



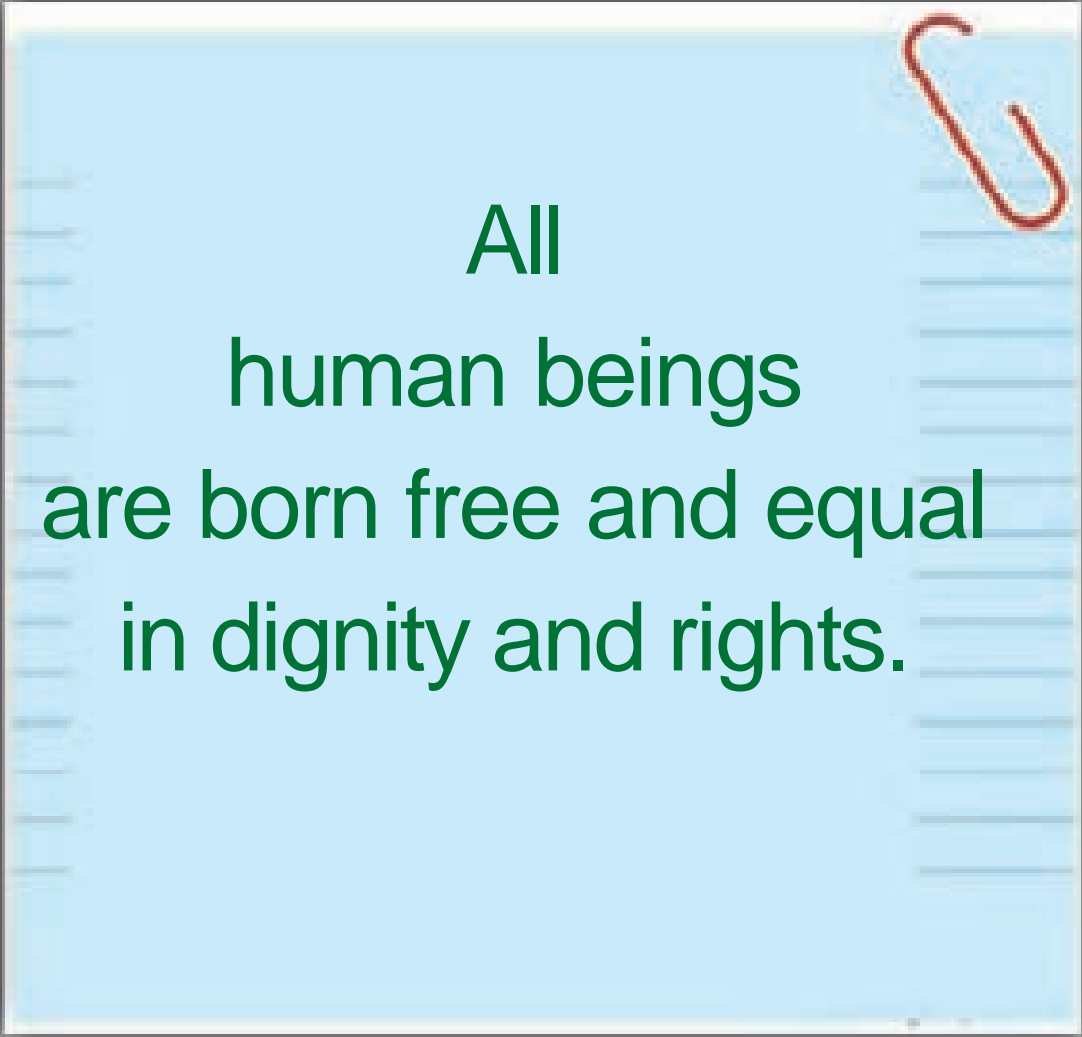
- A - Jamaican Fragment
- B - Once upon a Time
- C - What Is My Name?



Human Rights

8 . Human Rights

Read the following statement and answer the questions that follow.



All
human beings
are born free and equal
in dignity and rights.

1. What does this statement speak about?
2. Do you agree with the statement?
3. Have you ever witnessed any incidents in contrast of the above statement? Tell your class.

Jamaican Fragment

Everyday, I walk a half-mile from my home to the tramcar lines in the morning and from the lines to my home in the evening. The walk is pleasant. The road on either side is flanked by red and green-roofed bungalows, green lawns and gardens. The exercise is good for me, and now and then, I learn something from a little incident. One morning, about half-way between my front gate and the tram track, I noticed two little boys playing in the garden of the more modest cottages. They were both very little boys, one was four years old perhaps, the other five. The bigger of the two was a sturdy youngster, very dark, with a mat of coarse hair on his head and coal-black eyes. He was definitely a little Jamaican - a strong little Jamaican. The other little fellow was smaller, but also sturdy - he was white, with hazel eyes and light-brown hair. Both were dressed in blue shirts and khaki pants. They wore no shoes and their feet were muddy. They were not conscious of my standing there, watching them; they played on. The game, if it could be called a game, was not elaborate. The little white boy strode imperiously up and down, and every now and then shouted imperiously at his bigger playmate. The little brown boy shuffled along quietly behind him and did what he was told.



'Pick up that stick!' The dark boy picked it up. 'Jump into the flowers!' The dark boy jumped.

'Get me some water!' The dark boy ran inside. The white boy sat down on the lawn.

I was amazed. Here before my eyes, a white baby, for they were little more than babies, was imposing his will upon a little black boy. And the little black boy submitted. I puzzled within myself as I went down the road. Could it be that the little dark boy was the son of a servant in the home and therefore had to do the white boy's bidding? No. They were obviously dressed alike, the little dark boy was of equal class with his playmate. No. They were playmates, the little dark boy was a neighbour's child. I was sure of that. Then how was it that he obeyed so faithfully the white boy's orders?

Was it that even as a boy he sensed that in his own country he would be at the white man's beck and call? Could he, at his age, divine a difference between himself and the white boy? And did the little white youngster, so young, such a baby, realize that he would grow to dominate the black man? Was there an indefinable quality in the white man that enabled his baby, smaller and younger than his playmate, to make him his slave? I could find no answer. I could not bring myself to believe such a thing, and yet, with my own eyes I had seen a little dark boy take orders from a little white boy - a little white boy, obviously his social equal, and younger and smaller. Were we, as a race, really inferior? So inferior that even in our infancy we realised our deficiencies, and accepted a position as the white man's servant?



For a whole day I puzzled over this problem. For a whole day my faith in my people was shaken. When I passed by that afternoon the little boys were not there. That evening I thought deeply on the subject.

The next morning the boys were there again, and a man was standing at the gate watching them. I stopped and looked, just to see what the white boy was making his little servant do. To my utter astonishment the little dark boy was striding imperiously up and down the lawn, while the white youngster walked abjectly behind him.

'Get me a banana!' The little boy ran into the house and reappeared shortly with a banana. 'Peel it for me!' the little white boy peeled the banana and handed it to his dark master.

I saw it now. It was indeed a game, a game I had played as a child. Each boy took it in turn every alternate day to be the boss, the other the slave. It had been great fun to me as a youngster. I smiled as I remembered. I looked at the man standing by the gate. He was a white man. I remembered what I had thought yesterday. He, no doubt, I thought to myself, was wondering if the black race is superior to the white. I laughed gently to myself. How silly grown-ups are, how clever we are, how wonderfully able we are, to impute deep motives to childish actions! This man, I said to myself, will puzzle all day on whether the blacks will eventually rise and rule the world because he thinks he sees a little black boy realizing at a tender age his superiority over the white. I will save him his puzzle. I will explain it to him. I went across to him.

'I know what you're thinking,' I said. 'You're thinking that may be the black race is superior to the white, because you just saw the little dark youngster on the lawn ordering the little white boy around. Don't think that; it's a game they play. Alternate days one is the boss, the other the servant. It's a grand game. I used to play it and may be so did you. Yesterday I saw the little white boy bossing the dark one and I worried all day over the dark boy's realisation of his inferiority so young in life! We are silly, we grown-ups, aren't we.'?

The man was surprised at my outburst. He looked at me smiling. 'I know all about the game,' he said. 'The boys are brothers - my sons.' He pointed to a handsome brown woman on the verandah who had just come out to call in the children. 'That's my wife', he said.

I smiled. My spirit laughed within me. This is Jamaica, I said in my heart, this is my country - my people. I looked at the white man. He smiled at me. 'We'll miss the tram if we don't hurry,' he said.

By A.L.Hendricks

About the author

Arthur Lemièrè Hendriks (1922-1992) was a Jamaican poet, writer, and broadcasting director (known as Micky Hendriks in his broadcasting career). He was born in 1922 in Kingston, Jamaica, to a Jamaican father and a French mother. He was particularly well known for his contributions to the Christian Science Monitor, The Daily Gleaner, and BIM. He also contributed as a columnist and literary critic to the Daily Gleaner. He died in 1992 at the age of 69.

Glossary

be flanked by (v)	: to have something on one or both sides
sturdy (adj)	: strong and healthy
hazel (adj)	: reddish/greenish brown
imperiously (adv)	: haughtily
shuffled (v)	: to walk by dragging (one's feet) slowly along
bidding (n)	: ordering
at one's beck and call	: (idiom) be ready to do what someone asks
stride (v)	: to walk with long steps
abjectly (adv)	: completely without pride
impute (v)	: claim that someone has done something unjustly

Comprehension

I. Answer the following questions.

1. 'I puzzled within myself,' says the narrator. What conclusion did he come to after this puzzling thought?
2. 'For a whole day my faith in my people was shaken.' What do you think was the writer's faith? Why was it shaken?
3. Why did the game next morning astonish the author? What did he see ?

4. The second day, the narrator smiled as he remembered something. What made him laugh?
5. Read the following sentences from the first paragraph:
...I noticed two little boys playing in the garden...
The game, if it could be called a game, was not elaborate.
From these two sentences, we can understand that the writer knows it is a game, but then why was he puzzled?
6. If the writer had seen the second day's game on the first day, what would he have thought about it?
7. Why did the white man feel surprised at the narrator's outburst? Eventually, he also smiled. Why?
8. Did the white man believe in white supremacy? How do you know?
9. How did the narrator come to the conclusion that grown-ups are silly?
10. How did the story begin? How did the writer take the story forward?
What is the point of conflict? How did the story end?
What are the characters you empathize with?

B. Read the following sentences. Some of them are not in accordance with the story. Tick (✓) these sentences.

1. The narrator was worried that even a very young white boy commanded the older black boy which indicated racial domination.
2. The black boy played the role of servant on both the days and followed his brother's commands meekly.
3. The white boy who was younger of the two played the role of the master and the older boy who was a black played the role of the servant on the first day.
4. The narrator observed two boys playing a game one day when he was going for an evening walk.
5. The little white boy commanded the black boy to perform a few tasks which the black boy did obediently.

Vocabulary

I. Tick (✓) the correct meaning of the words underlined below.

- The game, if it could be called a game was not elaborate.
a) simple b) detailed c) brief d) mysterious
- The little boy strode imperiously up and down.
a) politely b) respectfully c) humbly d) proudly
- This man, I said to myself, will puzzle all day on whether the blacks will eventually rise and rule the world.
a) Gradually b) finally c) immediately d) temporarily
- Could it be that the little dark boy was the son of a servant in the home and therefore had to do the white boy's bidding?
a) Advice b) instruction c) order d) suggestion
- The white youngster walked abjectly behind him.
a) submissively b) unhappily c) miserably d) secretly

II The following words/phrases describe the two boys in the story Jamaican Fragment.

four-year-old coarse hair five -year-old hazel eyes

1) Now look for the other words in the lesson that describe the two boys. Write your words in the appropriate column.

The White Boy	The Black Boy

- 2) Think of other words that may be used to describe the characters of the white boy and the black boy.

III Read the following sentence.

The bigger of the two was a sturdy youngster, very dark, with a mat of coarse hair on his head and coal black eyes.

In the above sentence , the narrator described the hair and eyes of the boy in an effective way.

The expression 'a mat of coarse hair' is a metaphor.

A metaphor is a word / phrase used in an imaginative way to describe something or somebody in order to show that the two things have the same qualities and make the descriptions more effective.

Now **the hair of the boy** can also be described as **the hair of the boy is like a mat**.

A simile is a figure of speech that expresses the resemblance of one thing to another of a different category usually introduced by **like, as... as** .

A simile, like a metaphor, is also a comparison. The primary difference is that a simile contains the words **like, as, as...as** to compare two things while a metaphor simply suggests different (dissimilar) things as the same(similar)

Read the following paragraph and identify the similes and metaphors in it.

Sunitha was an exceptional student. She was good at sports and other co-curricular activities too. One day the teachers were talking about her. The maths teacher said fondly, "My Sunitha is the Shakuntala of our school." The science teacher said, "She is as clever as Kalpana Chawla and as hard working as Marie Curie. One day she will bring Nobel prize to our country." The physical education teacher started singing the praises of Sunitha saying, "You know, she runs like a hare and swims like a fish. And in the boxing ring? She is a leopard. I must say she is the Mary Kom of our state." Unlike other teachers, the social studies teacher hated this girl as Sunitha belonged to the so called 'lower caste'. She said, "Sunitha... a hare, a fish and ...what is that? ... a leopard. She is more an animal than a girl, I suppose." All other teachers said in unison, "Yes, she is an animal for animals that cannot understand the metaphor in language."

IV. Prefixes and suffixes

Every language contains an enormous and ever-growing number of words. Enhancing your vocabulary by learning new words can be overwhelming, but if you know the common prefixes and suffixes of the language, you will understand many more words.

Mastering common prefixes and suffixes is like learning a code. Once you crack the code, you can not only spell words more correctly but also recognize and perhaps even define unfamiliar words.

Read the following sentences.

1. Was there an indefinable quality in the white man that enabled his baby...
2. The little boy ran into the house and reappeared shortly with a banana.

In the underlined words in the above sentences, 'in -' and 're' - are prefixes, and '- able' is a suffix.

List of prefixes and suffixes

Prefixes : dis ----, mis----, un----, re----,inter----, pre----,

Suffixes : ----ness, ----able, ----ly, ----ous, ----ful,----ment, ----ism, ----er, ---ing,

Look at the following table and notice the example words formes with prefixes.

Prefix	Meaning	Example
dis	not, opposite of	dis + satisfied = dissatisfied
mis	Wrongly	mis + spell = misspell
un	Not	un + acceptable = unacceptable
re	Again	re + election = reelection
inter	Between	inter + related = interrelated
pre	Before	pre + pay = prepay
non	Not	non + sense = nonsense
super	Above	super + script = superscript
sub	Under	sub + merge = submerge
anti	against, opposing	anti + bacterial = antibacterial

A few prefixes that give the meaning "no" or "not." are ..

Prefix	Meaning	Examples
il-	denotes negative; not	illegal, illegitimate
im-	denotes negative; not	immoral, impossible
in-	denotes negative; not	inexpensive, incapable
ir-	denotes negative; not	irresponsible, irrelevant
un-	denotes negative; not	unhappy, unconditional
no-	denotes negative; not	nobody, nowhere

- Prefixes change the meaning of words .
- Some of the suffixes change the word class also , as in

beautiful **beautifully**
(*adjective*) (*adverb*)

(a) Identify prefixes and suffixes in the lesson.

_____	_____	_____
_____	_____	_____
_____	_____	_____

(b) Read the following passage and underline the words with prefixes and suffixes.

Improper garbage disposal can cause contamination of subterranean water sources. Relocating garbage dumps doesn't necessarily solve this unhealthful problem. Laws preceding the discovery of this problem were relaxed in terms of garbage disposal. Since the discovery, authorities have proceeded to toughen these laws and have injected funds into reevaluating ongoing practices. Environmental organizations have helped to convince the public of the depth of the problem and the need to recycle. Some garbage dumps have receded in size, but most have increased as the unbelievable amount of garbage produced continues to multiply .

(c) Insert the words in blanks with the appropriate prefixes and suffixes.

1. The rate of _____ in Brazil has been rising steadily. (employ)
2. Lenny looked funny in his _____ shirt and pants (matched)
3. When my sister first saw the meteor, she thought it was a _____ phenomenon. (natural)
4. He was sitting _____ in his seat on the train. (comfort)
5. With a small class size, the students get to _____ with the teacher more frequently. (act)
6. I slipped on the ice because I did not heed the _____ about watching my step. (cautions)
7. The team that he supported were able to win the _____. (champion)
8. He decided to study _____ at university. (journal)
9. I wanted to ease my stomach _____ so I drank some ginger root tea. (comfort)
10. She had no _____ of going to see him. (intend)



I. The Simple Past and the Present Perfect

Look at the following sentence from the lesson, ‘Jamaican Fragment.’

The dark boy ran inside.

Now compare this sentence with the following sentence.

The dark boy has run inside.

Both the sentences express a past action. But in the first sentence the speaker is interested in the action itself whereas in the second sentence the speaker is thinking of the effect of the past action on the present .

The first sentence is in the simple past tense and the second sentence is in the present perfect.

Uses of the simple past tense:

(i) The simple past is used to refer to past actions or events.

Examples:

1. He passed his examination in 2013.
2. I visited Delhi last month.
3. Raju met his friend yesterday

(ii) The simple past form can also be used to refer to the present time. This is a special use of the simple past form with verbs like **want, wonder, hope, think** to make an utterance more polite or tactful.

Examples:

1. I **wanted** to discuss my proposal with you, madam.
2. I **wondered** if I could discuss my proposal with you, sir.
3. I **thought** of discussing my proposal with you, sir.
4. I **hoped** to discuss my proposal with you, sir.

Other Uses of the Simple Past Form

(i) After the conditional **if** to indicate tentativeness (hypothetical)

e.g. If I **were** the Prime Minister, I would provide free education at all levels.

(ii) After **it's time, would rather, wish**

e.g. It's 10 o'clock---it's time you **went** to bed.

(iii) In reported speech

e.g. I asked you what the time **was**.

The present perfect

The present perfect (has/have + Verb in the past participle form) refers to actions in the past which have no definite time reference. The present perfect in English is used in the following three situations:

- 1 The present perfect tense is often used to talk about past actions and events which are completely finished. However, instead of the simple past, the present perfect is used if the action has current relevance, that is, it is related to the speaker's experience. In this case even though the actions took place in the past, they are 'still with the speaker, as part of his/her experience and knowledge.' This use of the present perfect is therefore also called the experiential use of the present perfect. This is called indifinite past.

e.g. I have seen the Taj Mahal

(meaning: I know the Taj Mahal. It is still fresh in my memory.)

(contrast: I saw the Taj Mahal two years ago.)

2. To indicate an action/situation which began in the past and which has continued up to the present moment, i.e. the moment when we are speaking, the present perfect tense is used.

e.g. I **have lived** in Hyderabad for 10 years

(meaning: I started living in Hyderabad 10 years ago and I may still be living in Hyderabad).

If you wish to state that you still continue to live in Hyderabad you should say, 'I have been living in Hyderabad'.

This use of the present perfect is also known as its linking use as it links the past with the present.

3. The present perfect is also used to refer to past actions/events whose results are seen in the present, i.e. when there is evidence in the present for some action/event that happened in the past. Hence, it is also called the evidential use of the present perfect. This is called resultative past.

e.g. It has rained! (evidence-Look! The ground is wet.)

The following examples make the difference clear:

1. I saw the film Gandhi last March (*Here the speaker is calling attention to the action of seeing and to the time when it happened*)

2. I have seen the film Gandhi. (*Here the speaker is not saying when he saw the film. He is calling attention to the fact that he is now a person with personal experience of the film or someone who can tell us about it.*)

3. I cut my finger when I was sharpening the pencil. (*Nothing is said about any result now*).

4. I have cut my finger (*and it is bleeding now*).

The simple past is often used with adverbs of past time (e.g. yesterday, two months ago, in June, in 1965, during the war).

Sometimes it is also used to refer to present time or future time actions.

e.g., 1 " Sir ,may I come in. I wanted to talk to you."

2 " If you left for Delhi tomorrow,when would you return?"

The present perfect is never used with adverbs of past time. You should not say, for example, 'She has gone to Hyderabad yesterday'. Say either 'She went to Hyderabad yesterday', if you are interested in the action and in the time when it happened, or 'She has gone to Hyderabad', if you wish to convey the idea that she is not in the town now.

The present perfect can be used with adverbs of present time (e.g. today, this morning, this week, this month).

Ex. I have seen Raju this week.

The present perfect is also used with just, recently, yet, already, never, ever, often, so far, etc.

Ex. They have just gone.

Ex. Has Anirudh left yet ?

Read the following sentences .Complete the conversations with the appropriate forms of the verbs. Then say why you chose simple past/present perfect forms.

1. "Is your brother in?"

"No, he isn't. He _____(go) to Chennai."

"When he _____(go) to Chennai?"

"Yesterday."

2. "I (lose) my pencil. You _____(see) it anywhere?"

"No, I _____ when you last _____(use) the pencil?"

"I _____(use) it when I was in the class."

"Perhaps you _____(leave) it in the class."

3. A: Madhu _____(not arrive) yet ?

B: No, he _____

C: But he _____(arrive) already!

B: You _____(talk) to him?

C: No, I _____ I merely _____(see) him.

B: That cannot be Madhu. He may be somebody else.

C just _____(meet) his brother. He _____(say) Madhu _____(not arrive) yet.

4. A: You _____(call) me, mother?

B: Yes, I _____. You _____(see) my diary today? I _____(put) it on the table last night. I _____(look) all over the house for it. But I not _____(find) it anywhere.

A: I _____(see) it on the table this morning, if I remember right. Maybe father _____(take) it with him by mistake.

5. "Do you know Mrs.Geetha ?"

"Yes, I do. I _____(know) her for nearly four years. It _____(be) at a High School that I first _____(see) her in 2009. I _____(work) with her for several years. Recently we _____(meet) at the wedding of a mutual friend of us."

II . Punctuation: hyphen (-) and dash (—)

Look at the following sentence paying attention to the use of hyphen and dash.

1. The other little fellow was smaller, but also sturdy - he was white, with hazel eyes and light-brown hair.

2. 'He was definitely a little Jamaican - a strong little Jamaican.'

As you know, a dash is longer than a hyphen. It is almost double the size of a hyphen. It is used to give additional information, to indicate added emphasis, an interruption, or an abrupt change of thought .

In the above sentence 1, the dash is used to give important additional information about the white boy. Dashes are used to give very important additional information. They are also used to emphasise certain aspects of what was said earlier. For example, in the sentence 2, 'He was definitely a little Jamaican - a strong little Jamaican.', the phrase after the dash emphasizes what was said about the Jamaican by adding another dimension 'strength' and by repeating the phrase 'a little Jamaican'. This can also be said without using the dash like this: 'He was definitely a strong little Jamaican', but the expression with the dash is more effective since the dash breaks the thought of the reader and then draws his/her attention to the phrase that follows it.

From the story, pick out 5 sentences with a dash or a set of commas. Discuss the function of the dash /set of commas in each of them. In each case, substitute commas with dash or the other way round to observe the change in meaning.

Writing

1. Discuss in groups and write an essay on the 'Violation of child rights in Indian Society' based on your experiences / reading.

The following points may help you.

- What are the child rights?
- How are they violated?

- Reasons for violation
- Measures to be taken to prevent child rights violation
- Conclusion

Remember the following points.

- Collect ideas on the given theme.
- Sequence the ideas.
- Maintain coherence and cohesion.
- Use appropriate linkers.
- Give your point of view.

Study Skills

Study the following information given in the table and do the task given below it.

Overview of the Forms/Sites of Unconducibility Practices in Rural India, by Degree of Prevalence in a Study done in 4000 Villages

More than 50% of villages	41-50% of villages
<ul style="list-style-type: none"> • Denied entry into non-Dalit houses • Prohibitions against food sharing • Denied entry into places of worship • Ill-treatment of women by other women 	<ul style="list-style-type: none"> • Denied cremation and burial grounds • Denied access to water facilities • Ban on marriage processions • Not allowed to sell milk to cooperatives • Denied busfare services • Denied laundry services • Ill-treatment of women by non-SC men
30-40% of villages	21-30% of villages
<ul style="list-style-type: none"> • Schools-separate seating • Payment of wages, no contract • Denied entry in to village shops • Denied work as agricultural labourer • Cannot sell things in local markets • Denied visits by health workers • Separate seating in hotels • Separate meals in hotels • Discriminatory treatment in police stations 	<ul style="list-style-type: none"> • Separate seating in PDS shops • Separate seating in schools • Not employed in house building • Denied entry into police stations • Denied entry in to PDS shops • Forced to stand before upper-caste men

<p>20-25% of villages</p> <ul style="list-style-type: none"> • Paid lower wage rates for same work • Ban on festival processions on roads • Segregated seating in schools • Denied entry into private health clinics • Separate drinking water in the schools 	<p>15-20% of villages</p> <ul style="list-style-type: none"> • Cannot wear new/bright clothes • Denied access to public roads/paths • Denied entry in to Primary Health Centres • Discriminatory relationship by non-SC teachers towards SC students • Discriminatory relationship by non-SC teachers towards SC teachers
<p>10-15% of villages</p> <ul style="list-style-type: none"> • Denied entry in to Panchayat offices • Schools SC teacher and non-SC students • Separate lines at polling booths • Discriminatory treatment in Primary Health Centres 	<p>Less than 10% of villages</p> <ul style="list-style-type: none"> • Denied access/entry to public transport • Cannot use cycles on public roads • Denied entry/entry to cinema halls • Compulsion to work during in marriages

Source: Chandayan Nath, Harsh Mehta, Ishwari Thapa, Jitendra Dugganath and Anand Bhandari, Untouchability in Rural India: A survey conducted in 500 Villages of 17 states, Sage Publications, 2006.

Now using the information given above, analyse the following forms of untouchability in Rural India. Then prepare a brief report stating how Dalits are discriminated against .

- 1 List the places where Dalits are denied entry.
- 2 Where are Dalits separated from other castes ?
- 3 What are the prohibitions and bans imposed on Dalits?

Listening

Listen to your teacher telling you a story of a girl called Maya and say whether the following statements are True or False.

1. When Maya was born, all were happy. ()
2. When Maya grew, she began to help her mother. ()
3. Maya could not join her friends as she had a lot of work. ()
4. Maya completed her graduation. ()
5. If Maya were a boy, her parents would let her complete school education. ()
6. Maya thinks that her life will be much different from her mother. ()

Oral Activity

Imagine that on the occasion of 'Children's Day' your school is organizing a speech competition on the topic 'Education of girls for women's empowerment'.

Draft a speech and deliver it in the class.

The following points may help you in preparing the speech.

- Importance of girls' education
- gender bias and other problems in girls' education
- how to end bias towards girls

Remember the following points while delivering the speech:

- Maintain appropriate posture
- Modulate your voice using stress, pause and intonation.
- Use appropriate gestures and facial expressions.
- Maintain eye-contact with the audience.

B Reading

Once upon a Time

Once upon a time, son,
they used to laugh with their hearts
and laugh with their eyes:
but now they only laugh with their teeth,
while their ice-block-cold eyes
search behind my shadow.

There was a time indeed
they used to shake hands with their hearts:
but that's gone, son.

Now they shake hands without hearts:
while their left hands search
my empty pockets.

'Feel at home!' 'Come again':
they say, and when I come
again and feel
at home, once, twice,
there will be no thrice -
for then I find doors shut on me.

So I have learned many things, son.
I have learned to wear many faces
like dresses - home face,
office face, street face, host face,
cocktail face, with all their conforming smiles
like a fixed portrait smile.

And I have learned too
to laugh with only my teeth
and shake hands without my heart.
I have also learned to say, 'Goodbye',
when I mean 'Good-riddance';
to say 'Glad to meet you',
without being glad; and to say 'It's been
nice talking to you', after being bored.

But believe me, son.

I want to be what I used to be

when I was like you. I want

to unlearn all these muting things.

Most of all, I want to relearn

how to laugh, for my laugh in the mirror

shows only my teeth like a snake's bare fangs !

So show me, son,

how to laugh; show me how

I used to laugh and smile

once upon a time when I was like you.

by **Gabriel Okara**



About the author

Gabriel Okara is an African poet. He was born in 1921 in Nigeria. He was educated at Government College, Umuahia. His parents were not rich. He worked as a book binder and later as an information officer at Enugu. He also wrote plays and features for broadcasting and became a poet of outstanding ability. His poems appeared regularly in *Black Orpheus*. He has also written a novel called *Voice*.

Glossary

- cock-tail (n) : a drink usually made from a mixture of one or more alcoholic drinks.
- conform (v) : to be and thinking the same way as most other people in a group or society; normally acceptable
- portrait (n) : a painting, drawing or photograph of a person especially of the head
and shoulders.
- good - riddance (n) : a feeling of relief when an unwanted person leaves

- muting (adj) : changing all the time; expressionless / not expressed in speech
- fangs(n) : long, sharp teeth of some animals like snakes and dogs.

Comprehension

I Tick (✓) the option that will complete each of the following statements. In some cases more than one option may be possible.

- In the first five stanzas the poet is talking about
 - the honest and innocent world of children.
 - the insincere world of adults.
 - the difference between the past and the present.
 - the old and the young.
- The last four lines of the poem suggest
 - hope.
 - regret.
 - a sense of loss.
 - eagerness to learn.
- The expression 'Ice-cold-block' eyes means
 - The eyes are wet with tears.
 - expressionless eyes.
 - a state of lack of feelings.
 - a dead man's eyes.
- 'They' in line 4 of stanza 1 refers to
 - people in the past.
 - present day people.
 - all adults .
 - young children.
- 'Their eyes search behind my shadow' means

- a) they avoid meeting his eyes.
 - b) they try to look at the darker side of the person.
 - c) they convey no emotions.
 - d) they try to see what is not there.
6. The poet has learnt
- a) to shake hands.
 - b) the ways of the world.
 - c) to laugh.
 - d) to put on masks.
7. The poet wants to learn from his son because his son
- a) is not corrupted by the ways of the world.
 - b) is more informed.
 - c) knows about good manners more than his father.
 - d) is more caring.

II Answer the following questions in a sentence or two each.

1. When did people shake hands with their hearts?
2. What is the poet crying over? What help does he want from his son?
3. "Most of all, I want to relearn
how to laugh, for my laugh in the mirror
shows only my teeth like a snake's bare fangs !"
What does the poet mean by these lines?
4. What is the tone of the poem?
5. "Now they shake hands without hearts:
while their left hands search
my empty pockets."
Why do the left hands search empty pockets now? What does this indicate?
6. The poet uses certain words to express frustration and sorrow. Identify these words.

What Is My Name?

Have you noticed how your father calls your mother? Does he use her name or not? How do the neighbours address her? Does anyone address her by name? What about your grandmother? In this story, P. Sathyavathi describes how a woman forgets her own name since no one addresses her by name. How does a woman gain her identity- by name, by marriage, by motherhood, by education, by profession or by anything else? Read the story keeping these questions in mind.



A young woman, before being a housewife. A woman, educated and cultured, and intelligent, and capable, quick-witted, with a sense of humour and elegance.

Falling for her beauty and intelligence, as also the dowry which her father offered, a young man tied the three sacred knots around her neck, made her the housewife to a household and said to her, 'Look, *ammadu*, this is your home.' Then the housewife immediately pulled the end of her sari and tucked it in at the waist and swabbed the entire house and decorated

the floor with *muggulu* designs. The young man promptly praised her work. 'You are dexterous at swabbing the floor — even more dexterous in drawing the *muggulu*. *Sabash*, keep it up.' He said it in English, giving her a pat on the shoulder in appreciation. Overjoyed, the housewife began living with swabbing as the chief mission in her life. She scrubbed the house spotlessly clean at all times and beautifully decorated it with multi-coloured designs. That's how her life went on, with a sumptuous and ceaseless supply of swabbing cloths and *muggu* baskets.

But one day while scrubbing the floor, the housewife suddenly asked herself, 'What is my name?' The query shook her up. Leaving the mopping cloth and the *muggu* basket there itself, she stood near the window scratching her head, lost in thoughts. 'What is my name — what is my name?' The house across the road carried a name-board, *Mrs M Suhasini, M.A., Ph.D., Principal, 'X' College*. Yes, she too had a name as her neighbour did — 'How could I forget like that? In my scrubbing zeal I have forgotten my name-what shall I do now?' The housewife was perturbed. Her mind became totally restless. Somehow she finished her daubing for the day.

Meanwhile, the maidservant arrived. Hoping at least she would remember, the housewife asked her, 'Look, *amma*, do you know my name?'

'What is it, *amma*?' said the girl. 'What do we have to do with names of mistresses? You are only a mistress to us — the mistress of such and such a white-storeyed house, ground floor means you.'

'Yes, true, of course, how can you know, poor thing?' thought the housewife

The children came home from school for lunch in the afternoon. 'At least the children might remember my name' — the housewife hoped.

'Look here, children, do you know my name?' she asked.

They were taken a back.

'You are *amma* — your name is *amma* only — ever since we were born we have known only this, the letters that come are only in father's name — because everyone calls him by his name we know his name — you never told us your name — you don't even get letters addressed to your name,' the children said plainly. 'Yes, who will write letters to me? Father and mother are there but they only make phone calls once in a month or two. Even my sisters are immersed with swabbing their houses. Even if they met me in some marriage or *kumkum* ceremony, they chatted away their time talking about new *muggulu* or new dishes to cook, but no letters!' The housewife was disappointed and grew more restless — the urge to know her own name somehow or the other grew stronger in her.

Now a neighbour came to invite her to a *kumkum* ceremony. The housewife asked her neighbour hoping she at least would remember her name. Giggling, the lady said, 'Somehow or other I haven't asked your name nor have you told me. Right -hand side, white storeyed - house or there she is, that pharmaceutical company manager's wife, if not that, that fair and tall lady, that s how we refer to you, that's all.' That's all that the other housewife could say.

It s no use. What can even my children's friends say — they know me only as Kamala's mother or some aunty, now my respected husband — is the only hope — if anyone remembers it, it is only he.

During the night meal, she asked him, 'Look here, I have forgotten my name — if you remember it, will you please tell me?'

The respected husband burst out laughing and said, 'What is it, dear, never has it happened before, you are talking about your name today. Ever since we were married I have got used to calling you only as *yemoi*. You too never told me not to address you that way because you have a name of your own — what's happened now — Everyone calls you Mrs Murthy, don't they?'

Not Mrs Murthy, I want my own name — what shall I do now?' she said in anguish

'What's there, you choose a new name, some name or other,' the husband advised.

Very nice — your name is Satyanarayana Murthy; will you keep quiet if I ask you to change your name to Siva Rao or Sundara Rao? I want my name only,' she said.

'It's all right, you are an educated woman — your name must be on the certificates — don't you have that much commonsense — go and find out,' he advised her .

The housewife searched frantically for her certificates in the *almirah* — *pattu* saris, chiffon saris, handloom saris, voile saris, matching blouses, petticoats, bangles, beads, pearls, pins, *kumkum barinas*, silver plates, silver containers to keep sandalwood paste, ornaments all things arranged in an orderly fashion. Now here could she find her certificates. Yes — after marriage she had never bothered to carry those certificates here.

'Yes — I haven't brought them here — I shall go to my place, search for my certificates and enquire about my name, and return in a couple of days.' She asked for her husband's permission. 'Very nice! Must you go just for your name or what? If you go who will scrub the house these two days?' said her lord. Yes, that was true — because she scrubbed better than the others, she had not allowed anyone else to do that job all these days. Everyone was busy with their own respective duties. He had his office — poor things, the children had

their studies to take care of. Why should they bother about this chore, and she had been doing it all along — they just didn't know how to do it, of course.

But still, how to live without knowing one's name? It was all right all these days since the question had not occurred to her; now it was really hard to live without a name.

'Just for two days you manage somehow or other — until and unless I go and get my name I shall find it difficult to live,' she pleaded with her husband and managed to get out of the house.

'Why, dear daughter, have you come so suddenly? Are your children and husband all right? Why have you come alone?'

Behind affectionate enquiries of the father and the mother there was a strain of suspicion. Recollecting immediately the purpose of her visit, the housewife asked her mother most pitifully, '*Amma*, tell me, what is my name?'

'What is it *amma*, you are our elder daughter. We gave you education up to B.A. and got you married with fifty thousand rupees as dowry. We took care of your two deliveries — each time we alone bore the expenses of the maternity home. You have two children — your husband has a good job — a very nice person, too — your children are well-mannered.'

'It's not my history, *amma* — it's my name I want. At least tell me where my certificates are.'

'I don't know, child. Recently we cleaned out the *almirah* of old papers and files and arranged some glassware in their place. Some important files we kept in the attic — we shall search for them tomorrow. Now what is the hurry, don't worry about them — take a good bath and have your meal, child,' said the housewife's mother.

The housewife took a good bath and ate her meal, but she could not sleep. While scrubbing the house, humming happily, joyously, and making *muggulu*, she had never thought that she would have to face so many difficulties like this by forgetting her own name.

Dawn broke, but the search for the certificates among the files in the attic had not ended.

Now the wife asked everyone she met — she asked the trees — the anthills — the pond — the school where she had studied — the college. After all the shouting and the wailing, she met a friend — and succeeded in recovering her name.

That friend was also like her — married, and a housewife like her, but she had not made swabbing the sole purpose of her life; scrubbing was only part of her life; she remembered her name and the names of her friends. This particular friend recognized our housewife.



'Sarada! My dear Sarada!' she shouted and embraced her. The housewife felt like a person — totally parched and dried up, about to die of thirst — getting a drink of cool water from the new earthen *kooja* poured into her mouth with a spoon and given thus a new life. The friend did indeed give her a new life — 'You are Sarada. You came first in our school in the tenth class. You came first in the music competition conducted by the college. You used to paint good pictures too. We were ten friends altogether — I meet all of them some time or other. We write letters to each other. Only you have gone out of our reach! Tell me why are you living incognito?' her friend confronted her.

'Yes, Pramila — what you say is true. Of course I'm Sarada — until you said it I could not remember it — all the shelves of my mind were taken up with only one thing — how well I can scrub the floors. I remembered nothing else. Had I not met with you I would have gone mad,' said the housewife named Sarada.

Sarada returned home, climbed the attic and fished out her certificates, the pictures she had drawn — old albums, everything she succeeded in getting out. She also searched further and managed to find the prizes she had received in school and college.

Overjoyed, she returned home.

'You have not been here — look at the state of the house — it's like a *choultry*. Oh what a relief you are here, now it is like a festival for us,' said Sarada's husband.

'Just scrubbing the floor does not make a festival. By the way, from now onwards don't call me *yemoi geemoi*. My name is Sarada — call me Sarada, understood?

Having said that she went inside, humming, joyously.

Sarada who had always cared so much for discipline, keeping an eye on every corner, checking if there was dust, making sure things were properly arranged each in its correct and respective order, now sat on the sofa which had not been dusted for the last two days. She sat there showing the children an album of her paintings that she had brought for them.

By. P.Satyavathi

(Translated by Vadrewu Vijayalaxmi and Ranga Rao)



About the author

Smt P. Satyavathi is one of those writers who have brought feminism to the peak in Telugu literature. Though she is a retired English lecturer, she has great understanding of the Telugu accent and the idiom of the respective regions. She is adept in portraying human experience universally. The technique of appealing to the readers by weaving the story wonderfully with a philosophical touch and theological aspect is her forte. She has published four anthologies of short stories, five novels and a collection of essays. She has won a number of prestigious awards. This story “What Is My Name” is originally published as “*Illalakagaane Pandagouna*” in Telugu in 1990 and has been translated into almost all the south Indian languages and Hindi.

Glossary

swab (v)	: clean
dexterous (adj)	: skillful
sumptuous (adj)	: luxurious, splendid
mopping (v)	: cleaning / washing
perturb (v)	: bother / disturb / trouble
immerse (v)	: absorb oneself in something
giggling (v)	: laughing nervously
frantically (adv)	: worriedly / anxiously

maternity home (n) : house of one's parents
parch (v) : dehydrate
incognito (adv) : having a concealed identity
fish (v) : search

Comprehension

1. Answer the following questions.

1. What made Mrs. Murthy forget her name?
2. How did Mrs. Murthy finally get to know her name?
3. What great qualities did Mrs. Murthy have as a student at school?
4. What kind of woman was Mrs. Murthy?
5. Why did Mrs. Murthy emphasize to her husband and why?

Grammar

Grammar

Between Subject and Verb

Read the following sentences and notice the underlined parts.

1. Ever since we were born, we have known only this.
2. The letters that are only in father's name.
3. The housewife was disappointed.
4. Your name is Satyanarayana Murthy.

As you know, the underlined words in the above sentences are verbs. In sentences 1 and 2, the verbs are in plural. In sentences 3 and 4, the verbs are in singular.

There must be a close relation between the subject and the verb. The verb must agree to the number of the subject. In other words we call it concord.

The choice of a verb primarily depends on the number of the subject and the time. Singular subjects are followed by singular verbs and plural subjects are followed by plural verbs.

Use appropriate verb forms from those given in brackets.

- (i) The apples _____ (are / is) from Simla. The taste of them _____ (are / is) very sweet. The habit of eating apples _____ (make, makes) us healthy. Most of the rich _____ (eat / eats) an apple a day. We don't like to eat an apple when the greater part of it _____ (is / are) rotten.
- (ii) A large number of people _____ (has / have) attended the meeting. The number of people _____ (is / are) increasing at an alarming pace. The headmaster along with the members of the staff _____ (has / have) attended it too. But neither the English teacher nor his friends _____ (has / have) attended. Each of the speakers _____ (was / were) given only a five minutes to speak. The way the speakers _____ (has / have) started their speech is really interesting. The essence of all their speeches _____ (is / are) the same. They _____ (have / has) spoken on national integration.

Writing

Read the following news item in Telugu and compare it with its translation in English given after that.

పశ్చిమకనుమలపై కస్తూరి రంగన్ కమిటీ సిఫార్సులకు కేంద్రం ఆమోదం

న్యూఢిల్లీ: పశ్చిమ కనుమల పరిస్థితులపై కస్తూరిరంగన్ కమిటీ నిర్ణయ నివేదికను కేంద్ర ప్రభుత్వం మంజూరు చేసింది. అది రాష్ట్రాల పరిధిలో కలిపే ఉదయ కిలోమీటర్ల వేర వ్యవహారం పశ్చిమ కనుమల్లో అభివృద్ధి కార్యక్రమాలు చేపట్టడానికి కస్తూరిరంగన్ కమిటీ తన నివేదికలో పూర్వం చేసింది. పశ్చిమ కనుమల్లోని అభ్యుదయ కార్యక్రమాలను కారాచూరణి నియంత్రణ కార్యక్రమాలపై కస్తూరిరంగన్ కమిటీలో సేద్యకర్తలకు గతంలో ఒక కమిటీని నియమించింది. ఈ కమిటీ ఈ ఏడాది ఏప్రిల్ 15న తన నివేదికను సమర్పించింది. దీనిపై ఆరురాష్ట్రాల అధికారులూ, ప్రజల హితవేణి కోరుకున్న ఆంధ్ర తన కేంద్ర ప్రభుత్వం ఆమోదం తెలిపింది. గుజరాత్, మహారాష్ట్ర, గోవా, కర్ణాటక, కేరళ, తమిళనాడు రాష్ట్రాల పశ్చిమ కనుమల వ్యవహారం పట్ల...

The following is the translated version of the above Telugu news item.

Centre's Nod to Kasturi Rangan Committee Report

NEW DELHI : The Ministry of Environment has accepted the recommendations made by the Kasturi Rangan Committee Report on the conservation of Western Ghats. The committee, in its recommendations, made it clear that no further development activities be undertaken in the Western Ghats spread across the 60 thousand square kilometers in six states. The committee appointed by the Union Government and headed by Kasturi Rangan to suggest measures to conserve the rarest eco system of the Western Ghat forests. The committee submitted its Report on 15th of April. The Ministry of Environment , after taking opinions of the six state governments and the people of the states, accepted the recommendations. The Western Ghats extend in Gujarat, Maharashtra, Goa, Karnataka, Kerala and Tamil Nadu states.

Let's think of the following:

1. Do you think that translation is just translation of language ? Or does it also include translation of ideas ?
2. Which translation is better?- True translation or free translation ?
3. Do you find any change in the order of the sentence? For e.g : We have Subject, Verb, Object in English but the order is Subject, Object, Verb in Telugu.
4. Do you think sometimes it creates problems in the choice of vocabulary while attempting to translate a text.
5. Is it possible to translate a poem from one language to the other?
6. Is it necessary to take cultural aspects into consideration?

Some principles to be followed in translation:

Translation is the replacement of textual material in one language (Source Language) by equivalent textual material in another language (Target Language).

1. The translation should give accurate meaning of the Source Language message in its context. Nothing should be added or removed arbitrarily through paraphrasing. The translator is to ensure:
2. The meaning of the original text should be clear.

3. Select suitable words and phrases to translate the meaning along with its feeling.
4. The ordering of words and ideas in a translation should match the original as closely as possible. But for better communication/comprehension, differences in language structure often require changes in the form and order of words.
5. Languages like Telugu and English often differ greatly in their levels of formality in a given context). To resolve these differences, a translator must distinguish between formal/informal, fixed expression or personal expressions, so the translator is to consider: (a) Does literal translation of any expression sound too formal or informal? (b) Does the intention of the writer come through in the

translation or the message is distorted? 6. Imagery and idiomatic expressions are generally untranslatable in their true sense. These may include similes, metaphors, proverbs and sayings, colloquialism and in English phrasal verbs. If the expression cannot be directly translated, any one of the following may be tried for better communication and comprehension:

- (a) Retain the original word, in inverted commas.
 - (b) Retain the original expression with a literal explanation in brackets.
 - (c) Use a non-idiomatic or plain prose translation.
7. An idiomatic expression should not be translated literally if it makes no sense in one's own language (Target Language)
 8. What words mean in one language, cannot often be exactly conveyed in another (TL). The approach of translating should be natural and not unjust. It is better to translate the meaning of the message rather than the words.

The lesson, “What Is My Name?” is a translated version in English from Telugu. The following is a part of the Telugu version of the lesson. Read the Telugu version and observe how it was translated into English.

**తెలుగు భాషాభ్యుదయం & యువత. దయచూచి సంస్కృత తెలిసి రాణడవ్వండి,
పదమయిమూర్తి, పాపభ్యం, లాపభ్యం అచ్చి కలిగిన అమ్మాయి.**

అమ్మాయి అంటే తెలిసి, పాశ్చాత్య అధ్యయన శక్తి అలాగే సద్గుణాలు ఆ అమ్మాయి మెడలో మూడు ముక్కలు వేసి, ఆ అందరినీ అల్లార్చి వేసి, 'అమ్మో' అమ్మమ్మూ ఆ అల్లార్చి వేసి' అని చెప్పింది. ఆ అల్లారులు వెంటనే వాయిదా వేసుకుంటే దొంగిలించి, అందరినీ అందంగా అరణి ముగ్గులు పెట్టించి, ఆ దివ్యవాడు వెంటనే ఆ అల్లార్చి ముచ్చటించి, "నువ్వు అల్ల అంకణంలా వేర్చుచి - ముగ్గులు వెచ్చుతందో అంకణం వేర్చుచి - పెలాను కీట అది అది" అని అంగీకారం ముచ్చటించి దుశం చెప్పింది.

దాంతో ఆ అల్లారులు కిక్కిరిసిపోయి, అల్లఅంకణం ద్వయంగా తన తనలాంటి కౌమారంవలన, ఎల్లప్పుడూ అందరినీ పరిశ్రమగా అరణి అంకణంవలన అంకణంవలన తీర్చుచుంది. ఆ పదంగా అమ్మ తనకు మూడు అయిదుగుళ్ళలా - అదు ముగ్గులుకాగా అంకణం వేర్చుచి. అది ఒక వారా అల్లారులు అల్లారుకూ అయిదుకూ "నాపేరేమిటి చెప్పా" అనుకుంది. అలా అనుకుని అరణిపడింది. దీంతో అయిదు గుర్తు, ముగ్గులు అల్ల అల్ల పదేమి కిక్కిరిస్తూ పిలవబడి తన గోళ్ళయినా, "నాపేరేమిటి--నాపేరేమిటి" అని తెలి అలోచించింది. ఎదురుగా అందరి వేమిలోకే ప్రలామనోంది. పొగిచి ఏం, ముగ్గుచి ఏం, ఏ, పేరేమిటి - ప్రస్తుతం 'పల్ల' కాలే అది - అప్పుడు అలాగే తనకి ఆ పేరువారి కలా- అలా ముగ్గులాయేమిటి? అల్లారికి పంపించడం 'పేరు ముగ్గులాయేమిటి- అప్పుడేలాగే అనుకుని ఆ అల్లారులు కలగాను పడిపోయింది. మనవలనా దిలాల్ అయిపోయింది. ఏలాగో అప్పుడే అల్లఅంకణం కనిపించింది. అంతలో పది మంది పచ్చిపచ్చి-పచ్చి అనిపించి గుచ్చుచేయించి, "అమ్మాయి నాపేరేమిటి అయిపో" అని అడిగింది.

Activities:

1. Compare any news item or story on any subject in English and Telugu /Urdu or any other language.
2. Attempt a translation of a news item or a story of your choice into English from your mother tongue.