yadaiah's mortal remains will reach Shamshabad airport at around 8.50 am on June 27 (Thursday). There will be a wreath laying ceremony in the cargo area and later, at 10 am, the body will be taken by road to his native village where his last rites will be performed with military honours.

**M. Yadaiah's mortal remains will reach Shamshabad airport on Thursday. The last rites would be performed at his native village with military honours.**

*Source: Deccan Chronicle, June 25-2013*

- \* **Now study the second report about the same incident but from another newspaper and analyze the structure of it clearly.**
- \* **Write a newspaper report on Bayaji's death.**



**Here are the words of Dr. B.R. Ambedkar on caste system. Read the text carefully and make notes on it. Suggest a suitable title.**

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

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

There is the third characteristic of the caste system which depicts the evils thereof which cuts at the very roots of democracy. It is that one caste is bound to one occupation. Society is no doubt stably organized when each individual is doing that for which he has aptitude by nature in such a way as to be useful to others; and that it is the business of society to discover these aptitudes and progressively to train them for social use. But there is in a man an indefinite pluralities of capacities and activities which may characterize an individual. Stratification is stunting of the growth of the individual and deliberate stunting is deliberate denial of democracy.

**You can follow the following steps for note-making.**

- Read the passage thoroughly.
- Underline the key points during the second reading.

- Note only the most important information.
- Condense the information.
- Omit examples and illustrations.
- Organize the condensed information in a suitable format.
- Represent the points systematically.
- Suggest a suitable title.

## Listening

**Listen to an extract from a speech made by Martin Luther King Jr. read by your teacher and answer the following questions.**

### **I. Choose the right answer from the choices given below.**

- The speaker addressed the listeners as \_\_\_\_\_ in his speech.  
a) friends      b) gentlemen      c) brothers
- The speaker wanted \_\_\_\_\_.  
a) slavery      b) freedom and justice      c) injustice and oppression

### **II. Say whether the following statements are true or false.**

- This is a speech made against racial discrimination. (      )
- This speech is addressed to the white people. (      )
- The speaker is a black man. (      )
- The speaker wanted equality. (      )
- His dream was to destroy white people. (      )
- He had a dream that his children should not be judged by their colour. (      )
- He believed in the domination of the black people over the white people. (      )



## Oral Activity

**I. In the above speech Martin Luther King Jr. spoke about putting an end to racial discrimination in America. Imagine that you are observing 'Caste Eradication Week'. Make a speech on caste discrimination in India.**

The following tips may help you.

- Be confident and pay attention to your posture and body language
- Introduce yourself
- Keep the objective in your mind
- Organize your ideas
- Maintain eye contact with the audience
- Maintain voice modulation
- Use illustrations and examples

**Hints:-** caste system in India-age old-discrimination- low-caste people--ill-treated-need for change-people-government - work together for putting an end to this evil.

## **II. Group work:**

**Having been in a developing nation we have observed several social evils in India like caste system, corruption, population growth, gender discrimination etc. Discuss any such problems in groups and present the information before the class.**

## Abandoned

Abandoned to the garbage bin,  
With mosquitoes and insects  
eating its tiny fingers away,  
Little baby crying for help  
as foul smells comes into play,  
irradiating from disposed bacteria.  
Unheard shrieks of the baby's hysteria  
die in eerie silence of the night,  
"An outcast of destiny"  
Its labored breath  
racing in quick gasps  
forced lonely like crap  
with cyanosed lips  
sea-blue nose and finger-tips,  
Its tattered and torn dirty wrap  
make it shiver in freezing grasp.  
A filthy black cat  
edges on to the holed bin  
searching for easy rats  
And finds its food

tearing at the babe's hair  
 with their sharp teeth  
 gnawing at its ears  
 to complete their feed,  
 As the cat jumps in  
 with a screeching meow  
 the rats let loose  
 a clicking squeak  
 A bloody chaos ensues,  
 The only sin of the infant—  
 BEING BORN.



- Dr. Suraya Nasim

## About the author

The poetry Dr. Suraya Nasim writes is straight from the heart. It has no fixed pattern. It doesn't follow any particular rule. The poems come as a flow. Her poems are simple and easy to read and hopefully easier to understand. English was one of her favorite subjects in school along with science. The prescriptions she writes are from the brain but the poems she writes are definitely from her heart. Her poems were nominated for the Booker Award in 2013.

## Glossary

abandoned (v)	:	left something or somebody forever.
irradiating (v)	:	sending rays of light upon ; light up
shriek (n)	:	a short, loud high cry
hysteria (n)	:	uncontrolled excitement
eerie (adj)	:	causing a feeling of mystery and fear.
destiny (n)	:	power believed to control events
crap (n)	:	solid waste

cyanosed (*adj*) : a deep greenish blue coloured

gnawing (*v*) : biting steadily at something

### **I. Answer the following questions.**

1. Why are the shrieks of the baby unheard?
2. "An outcast of destiny" What is meant by this expression?
3. What are the physical features of the baby?
4. 'Easy rats' here means \_\_\_\_\_
  - a) easily available rats.
  - b) the rats that move easily.
  - c) the rats that are caught easily.
  - d) lazy rats.
5. Who are gnawing at the baby's ears? Rats or a cat?
6. Which of the following statements are true?
  - a) The cat was eating the baby.
  - b) The rats were eating the baby.
  - c) The rats were strong enough to drive away the cat.
  - d) The baby was dead by the time the cat came.
  - e) The rats left the baby to the cat.
7. Can you guess who abandoned the baby?
8. Why do people abandon babies?
9. What leads to a bloody chaos?
10. Comment on the line " The only sin of the infant — BEING BORN."



**Collect the information about the people who fought against social evils. Prepare a report on the difficulties and oppositions they had faced to fight against the evils. Discuss in your groups the similarities in the problems they faced and the solutions they found to tackle them. Present it before the class.**



Sl.No	Name of the Person	Place	Social evils they fought against	Period/ Year
1	Raja Ram Mohan Roy	Hoogly	Sati, Caste rigidity, Polygamy and child marriages	1820 - 1830
2				
3				
4				
5				
6				



### Self Assessment



I5W9X1

How well have I understood this unit?

Read and tick (✓) in the appropriate box.

Indicators	Yes	Somewhat	No
<b>Reading:</b> I read and comprehended the text:			
A. The Storeyed House – I			
B. The Storeyed House – II			
C. Abandoned			
<b>Vocabulary:</b> I was able to . . . . .			
• list the compound adjectives from the story and use them in sentences of my own.			
• fill in the blanks with appropriate compound adjectives + nouns.			
• guess the meanings of the phrasal verbs and use them in sentences of my own.			

Indicators	Yes	Somewhat	No
• fill in the blanks with appropriate phrasal verbs by making necessary changes in their tense.			
• complete the idioms.			
• match the idioms with their meanings.			
<b>Grammar:</b> I was able to . . . .			
• identify the adverbial clauses in the sentences.			
• combine the sentences to make one using the words			
<b>Writing:</b> I was able to . . . .			
• write an invitation.			
• write a letter of complaint.			
• write a newspaper report on Bayaji's death.			
<b>Study Skills:</b>			
I was able to make notes on the passage.			
<b>Listening and Speaking:</b>			
I listened to the extract from a speech made by Martin Luther King Jr. and was able to answer the questions.			
I was able to make a speech on caste discrimination in India given under oral activity.			
I was able to discuss a social evil in India and present the information before the class.			
<b>Project Work:</b>			
I was able to write a report on the people who fought against social evils and present it before my class.			