



A - My Childhood

Detailed description: This is a vibrant collage representing Indian culture and national diversity. At the top left is a large orange number '7' on a yellow background, with a red turban and a green shawl below it. The collage includes a blue sky with a white cloud, a red and white striped pattern, a traditional Indian building with a yellow facade, a landscape with orange trees, a blue sky with white clouds, a large white dome (the Taj Mahal), a woman in a purple and red sari holding a large brass pot, a woman in a red sari, a woman in a green sari holding a white pot, a woman in a red sari, a woman in a green sari, a woman in a red sari, a woman in a green sari, a woman in a red sari, and a woman in a green sari. The background is yellow with a white wavy shape at the bottom.

B - A Plea for India

C - Unity in Diversity in India

Nation and Diversity

7. Nation and Diversity

Look at the picture and answer the questions that follow.



1. What does the picture signify?
2. Do you experience the theme reflected in the picture in your real life? If not What may be the possible reason for this?

Read the following extract from Wings of Fire, where the former President of India speaks of his childhood.

My Childhood

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

I was one of the children - a short boy with rather undistinguished looks, born to tall and handsome parents. We lived in our ancestral house, which was built in the middle of the nineteenth century. It was a fairly large pucca house , made of limestone and brick, on the Mosque Street in Rameswaram. My austere father used to avoid all inessential comforts and luxuries. However , all necessities were provided for, in terms of food, medicine or clothes. In fact, I would say mine was a very secure childhood, both materially and emotionally.



The Second World War broke out in 1939, when I was eight years old. For reasons I have never been able to understand, a sudden demand for tamarind seeds erupted in the market. I used to collect the seeds and sell them to a provision shop on Mosque Street. A day's collection would fetch me the princely sum of one anna. My brother -in-law Jallaluddin would tell me stories about the War which I would later attempt to trace in the headlines in Dinamani. Our area , being isolated , was completely unaffected by the War. But soon India was forced to join th e Allied Forces and something like a state of emergency was declared. The first casualty came in the form of the suspension of the train halt at Rameswaram station. The newspapers now had to be bundled and thrown out from the moving train on the Rameswaram Road between Rameswaram and Dhanuskodi. That forced my cousin Samsuddin, who distributed newspapers in Rameswaram, to look for a helping hand to catch the bundles and, as if naturally , I filled the slot. Samsuddin helped me earn my first wages. Half a century later, I can still feel the surge of pride in earning my own money for the first time.

Every child is born, with some inherited characteristics, into a specific socio-economic and emotional environment , and trained in certain ways by figures of authority. I inherited honesty and self-discipline from my father; from my mother. I inherited faith in



goodness and deep kindness and so did my three brothers and sister. I had three close friends in my childhood - Ramanadha Sastry, Aravindan and Sivaprakasan. All these boys were from orthodox Hindu Brahmin families. As children, none of us ever felt any difference amongst ourselves because of our religious differences and upbringing. In fact , Ramanadha Sastry was the son of Pakshi Lakshmana Sastry, the high priest of the Rameswaram temple . Later he took over the priesthood of the Rameswaram temple from his father; Aravindan went into the business of arranging transport for visiting pilgrims; and Sivaprakasan became a catering contractor for the Southern Railways.

During the annual Shri Sita Rama Kalyanam ceremony, our family used to arrange boats with a special platform for carrying idols of the Lord from the temple to the marriage site, situated in the middle of the pond called Rama Tirtha which was near our house. Events from the Ramayana and from the life of the Prophet were the bedtime stories my mother and grandmother would tell the children in our family.

One day when I was in the fifth standard at the Rameswaram Elementary School, a new teacher came to our class. I used to wear a cap which marked me as a Muslim, and I always sat in the front row next to Ramanadha sastry , who wore the sacred thread. The new teacher could not stomach a Hindu priest's son sitting with a Muslim boy. In accordance with our social ranking as the new teacher saw it, I was asked to go and sit on the back bench. I felt very sad, and so did Ramanadha Sastry. He looked utterly downcast as I shifted to my seat in the last row. The image of him weeping when I shifted to the last row left a lasting impression on me.

After school, we went home and told our respective parents about the incident . Lakshmana Sastry summoned the teacher , and in our presence , told the teacher that he should not spread the poison of social inequality and communal intolerance in the minds of innocent children. He bluntly asked the teacher to either apologize or quit the school and the island. Not only did the teacher regret his behaviour , but the strong sense of conviction Lakshmana Sastry conveyed ultimately reformed this young teacher.

On the whole , the small society of Rameswaram was very rigid in terms of the segregation of different social groups. However, my science teacher Sivasubramania Iyer, though an orthodox Brahmin with a very conservative wife, was something of a rebel. He did his best to break social barriers so that people from varying backgrounds could mingle easily. He used hours with me and would say, "Kalam, I want you to develop so that you are on par with the highly educated people of the big cities".



One day, he invited me to his home for a meal. His wife was horrified at the idea of a Muslim boy being invited to dine in her ritually pure kitchen. She refused to serve me in her kitchen. Sivasubramania Iyer was not perturbed, nor did he get angry with his wife, but instead, served me with his own hands and sat down beside me to eat his meal. His wife watched us from behind the kitchen door. I wondered whether she had observed any difference in the way I ate rice, drank water or cleaned the floor after the meal. When I was leaving his house, Sivasubramania Iyer invited me to join him for dinner again the next weekend. Observing my hesitation, he told not to get upset, saying, "Once you decide to change the system, such problems have to be confronted." When I visited his house the next week, Sivasubramania Iyer's wife took me inside her kitchen and served me food with her own hands.

Then the Second World War was over and India's freedom was imminent. "Indians will build their own India," declared Gandhiji. The whole country was filled with an unprecedented optimism. I asked my father for permission to leave Rameswaram and study at the district headquarters in Ramanathapuram.

He told me as if thinking aloud, "Abul! I know you have to go away to grow. Does the seagull not fly across the sun, alone and without a nest?". He quoted Khalil Gibran to my hesitant mother, "Your children are not your children. They are the sons and daughters of Life's longing for itself. They come through you but not from you. You may give them your love but not your thoughts. For they have their own thoughts."

By A.P.J Abdul Kalam



About the author

Dr. Avul Pakir Jainulabdeen Abdul Kalam , was born on 15th October 1931 at Rameswaram in Tamil Nadu. He was responsible for the evolution of ISRO's launch vehicle programme, particularly the PSLV configuration and for the development and operationalisation of AGNI and PRITHVI Missiles and for building indigenous capability in critical technologies through networking of multiple institutions. In his literary pursuit four of Dr. Kalam's books - "Wings of Fire", "India 2020 - A Vision for the New Millennium", "My Journey" and "Ignited Minds - Unleashing the power within India" have become household names in India and among the Indian nationals abroad. Dr. Kalam received honorary doctorates from 30 universities and institutions. He was awarded the coveted civilian awards - Padma Bhushan (1981) and Padma Vibhushan (1990) and the highest civilian award Bharat Ratna (1997). Dr. Kalam became the 11th President of India on 25th July 2002.

Glossary

erstwhile (adj)	:	former
undistinguished (adj)	:	not very interesting, successful or attractive
ancestral (n)	:	the race of people that you come from
austere (adj)	:	simple and plain
orthodox (adj)	:	following closely the traditional beliefs and practices of a religion
summon (v)	:	to order somebody to come to you
conviction (n)	:	the act of finding somebody guilty of crime
segregation (n)	:	the policy / act of separating people

conservative (adj)	:	opposed to great/sudden social change
ritual (n)	:	a series of actions, specially as a part of religious ceremony
perturb (v)	:	to make worried/ anxious
confront (v)	:	to deal with a problem/ situation
optimism (n)	:	a feeling that good thing will happen

Comprehension

I. Answer the following questions.

1. What were the disadvantages faced by Kalam in his childhood?
2. " _____ that forced Samsuddin to look for a helping hand " what does 'that' refers to?
3. " I filled the slot " what does the sentence mean?
4. If one wants to bring a change in the social system , what qualities should one possess?
5. Events from the Ramayana and from the life of the prophet were the bedtime stories my mother and grandmother would tell the children in our family.

Choose the most appropriate meaning for the underlined word from the options given below.

- a) stories told by the bed side b) stories told on the bed c) stories told before getting sleep.
6. " Your children are not your children" What does it mean ? Do you agree with the statement or disagree?
 7. As children, none of us ever felt any difference amongst ourselves because of our religious differences and upbringing.

Choose the most appropriate meaning for the underlined word from the options given below.

- a) education b) cared and trained c) food and shelter

- 8) Read the text and attribute the characteristics given in the box to the following women .
conservative , sociable, kind , secular, generous, simple, tolerant, adamant, orthodox,
- a) Subramania Iyer,s wife b) Ashiamma
9. Identify the features of the text " My childhood".
- a) What type of text is it? b) Reflections on the text c) Anecdotes in the text

Vocabulary:

I. Fill in the blanks with suitable words often confused given in brackets.

1. Samsuddin helped me earn my first _____(wages / income). He received a proportion of his _____(wage/ income) from selling tamarind seeds.
2. He is _____(innocent / ignorant) about technology. However he was found _____(innocent/ ignorant)of any crime.
3. He _____(inherited / acquired) a bad reputation for dishonesty but he _____(inherited / acquired) honesty and self discipline from his father .
4. People from different backgrounds could _____(mix/ mingle)easily. _____(mixed/mingled) group people do not come to an agreement.
5. People in Rameshwaram were very _____(rigid/ adamant) in terms of segregation of different social groups . Subramania Iyer _____(rigidly/ adamantly) opposed it.
6. The car collided with a _____(stationary/ stationery). We went to buy some _____ from the book stall.
7. She was _____(envelop/ envelope) in a huge white towel. We sent an airmail _____(envelop/ envelope) abroad.
8. The floor was _____(laid/ lied) with a newspaper. He _____(laid/ lied) many times.

II. Tick (✓) the appropriate meaning of the underlined word in each sentence below.

1. Kalam's father possessed great innate wisdom and a true generosity of spirit.
a) hospitality b) nobility c) kindness
2. A sudden demand for tamarind seeds erupted in the market.
a) started b) came up c) appeared suddenly
3. Our family arranged boats for carrying idols of the Lord from the temple to the marriage site, situated in the middle of the pond.
a) place b) ceremony c) feast
4. The new teacher could not stomach a Hindu priest's son sitting with a Muslim boy.
a) imagine b) permit c) tolerate
5. He looked utterly downcast as I shifted to my seat in the last row.
a) lonely b) sad c) disappointed
6. Sastry bluntly asked the teacher to either apologise or quit the school.
a) immediately b) angrily c) plainly
7. The small society of Rameswaram wa very rigid in terms of the segregation of different social groups.
a) strict b) firm c) strong
8. Sivasubramania Iyer was not perturbed, nor did he get angry with his wife.
a) disturbed b) disappointed c) pleased
9. India's freedom was imminent.
a) expected b) necessary c) certain



I. Read the following paragraph and note the underlined words.

... On the whole, the small society of Rameswaram was very rigid in terms of the segregation of different social groups. However, my science teacher Sivasubramania Iyer, though an orthodox Brahmin with a very conservative wife, was something of a rebel. He did his best to break social barriers so that people from varying backgrounds could mingle easily.

Notice the underlined words or phrases in the above paragraph. They are called linkers or discourse markers. Noticing and understanding discourse markers help learners to understand the logical structure of what they read and listen to, the order of events and the attitude of the speaker or writer and what they refer to.

Think of the following.

a) What makes the writer use the linker 'on the whole' in the above paragraph? Give reasons.

b) What purpose does the linker 'however' serve in the paragraph?

c) What does the writer emphasize by using the linker 'though'?

Give the reasons why the narrator used the linkers to make the paragraph meaningful and effective.

(a) Here is a list of linkers, which is not exhaustive. Some of them can be used synonymously. Refer to a dictionary and group them in the following table according to the function they perform in a sentence or discourse.

firstly, equally, besides, later, on the other hand,
 to sum up, on the contrary, further more, as a result, yet,
 thirdly, thus, still, suddenly, in the same way,
 nevertheless, therefore, at the same time, hence, all the same,
 subsequently, so, likewise, secondly, meanwhile,
 moreover, similarly, consequently, however,

S. No	FUNCTION	LINKERS
1	Indicating addition	
2	Contrasts	
3	Result	
4	Indicating sequence in time	
5	Indicating a parallel(similarity)	
6	Ordering points	

b. Fill in the blanks appropriate choices given in brackets.

1. I don't want to go to a restaurant; _____ (*besides / as a result*), we can't afford it.
2. A career in IT field is lucrative; _____ (*similarly / at the same time*), it is stressful and it can even be harmful to one's health.
3. I understand your problems; _____ (*although / however*), I can't help you.
4. Transportation has developed a lot in India; _____ (*likewise / whereas*), the trade too has improved.
5. Some of the students scored low ranks in the exams; _____ (*so that / consequently*), the teacher arranged remedial classes.

c. Complete the following paragraph by choosing the appropriate linking word.

next, for example, however, secondly, finally, thirdly

Linking words help us in many ways in writing. _____, they help us in presenting our ideas in a meaningful way. _____, they help us to introduce and develop the main idea of the paragraph. _____, they help us to illustrate and add supporting details. _____, they help us in moving from one idea to another by binding one sentence with another. _____, they help us to understand the ideas presented in the paragraph. _____, using too many linking words ruins the structure and coherence of the paragraph.

d. Join the following sentences using the linkers given in brackets.

1. There were freezing temperatures. They trekked for hours. (in spite of)
2. It's an interesting city. We're going to visit it again. (such ... that)
3. We booked a holiday. We had very little money. (although)
4. The tour guide was informative. We didn't need to read our guidebook. (so ... that)
5. He didn't like water. He booked a cruise. (In spite of the fact that)
6. Preachers preach many good things. Many of them do not practice what they preach. (however)
7. Jainulabdeen had no formal education and no wealth. (neither...nor)
8. The continental dimensions of the country account for the variations and diversities. There are several religious sects and beliefs. (besides).

II. Passive voice without agent.

Observe the following sentences taken from the text.

I was born.

Emergency was declared.

I was asked to go and sit on the back bench

You might have learnt in your previous classes about active and passive voice constructions. Though the above sentences are in the passive the agent is not mentioned.

The agents are not mentioned in the following situations.

- When the agent is obvious
- When the agent is not known
- When it is not desirable to reveal the identity of the agent.

Pick out from the text some more passive constructions without agents and give reasons why the agent is not mentioned.

- 1.
- 2.
- 3.
- 4.
- 5.

III. Edit the following paragraph. It has some errors in the following areas like punctuation, spelling, tense, prepositions, articles.

he told me as if thinking aloud abul i know you have to go away to grow did the seagull not fly toward the son alone without a nest he quotes khalil gibran to my hesitant mother your children are not your children they are sons and daughters of lifes longing to itself they come to you but not from you you may give them love but not your thoughts for they have there own thoughts

I. Diary entry

Imagine that you were one of the students who witnessed the humiliation done to Kalam in the classroom. Reflect on the incident and write your emotions in your diary.

A) In the lesson , Kalam gave a brief description of his heritage.

Kalam says," I don't recall the exact number of people she(his mother) fed every day , but I am quite certain that far more outsiders ate with us than all the members of our family put together."

This shows the heritage of hospitality and kindness.

Kalam says, "events from the Ramayana and from the life of the prophet were the bedtime stories my mother and grandmother would tell the children in our family".

This shows the heritage of secular spirit.

Read the entire text and identify aspects related to the heritage of Kalam and his village.

III. Here is a letter that Moses writes to his friend Ravi from the United States of America. Imagine yourself as Ravi and give a reply.

St.John's Enclave,
5-7/9,
St.Pauls Avenue,
Washington D.C.
Dt: 27th June, 2013.

Dear Ravi,

I am really excited to write to you after a long time. Hope this letter finds you in a cheerful mood.

Here is some good news for you . That means , I would like to visit India somewhere between October and November and stay there at least for a month and would like to visit your place.

Since I am coming to India for the first time , I would like to know about the people, their way of dressing food they take, festivals they celebrate , music and dance they like. In fact, I have read about Indian culture through books and internet. But I would like to have some authentic information from you.

Hope I can hear from you soon.

Convey my greetings to your family.

Yours lovingly,
Moses Bridge

To
Ravi.K,
S/o Bose,
10-92, Nidamanuru,
Vijayawada Rural,
India - 506001.



Listen to an extract from speech by A.P.J Abdul Kalam at IIT Hyderabad on 27th September 2011, carefully and answer the following questions.

I. Now answer the following questions.

1. On what occasion did Kalam give the speech?
2. What kind of dreams did Kalam talk about?
3. India got its first vision of freedom in 1857. (True / False)
4. We must be strong not only as _____ but also as _____
5. Who is the father of nuclear material?

Oral Activity

1) Role play

Read paragraphs 6 and 7, the episode of ill-treatment meted out to Kalam. Understand the character involved in the episode. Take the roles of the new teacher . Kalam , Ramanadha Shastry, Jainulabdeen and Lakshmana Sastry. Picturize the episode in your mind and create appropriate dialogues and role play it.

2) Group discussion

Conduct a group discussion on how 'National festivals' promote national integrity. You may use the following points for discussion.

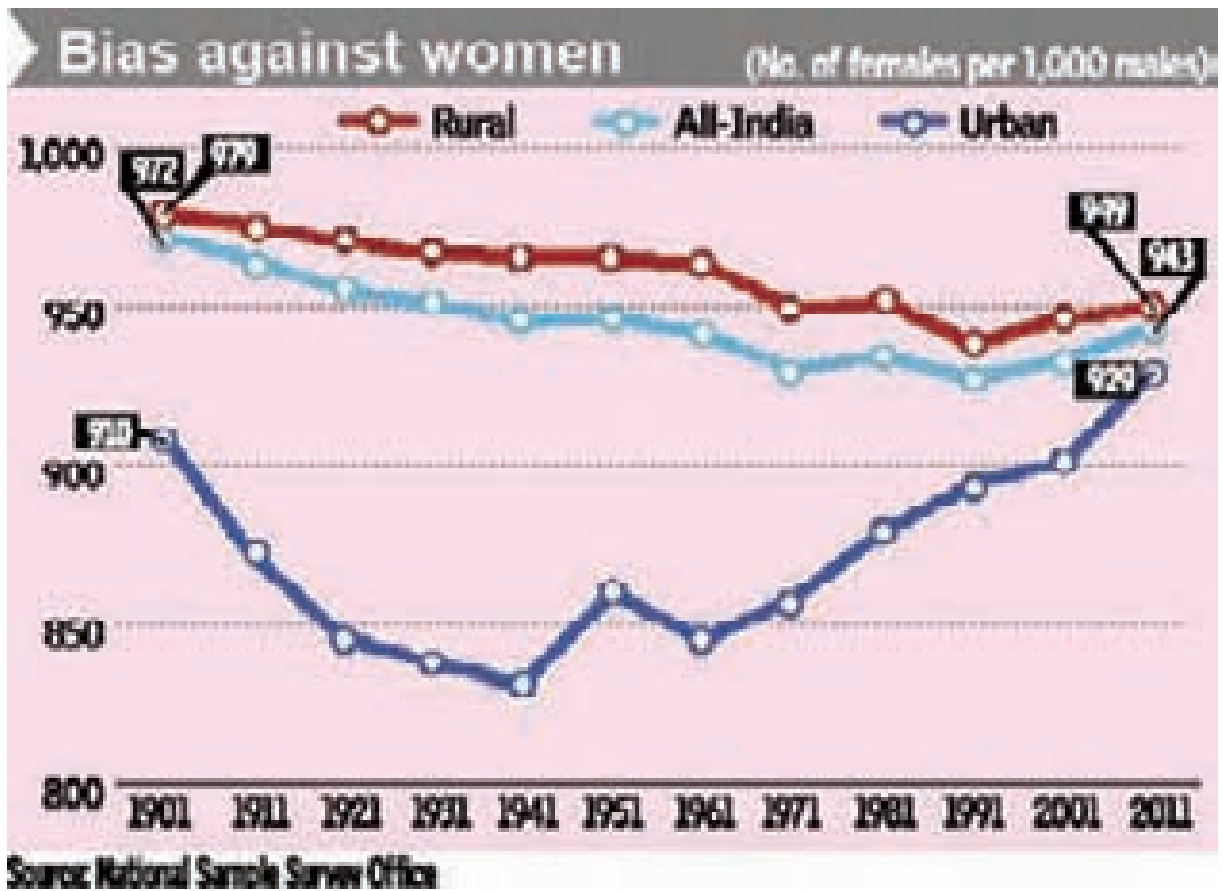
- a) kind of festival
- b) nature of celebration
- c) secular aspect of celebration

Points to remember

- Each group will have a moderator to monitor / regulate the discussion.
- Each member of a group should take his/her turn and speak clearly, briefly and pin-pointedly and use polite language.
- While speaking make an eye contact with others.
- Give time to the others and listen to them.
- If a member wants to say or add a point, he/she has to raise his/ her hand and politely seek permission of the moderator.
- The moderator has to connect the ideas expressed by the members and finally sum up.

Study Skills

The following graph shows the female-male sex ratio in rural and urban comparing with national average. Read the following graph and write a paragraph comparing the female-male sex ratio in rural and urban areas in India comparing with the national average. Comment on the reasons and its consequences



A Plea for India

We, Indians are proud to be a strong nation,
our roots, we declare, cannot be shaken.
then why these fights,
which leave us in poor plight?
Irrespective of our region,
forget the castes,
which makes us lose our charm,
let's ignore the selfish call of each region,
and listen for once to the call of the nation,
why do we spend our time bickering?
when so many tasks need finishing.
Don't we have better things to do?
Than indulge in creating problems a new?
Is all this violence needed?
with the people being cheated!
Who will return this only son?
Whom she loves a ton,
Who will bring back his brother?
Whose ashes he is still to gather.
Where has all the love gone?
Which resided in the heart of all,
there is no reason to be proud,
and be on high cloud,
we have to go a long way,
we have to think seriously,
Else we end up miserably,
Then let our minds throw out the rot,

And devote our time to pious thoughts,
Let us control the riots,
which leave us with no choice,
But to hang our heads in shame,
And say we have miserably failed,
We have the power to win,
So why not end this din,
Let us unite,
And fight against those who incite,
Let us not be misled,
By those who want to see us dead,
We are a strong united nation
All we need is a bit of dedication.

Glossary

- plight (n) : a difficult or sad situation
bicker (n) : argue about things that are not important
pious (adj) : showing a deep respect for God and religion
din (n) : a loud / unpleasant noise that lasts for a long time
incite (v) : encourage or stir up (violent or unlawful behaviour)

Comprehension

1. What do fights put us in?
2. Why does the poet use proud to be a strong nation and hang heads in shame at the same time?
3. Who are cheats ? Who are being cheated?
4. What are the tasks to be finished according to the poet?
5. What is the central idea of the poem ?

Unity in Diversity in India

India, a country of many ethnic groups, is a land of myriad languages, a veritable babel of tongues and numerous modes of apparel. For the most part, the continental dimensions of the country account for these variations and diversities. Besides, there are several religions, sects and beliefs. But there are certain common links and uniting bonds that people have sought to develop in order to achieve the eminently desirable goal of unity amidst diversity.

It is true that superficial observers are likely to be bewildered by the astonishing variety of Indian life. They fail to discover the one in many, the individual, in the aggregate; the simple in the composite. With them the whole is lost in its parts. What is needed is the superior interpretation, synthesis of the power of the mind that can give rise to a vision of the whole.



A keen penetrating insight will not fail to recognise the fundamental unity beneath the manifold variety in India. The diversity itself, far from being a damaging cause of disunity and weakness, is a fertile source of strength and wealth. Sir Herbert Risely has rightly observed: "Beneath the manifold diversity of physical and social types, languages, customs and religions which strike the observer in India, there can still be discerned a certain underlying uniformity of life from the Himalayas to Cape Comorin."

From his long and first-hand experience in India, Vincent A. Smith says that the civilisation of India "has many features which differentiate it from that of the other regions



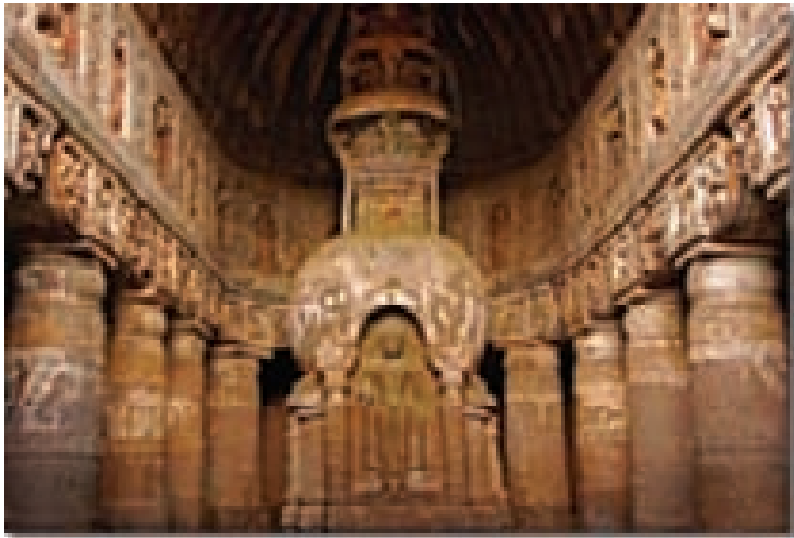
of the world, while they are common to the whole country in degree sufficient to justify its treatment as a unity in the history of human, social and intellectual development."

Even the early Indian history unmistakably shows that the political consciousness of the people has from the very early times, grasped the whole of India as a unit and assimilated the entire area as the theatre of its activities. India is not a mere geographical expression, nor is it a mere collection of separate peoples, traditions and conventions. India is much more than this. The best proof lies in the fact that Indian history has quickened into life.

India has many races, castes, sub-castes, nationalities and communities, but the heart of India is one. We are all heirs to a common and rich culture. Our cultural heritage consists of our art and literature as they flourished centuries ago. Our cultural heritage serves as a bond of unity between people of different faiths and creeds.

The streams of different cultures have flowed into our subcontinent to make us what we are and what we will be. There were Dravidians in India before the coming of the Aryans and Hinduism is a blend of the cultures of the North and the South.

India has one hundred and fifty dialects, and twenty two recognised regional languages, but Hindi, like English, has come to stay as the lingua franca of our nation. From Kashmir to Kanyakumari and from Mumbai to Nagaland, Hindi is now understood and is recognised as the national language of India.



India has a rich cultural heritage. We are inheritors of several grand treasures in the fields of music, fine arts, dance, drama, theatre and sculpture. Our sages and seers have left behind a tradition of piety, penance, spiritual greatness, conquest of passion, etc. Our scriptures are the storehouses of spiritual wisdom. Our saints aspired to

the realisation of the infinite. We have inherited great spiritual values contrasted with which the materialistic progress of the West appears insignificant.

The West has to learn a lot from India, and it has now been realised when people in the United States and Europe are turning to the Indian way of life. Indian yogis and maharishis, musicians and spiritual leaders, have all attracted them in a big way.

A significant move to project India's cultural unity has been the holding of Festivals of India in various parts of the world. The West is fast inclining towards our spiritual values which include meditation and contemplation, charity and love, universal brotherhood and fear of God, piety and unselfishness, control of passions and peace of mind.



Our cultural unity is further exemplified by the temples of the South and of Khajuraho, the caves of Ajanta and Ellora, which are shining examples of India's proficiency in sculpture and architecture. Our music has come to enjoy worldwide popularity.

Indian classical music, like the Indian dances, is built on the concept of ragas and talas. Each raga is regarded appropriate to a certain time of the day or the night. There are believed to be about 250 ragas in common use in the North as well as in the South. In the modern

times, people like Ravi Shankar have taken Indian music to the West and thus bridged the gap between the music of the East and the West.



Other significant features of India's cultural unity are the variety, colour and the emotional richness of its

dances. The country abounds in tribal dances, old-dances as well as classical dances of great virtuosity. Throughout India, dance is regarded not merely as an accompaniment to social intercourse, but also as a mode of aesthetic expression and spiritual realization.

The great symbol of dance is Shiva, the Cosmic Dancer, depicted in sculpture and poetry as Nataraja. Similarly, the classical theatre in India has a history of more than two thousand years. It was performed in palaces and in temples. The classical plays combined music and dance. Tragedy was, and is, still discouraged otherwise; the range of themes covered is wide.

It is this strand of cultural unity running through the country that we are heir to, and to which people in the West are increasingly turning now. It is up to the younger generation to uphold this torch of cultural unity for the rest of the world to see, follow and emulate, and not get dazed by the superficial prosperity and material achievement of the West, where man has set foot on the Moon in his quest for space travel, but finds himself isolated in his own society and community.

Glossary

ethnic (adj)	:	connected with / belonging to a nation, race or people that shares a cultural tradition
myriad (n)	:	an extremely large number of
babel (n)	:	the sound of many voices talking at time
penetrate (v)	:	go into / through
discern (v)	:	to know / recognize or understand

convention (n)	:	the way in which most people do
blend (v)	:	to mix two or more substances together
dialects (n)	:	the form of a language that is spoken in one area
sages(n)	:	wise people
seers(n)	:	people who claims that they can see what is going to happen in the future
piety (n)	:	showing a deep respect for (esp: for god / religion)
penance (n)	:	an act that you give yourself to do
contemplation (n)	:	the act of thinking deeply about

Comprehension

I. Answer the following questions.

1. What do you understand by the expression 'Unity in diversity'?
2. On which aspect is Smith commenting on?
3. Pick out the factors that contribute to Unity in Diversity?
4. Why did the writer use the statement 'It is a mere collection of separate people'. Give reasons.
5. "Hindi is now understood and recognised as the national language of India. Do you agree with the statement or disagree with the author? Give reasons.

Vocabulary

I. Read the following words / phrases and find the words/ phrases from the text which convey the same meaning.

1. myriad _____
2. synthesis _____

3. diversity _____
4. dialects _____
5. saints _____

II. Read the phrases and find the suitable words from the text.

- a) a part of country _____
- b) try to do _____
- c) develop quickly _____
- d) behave in a particular way _____
- e) a very sad event _____

Writing

I. Fill in the table with the most appropriate dance form related to each state and the occasion on which it is performed.

S. No	Name of the State	Danceform
1	Andhra Pradesh	_____
2.	Punjab	_____
3.	Karnataka	_____
4.	Kerala	_____
5.	Orissa	_____
6.	Tamil Nadu	_____

Develop a write up on any one of the dance forms of India.

Remember to focus on the following points.

1. The area it belongs to.
2. When is it performed?
3. Description of the dance.

Project Work :

Collect the data from different families in your area about the festivals they celebrate . You may use the following table to collect the information.

S. No	Name of the head of the family	Festivals they celebrate		Why they celebrate	Special food they eat on the occasion	Special clothes they wear on the occasion
		belonging to their eligion	belonging to their eligion			

Talk/ write whether the data support the notion of unity in diversity.