

Unit

# 6

Reading A :

A Long Walk to Freedom

Reading B :

Where the Mind is Without Fear (Poem)

Reading C :

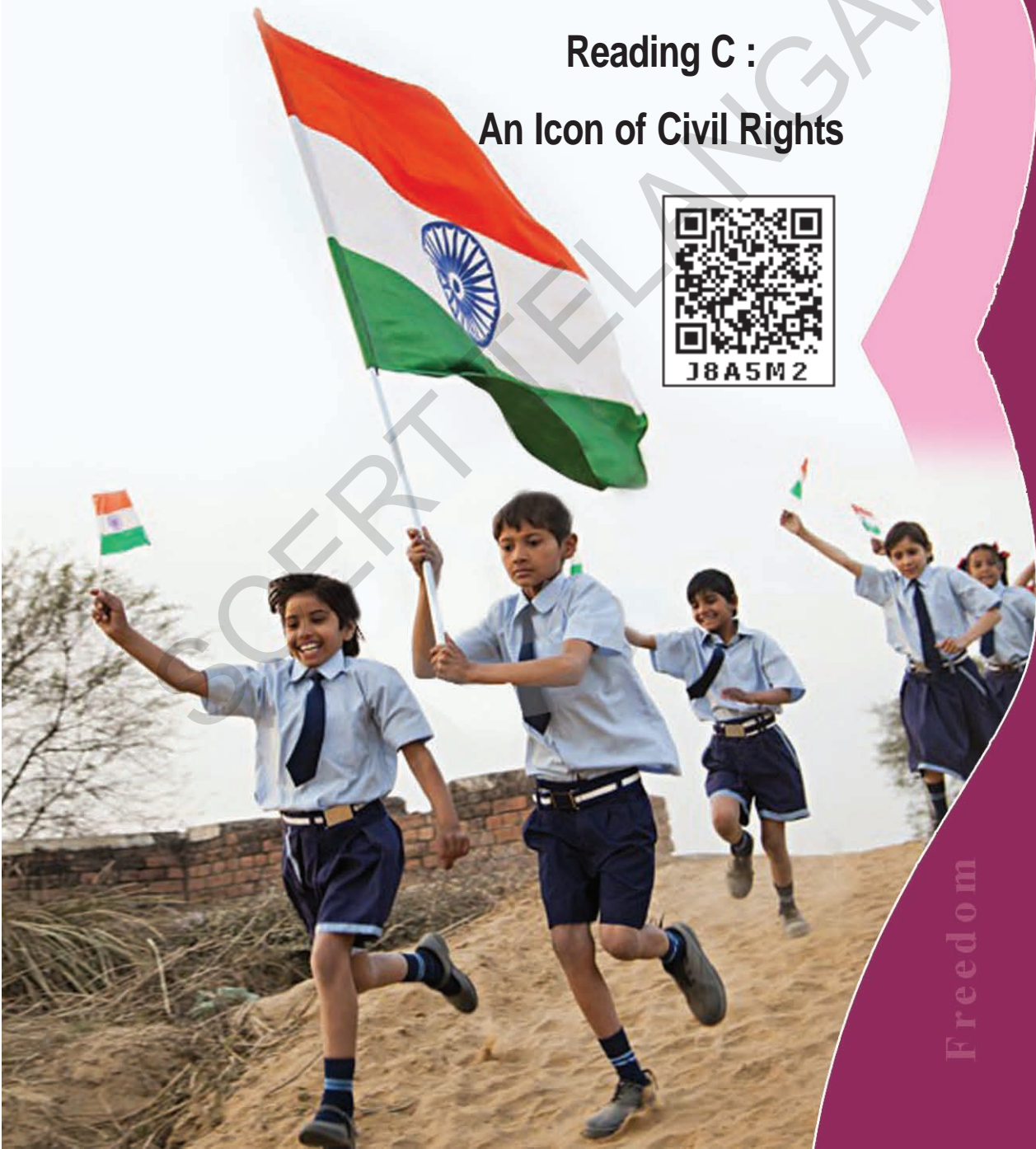
An Icon of Civil Rights



Freedom

# Freedom

Freedom



# Freedom

Look at the following pictures and discuss the questions that follow.



1. What do you know about the great persons in these pictures?
2. What similarities do you find in their lives?

**Oral activity: Debate** - “Non-violence is the only solution for the present day crisis in the society/world.”

## A Long Walk to Freedom

In life, every man has twin obligations — obligations to his family, to his parents, to his wife and children; and he has an obligation to his people, his community and his country. In a civil and humane society, each man is able to fulfil those obligations according to his own inclinations and abilities. But in a country like South Africa, it was almost impossible for a man of my birth and colour to fulfil both of those obligations. In South Africa, a man of colour who attempted to live as a human being was punished and isolated. In South Africa, a man who tried to fulfil his duty to his people was inevitably ripped from his family and his home and was forced to live a life apart, a twilight existence of secrecy and rebellion. I did



not in the beginning choose to place my people above my family, but in attempting to serve my people, I found that I was prevented from fulfilling my obligations as a son, a brother, a father and a husband.

I was not born with a hunger to be free. I was born free — free in every way that I could know. Free to run in the fields near my mother's hut, free to swim in the clear stream that ran through my village, free to roast mealies under the stars and ride the broad backs of slow-moving bulls. As long as I obeyed my father and abided by the customs of my tribe, I was not troubled by the laws of man or God.



It was only when I began to learn that my boyhood freedom was an illusion, when I discovered as a young man that my freedom had already been taken from me, that I began to hunger for it. At first, as a student, I wanted freedom only for myself, the transitory freedoms of being able to stay out at night, read what I pleased and go where I chose. Later, as a young man in Johannesburg, I yearned for the basic and honourable freedoms of achieving my potential, of earning my keep, of marrying and having a family — the freedom not to be obstructed in a lawful life.

But then I slowly saw that not only was I not free, but my brothers and sisters were not free. I saw that it was not just my freedom that was curtailed, but the freedom of everyone who looked like I did. That is when I joined the African National Congress, and that is when the hunger for my own freedom became the greater hunger for the freedom of my people. It was this desire for the freedom of my people to live their lives with dignity and self-respect that animated my life, that transformed a frightened young man into a bold one, that drove a law-abiding attorney to become a criminal, that turned a family-loving husband into a man without a home, that forced a life-loving man to live like a monk. I am no more virtuous or self-sacrificing than the next man, but I found that I could not even enjoy the poor and limited freedoms I was allowed when I knew my people were not free. Freedom is indivisible; the chains on anyone of my people were the chains on all of them, the chains on all of my people were the chains on me.

I knew that the oppressor must be liberated just as surely as the oppressed. A man who takes away another man's freedom is a prisoner of hatred; he is locked behind the bars of prejudice and narrow-mindedness. I am not truly free if I am taking away someone else's freedom, just as surely as I am not free when my freedom is taken from me. The oppressed and the oppressor alike are robbed of their humanity.

*- Nelson Mandela*

## About the author

**Nelson Mandela**, born on July 18, 1918, was the first South African President to be elected in a fully representative democratic election. Trained as an attorney, he helped form the Youth League of the African National Congress (ANC) in 1944. In 1961 he abandoned peaceful protest and became head of the ANC's new military wing. Sentenced to life imprisonment in 1964, Mandela came to symbolize black political aspirations and was named head of the ANC after his release on Feb. 11, 1990. He and F. W. de Klerk shared the Nobel Peace Prize for negotiating South Africa's peaceful transition to multiracial democracy. After the ANC victory in the April 1994 elections, Mandela worked to ease racial tensions, court foreign investment, and provide services to the victims of apartheid.



## Glossary

inclination ( <i>n</i> )	: a feeling that makes a person to do something
inevitably ( <i>adv</i> )	: certainly to happen and unable to be avoided or prevented
twilight ( <i>adj</i> )	: used to describe a way of life which is characterized by uncertainty
mealie ( <i>n</i> )	: maize
illusion ( <i>n</i> )	: an idea or belief which is not true
earning my keep ( <i>idm</i> )	: doing useful things to live
animate ( <i>v</i> )	: make someone more active

### Answer the following questions.

1. Why is it difficult to fulfil the ‘twin obligations’ in a country like South Africa?
2. What sort of freedom did Mandela enjoy as a boy? Was it real? Give your opinion.
3. How did Mandela’s understanding of freedom change with age and experience?
4. What does the line ‘the oppressed and the oppressor alike are robbed of their humanity’ suggest?
5. What relevance does Nelson Mandela’s life have to the present society?
6. “It was this desire . . . that animated my life”, which desire is the narrator referring to?



## Vocabulary

### I. Tick (✓) the most appropriate meaning for each of the following underlined words.

1. I was born free.
  - a. able to act at will
  - b. having personal rights
  - c. not subjected to constraints
  - d. costing nothing

2. I was prevented from fulfilling my obligations.
  - a. not able to perform
  - b. stopped from doing
  - c. conditioned to do
  - d. forced to do
3. My freedom was curtailed.
  - a. enhanced
  - b. lost
  - c. reduced
  - d. blocked
4. I was not a virtuous leader.
  - a. dignified
  - b. law-abiding
  - c. well behaved
  - d. honest

**II. Read the following paragraph carefully. Fill in the blanks with the most appropriate forms of the words in brackets.**

Nelson Mandela was an outstanding black \_\_\_\_\_ (*lead*) of South Africa, who spent his life time \_\_\_\_\_ (*fight*) against racial \_\_\_\_\_ (*segregate*). He had to spend 30 years of imprisonment to achieve \_\_\_\_\_ (*free*) of the coloured. Finally he \_\_\_\_\_ (*creation*) history when he became the first black man as the President of \_\_\_\_\_ (*independence*) Republic of South Africa. This great leader who has been a source of \_\_\_\_\_ (*inspire*) for millions of freedom lovers in the world was influenced by Mahathma Gandhi, the father of our nation!



## Grammar

### Defining Relative Clause

**Read the following sentences and notice the underlined parts.**

1. The man who takes away another man's freedom is a prisoner.

2. The people followed the principles that Mandela advocated.
- As you perhaps know, the clauses underlined above are called adjectival clauses because they qualify the noun in the preceding clause.
  - In sentence (1) we are able to identify who the man is with the help of the information contained in the clause, who takes another man's freedom. Similarly, the identity of the principles is revealed by the clause, that Mandela advocated. Without these clauses the listeners will not be able to know who the man is and which principles they are. Who in (1) refers to the man and that in (2) refers to the principles. These words in these sentences are **Relative pronouns**.
  - The Adjectival clauses are also called Defining Relative Clauses because they help to define the person or the object referred to.
  - The whole expression containing the noun phrase and the Relative Clause now acts like a single noun phrase.

**Pick out the Defining Relative Clauses and the Noun Phrases they define from the text. Fill in the table given below. One is done for you.**

**Example:** In South Africa, a man of colour who attempted to live as a human being was punished and isolated.

Sl. No.	Relative clauses	Relative pronoun used	Noun phrase that the relative pronoun defines
1	who attempted to live as a human being	who	a man of colour
2			
3			
4			
5			



## Writing

**I. Read the story once again and analyze the text in the light of the following questions.**

- What incidents do you find in the first paragraph?
- How does the writer reflect on (feel about) these incidents?
- What is the writer's point of view on the incidents?

**You might have witnessed several instances of discrimination in the world around you. Write an essay about one such incident.**

**You may use the following clues.**

- When and where did it take place?
- With whom did the incident occur?
- What were you doing at that time?
- How did you feel about this incident?
- Observe all the features of an essay.



## Study Skills

**Read the following biographical account of a great patriot of India, which describes events in his life. After reading the text, complete the chronological table.**

Subhash Chandra Bose was born on 23rd January in Cuttack in 1897. He was born in a rich family. When he was five he was admitted into a big European school. At the age of twelve, he was shifted to another school, where his headmaster, Beni Madhav Das, kindled the spirit of patriotism in him. When he was fifteen, he came under the profound influence of an outstanding spiritual leader, Swami Vivekananda.

After his graduation Subhash left for Cambridge in 1919 to appear for the Indian Civil Service (ICS) examination. But he had made up his mind to dedicate his life to the service of his country; he resigned from the Indian Civil Service and returned to India in 1921. He took part in the freedom struggle, Independence movement and fought against the British rule in India. Bose was arrested and sent to a prison in Burma. With the cooperation



of some prisoners and freedom lovers, Bose formed the Indian National Army (INA) in 1941 in Singapore. He inspired the troops to fight against the British to liberate their motherland. On 21st October 1943 the Azad Hind Government was set up in foreign soil.

Subhash is called ‘Nethaji’ (Netha- a leader) because he was a true and passionate leader of the Indian struggle for freedom.

**Complete the following table based on your reading of the passage.**

Year	Incident that took place and its significance
1897	
1902	
1909	
1912	
1919	
1921	
1941	
1943	



## Listening

**I Listen to your teacher ‘The Speech of Subhash Chandra Bose’ and answer the following question orally.**

1. What is the thrust of Subhash Chandra Bose's speech?

**II Say whether the following statements are True or False.**

1. Subhash Chandra Bose asked the soldiers to sacrifice everything for their motherland.
2. Subhash Chandra Bose dreamt that every soldier of INA would have a monument in Free India.



## Oral Activity

### Debating

**Work in pairs. Organize a debate in class on the following proposition.**

**Women should work in kitchens and men in offices.**

One member of the pair speaks in favour of the proposition, while the other speaks against it.

#### Remember

- Organize your ideas as main points and sub points.
- Put your ideas in a proper order/sequence.
- Give suitable examples, quotes, etc.
- Use polite expressions.

**You may use some of the following words / phrases to express your views**

- In my opinion.....
- I personally feel .....
- It's my feeling .....
- I think .....

#### To agree with your opponents

- I agree with my worthy opponents.....
- I am in favour of the .....
- I think they / you are right .....
- I support the idea .....

#### To disagree with your opponents

- I'm sorry to differ with you.....
- I disagree with you .....
- It may be your opinion but I'm not happy with this .....
- That's purely your idea but the reality is different .....

#### To establish your point of view / stand

- Since I have evidence I strongly believe this .....
- I'm fully confident with my point as .....
- I've no doubt about this since it is a .....
- Therefore I conclude that .....

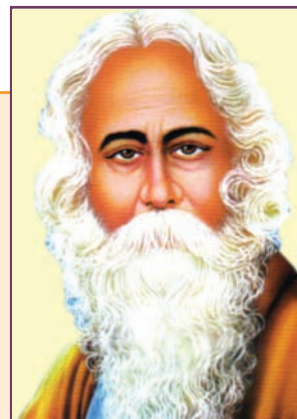
## Where the Mind is Without Fear

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

- *Rabindranath Tagore*

### About the poet

**Rabindranath Tagore** (1861-1941) is one of the best known Indian writers, who wrote both in his mother tongue Bangla and in English. He was a poet, playwright, novelist, painter, educator and musician. He translated a collection of his poems, '*Gitanjali*', which was published in 1912. In 1913 he was awarded the Nobel Prize for literature. He is the author of the Indian National Anthem as well as the National Anthem of Bangladesh.





## Glossary

fragments ( <i>n</i> )	:	pieces
domestic ( <i>adj</i> )	:	pertaining to family
striving ( <i>n</i> )	:	try hard, motivated
stream ( <i>n</i> )	:	river
dreary ( <i>adj</i> )	:	dull

### Answer the following questions.

1. What does the poet mean by 'the head is held high' ?
2. Explain what does the poet mean by 'where knowledge is free' ?
3. What are narrow domestic walls ?
4. Name any two traits of character the poet wants to inculcate in his country men.
5. What do you understand by 'clear stream of reason.'
6. What does the poet mean by let my country awake ?
7. What is 'Heaven of freedom' according to the poet ?
8. How can we get rid of narrow domestic walls ? Express your views.

## An Icon of Civil Rights

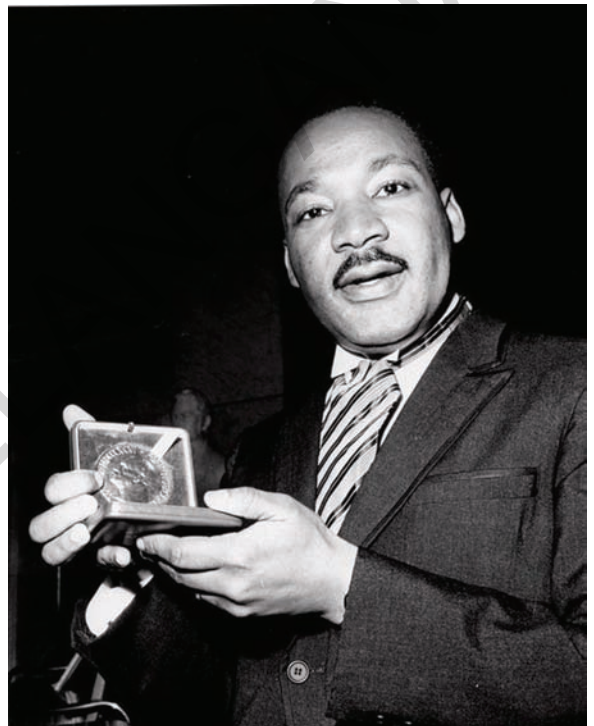
*Martin Luther King's Acceptance Speech, on the occasion of the award of the Nobel Peace Prize in Oslo, December 10, 1964.*

Your Majesty, Your Royal Highness, Mr. President, Excellencies, Ladies and Gentlemen:

I accept the Nobel Prize for Peace at a moment when 22 million Negroes of the United States of America are engaged in a creative battle to end the long night of racial injustice. I accept this award on behalf of a civil rights movement which is moving with determination and a majestic scorn for risk and danger to establish a reign of freedom and a rule of justice. I am mindful that only yesterday in Birmingham, Alabama, our children, crying out for brotherhood, were answered with fire hoses, snarling dogs and even death. I am mindful that only yesterday in Philadelphia, Mississippi, young people seeking to secure the right to vote were brutalized and murdered. And only yesterday more than 40 houses of worship in the state of Mississippi alone were bombed or burned because they offered a sanctuary to those who would not accept segregation. I am mindful that debilitating and grinding poverty afflicts my people and chains them to the lowest rung of the economic ladder.

Therefore, I must ask why this prize is awarded to a movement which is beleaguered and committed to unrelenting struggle; to a movement which has not won the very peace and brotherhood which is the essence of the Nobel Prize.

After contemplation, I conclude that this award which I receive on behalf of that movement is a profound recognition that nonviolence is the answer to the crucial political





and moral question of our time - the need for man to overcome oppression and violence without resorting to violence and oppression. Civilization and violence are antithetical concepts. Negroes of the United States, following the people of India, have demonstrated that nonviolence is not sterile passivity, but a powerful moral force which makes for social transformation. Sooner or later all the people of the world will have to discover a way to live together in peace, and thereby transform this pending cosmic elegy into a creative psalm of brotherhood. If this is to be achieved, man must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation of such a method is love. The tortuous road which has led from Montgomery, Alabama to Oslo bears witness to this truth. This is a road over which millions of Negroes are travelling to find a new sense of dignity. This same road has opened for all Americans a new era of progress and hope. It has led to a new Civil Rights Bill, and it will, I am convinced, be widened and lengthened into a super highway of justice as Negro and white men in increasing numbers create alliances to overcome their common problems.

I accept this award today with an abiding faith in America and an audacious faith in the future of mankind. I refuse to accept despair as the final response to the ambiguities of history. I refuse to accept the idea that the "isness" of man's present nature makes him morally incapable of reaching up for the eternal "oughtness" that forever confronts him. I refuse to accept the idea that man is mere flotsam and jetsam in the river of life, unable to influence the unfolding events which surround him. I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality.

I refuse to accept the cynical notion that nation after nation must spiral down a militaristic stairway into the hell of thermonuclear destruction. I believe that unarmed truth and unconditional love will have the final word in reality. This is why 'right' temporarily defeated is stronger than evil triumphant. I believe that even amid today's mortar bursts and whining bullets, there is still hope for a brighter tomorrow. I believe that wounded justice, lying prostrate on the blood-flowing streets of our nations, can be lifted from this dust of shame to reign supreme among the children of men. I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality and freedom for their spirits. I believe that what self-centered men have torn down, men other-centered can build up. I still believe that one day

mankind will bow before the altars of God and be crowned triumphant over war and bloodshed, and nonviolent redemptive good will proclaim the rule of the land. "And the lion and the lamb shall lie down together and every man shall sit under his own vine and fig tree and none shall be afraid." I still believe that We Shall overcome!

This faith can give us courage to face the uncertainties of the future. It will give our tired feet new strength as we continue our forward stride toward the city of freedom. When our days become dreary with low-hovering clouds and our nights become darker than a thousand midnights, we will know that we are living in the creative turmoil of a genuine civilization struggling to be born.

Today I come to Oslo as a trustee, inspired and with renewed dedication to humanity. I accept this prize on behalf of all men who love peace and brotherhood. I say I come as a trustee, for in the depths of my heart I am aware that this prize is much more than an honor to me personally.

Every time I take a flight, I am always mindful of the many people who make a successful journey possible - the known pilots and the unknown ground crew.

So you honour the dedicated pilots of our struggle who have sat at the controls as the freedom movement soared into orbit. You honor, once again, Chief Lutuli of South Africa, whose struggles with and for his people, are still met with the most brutal expression of man's inhumanity to man. You honor the ground crew without whose labour and sacrifices the jet flights to freedom, could never have left the earth. Most of these people will never make the headline and their names will not appear in Who's Who. Yet when years have rolled past and when the blazing light of truth is focused on this marvelous age in which we live - men and women will know and children will be taught that we have a finer land, a better people, a more noble civilization - because these humble children of God were willing to suffer for righteousness' sake.

I think Alfred Nobel would know what I mean when I say that I accept this award in the spirit of a curator of some precious heirloom which he holds in trust for its true owners - all those to whom beauty is truth and truth beauty - and in whose eyes the beauty of genuine brotherhood and peace is more precious than diamonds or silver or gold.

**- Martin Luther King Jr.**

## About the speaker

**Martin Luther King Jr.** was born on January 15, 1929 in Atlanta, Georgia. King, both a Baptist minister and civil rights activist, had a seismic impact on race relations in the United States, beginning in the mid 1950s. Among many efforts, King headed the SCLC (Southern Christian Leadership Conference). Through his activism, he played a pivotal role in ending the legal segregation of African-American citizens in the South and other areas of the nation, as well as the creation of the Civil Rights Act of 1964 and the Voting Rights Act of 1965. King received the Nobel Peace Prize in 1964, among several other honors. King was assassinated in April 1968, and continues to be remembered as one of the most lauded African-American leaders in history, often referenced by his 1963 speech, *"I Have a Dream"*.



## Glossary

scorn ( <i>n</i> )	:	contempt
hoses ( <i>n</i> )	:	pipes for sending out gas
sanctuary ( <i>n</i> )	:	shelter and protection
segregation ( <i>n</i> )	:	a social system that provides separate facilities for minority groups
debilitating ( <i>adj</i> )	:	weakening
antithetical ( <i>adj</i> )	:	opposite
elegy ( <i>n</i> )	:	a song of sadness
audacious ( <i>adj</i> )	:	bold
flotsam and jetsam ( <i>n</i> )	:	things thrown away as useless
redemptive good ( <i>n.phr</i> )	:	good that frees
heirloom ( <i>n</i> )	:	gift from ancestors

**Answer the following questions.**

1. The speaker talks about “a creative battle” in the beginning of his speech. What does he mean by this phrase?
2. What is Martin Luther King’s speech about? List the issues he is talking about.
3. Do you think that this is an emotive speech? If yes, pick out the expressions that show that it is an emotive speech.
4. What sort of future does the speaker visualize for the Americans and the mankind in general?
5. Everyone has the right to safety and dignity. If this right is abused, it is always the abuser’s fault. How can you resist and report about an abuser?



**Vocabulary**

**I. Given below are the words taken from the reading passage listed as key words. Match the word with the meaning as used in the text.**

Key word	Choice words
afflict	affect, touch, cause pain
beleaguered	experienced criticism, shattered, humiliated
retaliation	violation ,reformation, revenge
tortuous	complicated, unclear, straight
prostrate	lie flat, roll on, unmoved
turmoil	certainty, great confusion, trouble
curator	representative, person in charge, physician

**II. Read the following expressions taken from the reading passage.**

1. blazing light of truth
  2. wounded justice
  3. majestic scorn
- Do they have any specific meaning?
  - Why does the speaker use such expressions?

The above phrases are figurative expressions. They mean a word or a phrase used in a different way from its usual meaning in order to create a particular mental image

or effect to add interest to a speech or a writing. Here the two words that convey opposite meaning are combined together to get a positive meaning.

**Now read the passage once again and pick out the figurative expressions.**

**Find out the meanings of all the expressions including the ones given above.**

1. ....

2. ....

3. ....

4. ....

5. ....



## Writing

### **I. You have listened to the speech delivered by Subhash Chandra Bose and read the speech by Martin Luther King Jr.**

**Let's analyze their speeches.**

**Discuss the following questions in groups.**

- How do they begin their speeches?
- Do you find any logical sequence of ideas in their speeches?
- What sort of language do they use? (Persuasive, argumentative, emotive)
- Do you notice any quotations, examples? (to support their argument)
- Do they use any linkers for cohesion?
- Do they maintain unity of ideas/ thoughts for coherence?
- What expressions do they use to conclude their speeches?

### **II. Prepare a speech on the following occasion in your school.**

**Independence Day.**

You can use some of the quotations given in the box.



- Lock up your libraries if you like, but there is no gate, no lock, no bolt that you can set upon the freedom of my mind.

**- Virginia Woolf, *A Room of One's Own***

- I disapprove of what you say, but I will defend to the death your right to say it.

**- S. G. Tallentyre**

- He who has overcome his fears will truly be free.

**- Aristotle**

- Freedom makes a huge requirement of every human being. With freedom comes responsibility. For the person who is unwilling to grow up, the person who does not want to carry his own weight, this is a frightening prospect.

**- Eleanor Roosevelt, *You Learn by Living***

- Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

**- Martin Luther King Jr.**



## Project Work

**Collect information about the great leaders who fought for the freedom of our country. Arrange the information in the table given below:**

- Discuss in groups and write down the questions you will need to get the information.
- On the basis of the information collected in the table below, write a brief biographical sketch of any one of them and present it before the class.

Name of the leader	Personal details		Movements in which they participated	Pains / hardships they faced	The qualities that you like in them
	Date of birth	Place of birth			

## Self Assessment

How well have I understood this unit?



Read and tick (✓) in the appropriate box.

Indicators	Yes	Somewhat	No
I read and understood the text:			
A. A Long Walk to Freedom			
B. Freedom			
C. An Icon of Civil Rights			
I was able to identify the most appropriate meanings given under 'Vocabulary'.			
I was able to do 'defining relative clauses and noun phrases' activity given under 'Grammar'.			
I was able to write an essay on discrimination in life given under 'Writing'.			
I was able to participate in the debate on the topic, 'Women should work in the kitchen and Men in office' given under 'Oral Activity'.			
I was able to complete the chronological table given under 'Study Skills'.			
I listened to and understood the speech of Subhash Chandra Bose, answered the questions.			
I was able to understand the figurative expressions and did the exercises given under 'Vocabulary'.			
I was able to understand the features of an ideal speech and prepare a speech on the occasion of Independence Day under 'Writing'.			
I was able to complete the 'Project Work'.			