

**READINGS ON INDIAN
CONSTITUTION, SECULARISM &
SUSTAINABLE ENVIRONMENT**

II Semester

COMMON COURSE IN ENGLISH

BA/B Sc/B Com/BBA

(2012 Admission onwards)



UNIVERSITY OF CALICUT

SCHOOL OF DISTANCE EDUCATION

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READINGS ON INDIAN CONSTITUTION, SECULARISM & SUSTAINABLE ENVIRONMENT

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MODULE I : ESSAYS

1. AMBEDKAR'S SPEECH ON 4TH NOVEMBER 1948 IN THE CONSTITUENT ASSEMBLY.

BHIM RAO AMBEDKAR-

ABOUT THE AUTHOR

Bharat Ratna Dr. Bhimrao Ramji Ambedkar was born in 1891 in a poor Mahar family in Baroda. Mahar, a Dalit caste was considered an untouchable caste and Ambedkar had to suffer inhuman treatment right from his childhood days. The bitter experience that he had to undergo prompted him to rise in revolt against untouchability.

Ambedkar founded the Independent Labour Party in 1936 and was elected to Bombay legislative assembly in 1937. Ambedkar was the only Indian who attended all the three Round Table Conferences in London. He was the first law minister of independent India but he resigned as law minister in 1952. He realized that the fight against untouchability would not succeed so long as he remained as a Hindu. So he gave up Hinduism and embraced Buddhism. He passed away in December 1956.

Ambedkar is chiefly remembered as the architect of the Indian Constitution. He is viewed as the Messiah of the Dalits. The two speeches he delivered on the floor of the Constituent Assembly of India familiarizes us with the salient features of the Indian constitution.

ABOUT THE SPEECH

Dr. Ambedkar's speech in the Constituent Assembly explains the form of the government and the form of the Constitution envisaged by the Drafting Committee that was appointed by the Constituent Assembly in 1947.

The chief functionary of the Indian union is called President. Under the presidential system, as in the US, the President is the chief head of the executive. The President of the Indian Union, under the parliamentary system, is the head of the state, not the head of the executive. She/he is bound by the advice of the Parliament. Both the presidential and parliamentary systems are democratic but with differences. A democratic executive must be stable and responsible. The non-parliamentary Presidential system tends to be more stable and parliamentary system more responsible.

Ambedkar explains the characteristics of unitary and federal constitutions. In the Unitary Constitution, the Central Polity (government) is supreme and in a Federal Constitution the Central polity as well as the subsidiary polities (state governments, for example) exists side by side. The Draft constitution has characteristics of both Unitary and the Federal. The Indian Constitution has adopted several measures to lessen the rigidity and legalism inherent in federal constitutions. The distinguishing feature of the Indian Federation is that it is a flexible federation.

Another important feature of the Draft Constitution says Ambedkar, includes the means and methods adopted whereby India will have a Federation and at the same time will have uniformity in all basic matters. Single Judiciary, uniformity in fundamental laws, civil and criminal, and a common All India Civil Service are the means to maintain the unity of the country.

SUMMARY OF THE SPEECH

Ambedkar begins by referring to the circumstances in which the constitution came to be drafted. The Drafting Committee was appointed by resolution passed by the constituent assembly in 29 August 1947 to prepare a Constitution in accordance with the decisions of the constituent assembly and on the reports made by the various committees appointed by it, as well as per the provisions of the Govt. of India Act 1935. Ambedkar says that the drafting committee had seriously considered the reports of the three committees appointed by the constituent assembly - (1).The report of the committee on chief commissioner's province. (2).The report of the expert committee on financial relation between the union and the states and (3).Reports on advisory committee on tribal areas.

According to Ambedkar, the drafting committee is a formidable document. It contains 315 articles and 8 schedules. The constitution of no other country is as bulky as the draft constitution. Ambedkar says that the public got enough time to express their reactions to the provisions contained in the draft constitution as it has been before them for eight months. Criticisms have been leveled against the draft constitution on several grounds and therefore Ambedkar finds it necessary to describe the salient features of the constitution.

Ambedkar points out that every constitution has to deal with two crucial matters. Of these, first thing is the form of the Government as envisaged in the constitution and the second one is the form of the Constitution. Ambedkar points out the fundamental difference between the parliamentary form of Government and the presidential form of Government. The American form of Government is presidential or non-parliamentary whereas the British and the Indian forms of Government are parliamentary. As per the draft constitution, the president is the head of the Indian union, but there is no similarity between the Indian President and the American President. Unlike the American President, the Indian President is not the chief head of the executive. He is only the head of the state. He represents the nation but he does not rule the nation .Under the President of Indian union , there are ministers in charge of different departments, he is bound by the advice of his ministers .The President of Indian union has no power so long as his ministers command a majority in the parliament. The President of America is the chief head of the Executive. He is not bound by the advice of his secretaries.

The Presidential system of America is based upon the separation of the executive and the legislature so that the President and his secretaries cannot be the members of the Parliament. Only the members of the Parliament can be ministers. The ministers can take part and vote in the parliamentary proceedings.

A Democratic Executive must be stable and responsible, but it is not easy to satisfy both the conditions together. For example, the American and Swiss systems are more stable but less responsible. The British system, on the other hand, is more responsible but less stable. The American Parliament is not dependent upon a majority in the congress. But the British parliament is dependent upon a majority in the parliament. The Congress of the USA cannot dismiss the Executive. A parliamentary form of Government must resign the moment it loses the confidence of a majority of the members of the parliament.

In the Presidential system of America, the assessment of the responsibility of the executive is periodic (i.e. in one or two years). It is done by the electorate. In the parliamentary system such as the one in Britain, the assessment of the responsibility of the executive is both daily and periodic. The daily assessment is done by the members of the parliament through means such as questions, resolution, non-confidence motion, debates and the periodic assessments is done by the electorate at the time of elections which may take place every five years or earlier.

The principal forms of government are: (1) Unitary and (2) Federal. The first one is characterized with a single polity, with supremacy of the central polity and the absence of the subsidiary sovereign polities. The second one, i.e. The Federal form of the Constitution is characterized with a dual polity- with a central polity and subsidiary polities, each subsidiary polity being a sovereign in the field assigned to it. This implies a union at the center and the states at the periphery. The American polity is a dual polity (a federal government and other states). It corresponds to the union governments and the state governments of the Indian Constitution.

There are certain similarities between the Indian Government and the American Constitution. The Federal Government in America is not a mere league of the states, nor is the states the administrative units or agencies of the Federal Government. Similarly the Indian Union is not a league of the states nor is the States administrative units of the Union Government.

However there are certain points of differences between the American Federation and the Indian Union. In America, the dual polity is followed by a dual citizenship

- ❖ A citizenship of the USA and
- ❖ A citizenship of the state.

There are a number of rights a State can grant on its own citizens and deny to non-residents. The Indian Constitution is a dual polity with a single citizenship. There is only a single citizenship for the whole of India. In USA the Federal and the State governments are loosely connected. Each state is free to make its own constitution, provided that it must be republican. The people of the State have the power of altering the constitution independent of the national government. But in Indian constitution no State has right to frame its own constitution. The constitution of the union and the state is a single frame.

The Draft Constitution of India can be both Unitary and Federal according to the necessity of the time and circumstances. Normally it works as a Federal system. But in times of war, it functions as though it is Unitary. Under the provision of the Draft article 275 (Article 352- Proclamation of Emergency) the President can proclaim the State to be Unitary. No other Federation possesses such a power. The union can direct the State Governments as to how they should exercise their executive authority on only specific subjects and can authorize any officer to execute powers according to its will. The union has also the power to suspend the financial provisions of the constitution.

The Federal form of Government suffers from two major weakness, they are:

- ❖ Rigidity and
- ❖ Legalism.

A federal constitution means division of sovereignty. This leads to invasions by the Federal Government in the field assigned to the state and vice versa. It is a breach of constitution. Such a breach is determined by the Judiciary only. Therefore the Federal Constitution cannot escape the charge of legalism.

The Australian constitution has adopted certain means to make its constitution less rigid. The Australian constitution confers upon the Parliament large powers of concurrent legislation and few powers of exclusive legislation. Some of the articles of the constitution have been made temporary. They remain in force only until parliament otherwise provides. In order to overcome Rigidity and Legalism, the draft Constitution of India follows the Australian plan on a large scale. It implies long lists of subjects for concurrent powers of legislation. Under the Australian Constitution concurrent subjects are 39 whereas under the Draft Constitution of India they are 37. There are six articles in the Draft Constitution where the provisions are of temporary duration which could be replaced by the Parliament at any time. Under the Draft Constitution of India, the exclusive powers of legislation are vested with the Parliament, which will extend to 91 matters, whereas the Australian Parliament can legislate only on three matters. In this way the Indian Constitution is elastic in its federation.

The Draft constitution of India has also other means of overcoming the rigidity and legalism inherent in federalism. The first one is the power of the Parliament to legislate on exclusive provincial subjects in normal terms. The Parliament gets this power as per the Draft Article 226, 227 and 229. Parliament can legislate when a subject becomes matter of national concern. The second means is the provision for constitutional amendment. This divided the article into two groups. The first group consists of articles relating to the distribution of legislative powers between the Center and the State, the representation of the States in the parliament and the powers of the Court. The articles in group two cover a very large part of the Constitution which can be amended by the Parliament by a double majority (i.e. 2/3 of each house present and voting and by a majority of total membership of each house). As a result the Indian parliament does not suffer from the default of rigidity and legalism.

- (i) Another feature of the Indian Constitution is that the authority is divided among the Legislature, the Executive and the Judiciary for both the Union and the State polities. This dual polity provides diversity in law in administration and in judicial protection. India will have federalism and uniformity in all basic matters through three means: (i). A single judiciary (ii).uniformity in fundamental laws, civil and criminal, and (iii).a common All India Civil Service. The three major consequences of dual polity are:
1. A dual Judiciary
 2. Duality of legal codes and
 3. Duality of civil service.

However, the Indian Federalism though a Dual Polity has no dual judiciary at all. The High Courts and the Supreme Court in India form one single judiciary having jurisdiction and providing remedies in all cases arising under the Constitutional Laws, the civil or criminal. Though India has a dual civil service, there is an All India Civil Service recruited on All India basis with common qualifications and uniform scales of pay.

Glossary:

Draft constitution	:	Outline of the constitution in the form of rough notes
Resolution	:	A formal decision taken at a meeting by a committee or a legislative body
Provision	:	Conditions in a document
Formidable	:	Producing fear and respect
Bulky	:	Huge
Legislate	:	make laws
Rigidity	:	the quality of being inelastic or inflexible
Legalism	:	The tendency to observe the terms and conditions in a legal document without considering the practical aspect
Inherent	:	Existing
Concurrent	:	Joint (i.e. the matter in which the central and the state government can make law jointly)
Amend	:	make changes
Non- confidence motion:	:	A motion showing lack of trust in the government
Adjournment	:	act of post-porting
Sovereign	:	Supreme
Dual polity	:	A government with the union at the centre and the state at the periphery
Periphery	:	Boundary lines or the less important part.

COMPREHENSON QUESTIONS:

A. Answer the following questions in two or three sentences each

1) Why does Ambedkar describe the draft constitution as a formidable document?

Amberkar describes the draft constitution as a formidable document because it contains 315 articles and 8 schedules. The constitution of no other country is as bulky as the draft constitution of India.

2) Which are the two crucial matters that the constitution in general has to deal with?

The two crucial matters that the constitution in general has to deal with are: - (i) The form of the government as envisaged in the constitution and (ii) The form of the constitution

- 3) In what way does the Parliamentary executive differ from a Non-Parliamentary executive?

In a Parliamentary system, the President is only the head of the State and not the chief head of the executive. He is bound by the advice of his ministers. In the Presidential system, the President is both the head of the State and the chief executive. He is not bound by the advice of his secretaries. A parliamentary form of Govt. tends to be more responsible but less stable, Where as a non-parliamentary form is more stable but less responsible. A parliamentary Govt. must resign the moment it loses the confidence of the majority of the parliament. But in the presidential form of Government, the executive cannot be dismissed.

- 4) When it comes to the assessment of the responsibility of the executive, how does a parliamentary system differ from a non-parliamentary system?

In parliamentary system, the assessment of the responsibility of the executive is both daily and periodic. The daily assessment is done by the members of the parliament, through question, debates, adjournment motion, non-confidence motion and resolutions. The periodic assessment is done by the electorate at the time of election which may take place every five year or earlier. In non-parliamentary system, there is no provision for daily assessment and the periodic assessment is done by the electorate in every two years.

- 5) What are the similarities between the Indian Union and the American Federations?

Both the Indian and the American Federation have a dual polity i.e. a union at the center and the states at the periphery with each state being a sovereign in the field assigned to it. The American Polity consists of a Federal Government and other States. It corresponds to the Union Government and the State Government of the Indian Constitution.

- 6) What are the points of difference between the American Federation and the Indian Federation?

In America, the dual polity is followed by a dual citizenship, a citizenship of the U.S.A. and a citizenship of the State. The Indian Constitution, on the other hand, has a single citizenship for the whole of India in spite of dual polity. Besides in the U.S.A. each State is free to make its own constitution provided that is must be republicans. But in India no State has the power to make its own constitution.

- 7) What are the means adopted by the Australian Constitution to make its Federation less rigid?

As per the Australian Constitution the Parliament has large powers of concurrent legislation and few powers on exclusive legislation. Some of the articles of the constitution are temporary. They remain in force only until parliament otherwise decide.

-
- 8) What are the special provisions included in the Indian Constitution to overcome rigidity and legalism inherent in our federation?

The Indian Constitution has a long list of subjects for concurrent power of legislature. There are six articles in the Draft Constitution where the provisions are of temporary duration which could be replaced by the parliament at any time. The exclusive powers of legislature are vested in the parliament and this will extend to 91 matters whereas, the Australian Parliament can legislate only three matters. Thus Indian constitution has the greatest possible elasticity.

- 9) What are the means adopted in the Draft Constitution where- by India will have a Federation and at the same time Uniformity in all basic matters.

India will have a Federation and at the same time Uniformity in all basic matters through the three means adopted in the Draft Constitution. They are:

- A single Judiciary
- Uniformly in fundamental laws, civil and criminal and
- A common All-Indian-Civil service.

B. Answer the following question in a paragraph each.

- 1) What are the fundamental difference between the powers enjoyed by the President of the Indian Union and the President of America?

As per the Draft constitution, the President is the head of the Indian Union. But there is no similarity between the powers enjoyed by the President of America and the President of India. Unlike the president of America, the Indian President is not the chief head of the executive. He is only the head of the State. He represents the nation but he does not rule the Union. Under the President of Indian union, there are ministers in charge of different departments. The Indian president is bound by the advice of his ministers. He has no power so long as the ministers command a majority in the Parliament. On the other hand, the president of America, being the chief head of the executive is not bound by the advice of the secretaries.

- 2) What are the similarities between the American form of government and the Indian form of government?

Both the American and the Indian form of Constitution are Federal in nature. Both of them are characterized with a dual polity, with the Union at the center and the States at the periphery. The American Federal Government corresponds to the Union Government and the State Governments of the Indian Union with a central polity and subsidiary polities each of which being a sovereign in the field assigned. The Federal Government in America is not a mere league of the States, nor are the states administrative units or agencies of the Federal Government. Similarly, the Indian Union is not a league of the States nor is the States administrative units of the Union Government.

- 3) What are the points of difference between the American Federation and the Indian Union?

Through the American Federation and the Indian Union are characterized with a dual polity, there are certain striking differences between the two systems. In America, the dual polity is followed by the dual citizenship i.e.

- i. A citizenship of the U.S.A. and
- ii. A citizenship of the state.

There are a number of rights a state can grant to its own citizens and deny to non-residents. The Indian constitution in spite of being a dual polity has only a single citizenship for the whole of India. In the U.S.A., the Federal and the State Governments are loosely connected. Each state is free to make its own constitution, provided that it must be republican. But in India, no State has right to frame its own constitution. The constitution of the Indian Union and the States is a single frame.

4) What are the special features of Indian Federation which makes it Unique?

All the federal forms of government such as the one exemplified by the U.S.A. are placed in a tight mould of federalism. They cannot change their structure under any circumstances. They can never be unitary. However, the Indian Federation can be both unitary and federal according to the requirements of time and circumstances. In normal times of war, it is designed to work as a unitary system. Once the President issues a proclamation under provision of the Draft Article 275 (Articles 352-proclamation of Emergency) the State becomes a Unitary State. It can never take upon itself the power to legislate upon any subject in the state list. The Union can direct the State Governments as to how they should exercise their executive authority. Such a power is unique to the Indian Constitution.

C. Answer the following question in about 300 words

1) What are the special features of the Indian Constitution?

Dr. Bhimrao Ambedkar who is viewed as the messiah of the Dalits is chiefly remembered as the architect of the Indian constitution. The speeches he delivered on 4th November 1948 and on 25th November 1949 on the floor of the Constituent Assembly of India unravel the salient features of the Indian constitution.

Ambedkar describes the Draft constitution of India as a formidable document because it contains 315 articles and 8 schedules. The constitution of no other country is as bulky as the draft constitution. Ambedkar points out the fundamental difference between the parliamentary form of government and the presidential form of government. In parliamentary system, the President is the head of the union, but he is not the chief head of the execution. He is bound by the advice of his ministers. He has no power so long as the ministers command a majority in the parliament. The President of America, being the chief head of the executive, is not bound by his secretaries.

When it comes to the assessment of the responsibility of the executive also, the presidential system in America is different from the parliamentary system in India. In America, the assessment is periodic i.e. once in two years whereas in India it is both daily as well as periodic. The daily assessment is done by the members of the parliament through means of questions, debate, non-confidential motion, adjournment motion etc., The periodic assessment is done by the electorate which may take place every 5 years or earlier.

The Indian polity is a dual polity. The Indian union resembles the American federation. The Indian union is not a mere league of the states, nor is the states the administrative unit of union government.

Unlike the American Constitution where the dual polity is followed by a dual citizenship, the Indian Constitution in spite of being a dual polity has only a single citizenship for the whole of India. Besides, as per the Indian Constitution, no state has right to frame its own Constitution as in the case of the American Constitution, which makes provision for each State to have the power to make its own constitution.

The Draft Constitution of Indian can be both Unitary and Federal accounting to the necessity of time and circumstances. Normally, it works as a federal system. But in times of war it functions as though it is Unitary. Under the provision of the draft article 275 (Article 352- Proclamation of Emergency, the President can proclaim the State Governments as to how they should exercise their executive authority on any specified subjects and can authorize any officers to execute powers according to its will. Such a power of converting itself in to a unitary state is unique to the Indian Constitution.

In order to overcome the weakness of rigidity and legalism inherent in the federal form of government, the Draft Constitution of India follows the Australian plan on a larger scale than has been done in Australia. It implies a long list of subjects for concurrent powers of legislation. Under the draft constitution of India, the exclusive power of legislation is vested with the parliament, which will extend to 91 matters, whereas the Australian Parliament can legislate only on three matters. Besides, the parliament has the power to legislate on exclusive provincial matters in normal times. Under article 226, the parliament can legislate when a subject becomes a matter of national concern. The constitution can also be amended by the parliament by double majority (i.e. 2/3 of each house present and voting and by a majority of total membership of each house). As a result the Indian Parliament does not suffer from rigidity and legalism.

As per the Indian Constitution, the authority is divided among the legislative, the executive and the judiciary both for the union and the states, India will have a federation and uniformity in all fundamental matters through:

- i. A single judiciary.
- ii. Uniformity in fundamental laws, civil or criminal and
- iii. A common all India Civil Service.

The Indian federation, through a dual polity has no dual judiciary at all. The High court and the Supreme court in India form a single integrated judiciary. Great care has been taken to ensure uniformity without impairing the federal system by placing civil and criminal laws in the concurrent list. Though India has dual civil service, there is an all Indian Civil Service recruited on all India basis with common qualifications and uniform scale of pay.

Ambedkar's speech is a significant document. It sheds light on the essential features of the Indian Constitution.

2.SALIENT FEATURES OF THE CONSTITUTION

-Subhash c. Kashyap-

ABOUT THE AUTHOR

Dr Subhash C. Kashyap is a well-known political scientist and expert on the Indian Constitution and Constitutional Laws. He was formerly Secretary General of the seventh, eighth, and ninth Loksabhas. Dr. Kashyap also served as member of the National Commission to review the workings of the constitution and was chairman of its drafting and editorial committee. His works include “History of Parliament of India”, “Delinking Religion and Politics”, “Our parliament”, “Parliament of India-Myths and Realities”, “The Ten LokSabhas” and “Reforming the Constitutions”.

ABOUT THE PASSAGE

“Salient Features of the Constitution” is a chapter from “Our Constitution: An Introduction to India’s Constitution and Constitutional laws”.

Indian Constitution is a lengthy and very comprehensive document. It is unique in several ways. It cannot be fitted into any usual model of constitution as written or unwritten, rigid or flexible, federal or unitary. In fact, it is a blend of the rigid and flexible, federal and unitary, and the presidential and the parliamentary forms of government. The fundamental rights safeguard citizens’ rights, while the non-enforceable directive principles provide guidelines to the states while formulating policies. There are provisions for reasonable restrictions of fundamental rights within the Constitution by 42nd Amendment in 1976.

The constitution has also established an independent judiciary which has jurisdiction over all laws- union, state, civil, criminal or constitutional. Indian constitution presents an intermediary between the principles of parliamentary sovereignty and judicial supremacy.

Dr. Kashyap argues that the Indian constitutions, unlike many constitutions framed after World War II, could successfully face crises because of its resilience, dynamics and potential for growth.

SUMMARY OF THE TEXT

The constitution of India is unique in many ways. It has several special features that distinguish it from other constitution of the world.

Size of the Constitution

The constitution of India is lengthiest constitution ever given to any nation . It is a very comprehensive document. This was because a large portion of the Government of India Act,1935,which was used as a model, got reproduced in the constitution . The makers of the Constitution also wanted to see that there would be no matters left to controversies in future. The Constitution of India , unlike that of the United States, included not only the Constitution of the Union but also of the States. The diversities of India also necessitated several special and temporary provisions for certain regions of the country and classes of people .

The Indian Constitution contains justifiable Fundamental Rights as well as a description of several non-enforceable Directive Principles of State Policy and Fundamental Duties of citizens to guide the State and the citizens respectively.

Types of constitution

1. Written or Unwritten

Constitutions may be written like that of the U.S or unwritten and based on conventions like the British. The Indian Constitution is written, but conventions also play provided that they are in inconformity with the provisions of the Constitution.

2. Rigid or flexible

Constitutions may be rigid or flexible. Rigid Constitutions are those Constitutions where the amending procedure is very difficult. On the other hand, amendment procedure is easy in the case of flexible Constitutions. Federal constitutions are usually rigid. The Indian Constitution is both rigid and flexible. Certain provisions of the constitutions (e.g. articles 2, 3, 4 and 169) can be amended by simple majority in the Houses of Parliament. Other provisions can be amended under article 368 by the houses of parliament by a special majority of 2/3rd members present and voting and a majority of the total membership in each house. However during 60 years there were as many as 94 amendments. This disproves the charge of the rigidity of the Indian Constitution.

3. Federal or Unitary

Constitutions may also be federal or unitary. The Constitution of the U.S is federal where as that of the U.K is unitary. In a unitary constitution, all powers are vested in the central government. The subordinates units function like the agents of the central government. In a Federal Constitution, the powers are divided between the government and the state government. Both exercising powers in their respective spheres in their own rights and independently. An independent supreme court arbitrates any disputes between the union and the states. Indian constitutions cannot be fitted into either federal or unitary model. It has features of the both. It cannot be considered unitary because it provides for distribution of executive and legislative powers between the union and the states. It cannot be considered strictly federal because the residuary powers vest in the union. Indian polity is a dual polity but with a single citizenship. It could be both unitary and federal according to requirements of time and circumstances. Under article 249, the Union Parliament can invade the state list. Under articles 356 and 357, on the ground of failure of constitutional machinery in any state, all its executive and legislative powers may be taken over by the union. Under articles 352 to 354, the constitution can be converted into an entirely unitary one in as much as during Proclamation of Emergency.

Parliamentary or Presidential System

Though the President is the head of Indian Republic, he is only a nominal head of the executive. He acts only with the aid and advice of the council of the ministers. The ministers are collectively responsible to Lok Sabha. Thus the Constitution of India has basically adopted the Parliamentary System of government, as that of the British pattern, where the ministers are from parliament and remain part of it and responsible to its House of the People. The Parliamentary System lays greater stress on the responsibility than on the stability of the executive. But unlike the Constitution of the U.K, the Indian Constitution is Federal like that of the U.S.

Parliamentary Vs. Judicial Supremacy

In the British parliamentary system, parliament is supposed to be supreme and sovereign were as in the U.S system the Supreme Court has assumed supremacy. In India, the Constitution has arrived at a middle course between the sovereignty of parliament and judicial supremacy. We are governed by the rule of law, and the judicial review of administrative action is an essential part of rule of law. Thus courts can determine not only the constitutionality of the law but also the procedural part of the administrative action. Since we have a written constitution no organ, not even Parliament can be said to be supreme. Both parliament and the Supreme Court are supreme in their respective spheres. While the Supreme Court may declare a law passed by parliament *ultra vires*, parliament may amend most parts of the constitution.

Adult Franchise

The founding fathers of Indian constitution opted for universal adult suffrage. Every adult Indian has equal voting rights without any distinction.

Charter of Fundamental Rights

The justiciable fundamental rights are incorporated in part 3rd of the Constitution. These are the inviolable rights of the individual against the State. Any law or executive action depriving an individual citizen of his freedom can be challenged in the Supreme Court or the High Courts. The constitution also lays down the machinery for the enforcement of fundamental rights. Restrictions to individual rights are incorporated with the relevant provisions. Thus our Constitution presents a balance between the rights of the individual on the one hand and the interests of the society and the needs of the security of the state on the other.

Directive Principles

These are guidelines to the central and state government to bear in mind while framing laws and policies. The directive principles of State Policy are unique features of our constitution. They serve as ideals for the State. Unlike Fundamental Rights, Directive Principles are not enforceable in any court of law but they are in the nature of ideals to be pursued by the state while formulating policies.

Citizenship

Unlike the U.S polity, the Indian Constitution provides for a single citizenship in spite of the federal structure. All citizens are entitled to same rights all over the country without any discrimination subject to a few special protection in case of the State of Jammu & Kashmir, tribal areas etc.

Fundamental Duties

Fundamental duties were added to the constitution by the 42nd amendment in 1976, ten fundamental duties have been listed. It lays down a code of eleven duties for all the citizens of India. However there is no provision for the enforcement of these duties. But there can be no rights without corresponding duties and rights of citizens have no meaning without obligations towards the State.

Independent Judiciary

The Constitution of India establishes an independent judiciary with powers of judicial review. The High Courts and Supreme Court form a single integrated judicial structure with jurisdiction over all laws-Union, State, Civil, Criminal or Constitutional. Our judicial system forms a single integrated whole. It not only adjudicates disputes and acts as the custodian of individual rights and freedom but may from time to time need to interpret the constitution and review legislation to determine its power in relation to the Constitution. The Supreme Court also functions as the arbiter of any disputes as regards to jurisdiction and distribution of powers between the States or between the Union and the States.

Conclusion

The Constitution of India is a most comprehensive document. It is unique in many respects. It is a blend of the rigid, and the flexible, federal and unitary, and presidential and parliamentary. It attempts a balance between the Fundamental Rights of the individual on the one hand and the interest of the society and the need for security of the State on the other. Also, it presents a middle way between the principles Parliamentary Sovereignty and Judicial Supremacy. Our Constitution has successfully faced many crises and survived. This itself is evidence of its resilience, dynamism and growth potential.

GLOSSARY/NOTES

Government of India Act, 1935: The Act proposed a federal government at the centre and provincial governments with large measures of autonomy. The Federal Union was to comprise of the provinces of the British India and the princely states.

Directive Principles of State Policy: They are guidelines to the Central and State Governments to bear in mind while framing laws and policies. A few provisions which could have taken the form of rights have found their place in the Constitution as Directive Principles. Also there are directives which are not in the nature of rights, but serve as ideals for the State.

Fundamental Duties: Fundamental Duties were added to the Constitution by the 42nd Amendment in 1976. Ten Fundamental Duties of the citizens have been listed. However, there is no provision for the enforcement of these duties.

Fundamental duties included under Articles 51A are:

- a) To abide by the Constitution and respect its ideals and institutions, the national flag and the national emblem;
- b) To cherish and follow the noble ideals which inspired our national struggle for freedom;
- c) To uphold and protect the sovereignty, unity and integrity of India;
- d) To defend the country and render national service when called upon to do so;

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- e) To promote harmony and sprit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
 - f) To protect and improve the natural environment including forests, lakes, rivers and wildlife, and to have compassion for living creatures;
 - g) To value and preserve the rich cultural heritage of our composite culture;
 - h) To develop the scientific temper, humanism, and the spirit of enquiry and reform;
 - i) To safeguard public property and to abjure violence;
 - j) To strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.

Arbiter: a person or agency having absolute power of judging and determining.

Secede: to withdraw from a federation

Justiciable: Capable of being decided by legal principles or by a court of justice.

Ultra Vires: Beyond the scope, or in excess of legal power or authority.

Franchise: a constitutional or statutory right or privilege; especially the right to vote.

Fundamental Rights: The Constitution guarantees fundamental rights to safeguard the citizens against the arbitrary actions of the State and to create conditions in which they can secure social and economic justice. The rights are fundamental because without them the citizens will not be able to live in dignity.

Fundamental Rights can be grouped into six categories

- i) Right to Equality
- ii) Right to particular Freedoms
- iii) Right against Exploitation
- iv) Right to freedom of Religion
- v) Cultural and Educational Rights
- vi) Right to Constitutional Remedies

Resilience: ability to recover from or adjust easily to changes.

COMPREHENSION

A. Answer the following questions in two or three sentences each.

1. What did the Constitution makers of India use as a model and initial working draft?

The Constitution makers of India used the Government of India Act, 1935, as model and initial working draft for the Indian constitution. The Act provided a federal government at centre and provincial governments with a large measure of autonomy. The Federal Union was to comprise of the provinces of British India and the princely states.

2. How is the Constitution of India different from the Constitution of the U.S?

The Constitution of the U.S is federal in character. In the U.S each state had its own Constitution. The Indian constitution on the other hand is both federal and unitary. It included not only the constitution of the union but also of the states. Unlike the US President who is the chief head of the executive, the Indian President is only a nominal or constitutional head of the executive; he acts only with the aid and advice of the Council of Ministers

3. On what grounds are constitutions called rigid and flexible?

Constitutions are called rigid or flexible on the ground of the amending procedure being difficult or easy.

4. How is the Indian constitution both rigid and flexible?

The Indian Constitution is both rigid and flexible as certain provisions of the constitution can be amended by simple majority in the houses of parliament, whereas other provisions can be amended by the Houses of Parliament by a special majority in the houses of parliament, where as other provisions can be amended by a special majority of 2/3rd of the members present and voting and majority of total membership in each house.

5: What is the basic feature of the federal government?

In a federal polity, there must be a rigid written constitution. It must be supreme and it must specifically divide powers between the federal government and the state government. There must also be an independent Supreme Court as arbiter of any disputes between the Union and the States.

6: Why is it difficult to classify the Indian Constitution as federal or unitary?

The Indian Constitution cannot be called unitary because it provides for distribution of executive and legislative powers between the Union and the States. It cannot be considered strictly federal because the residuary power vests in the union.

7: How does Dr. Ambedkar explain the terms “Union of the States” and “Federation of the States”?

The Indian federation was not the result of an agreement by states to join in a federation and so no state has right to secede from it. The federation is the union because it is indestructible. The American Federation, on the other hand was the result of an agreement by states to join in a federation and hence have the right to secede from it.

8: Why is it said that the President of India is only a nominal or constitutional head of the state?

The President of India is said to be only a nominal or constitutional head of the state because he is bound by the aid and advice of the Council of Ministers.

9: How does the President choose ministers in the U.S system and how is it different from Parliamentary system?

In the U.S system, the President chooses his ministers from among the citizens at large and the ministers are not members of the Legislature, while in the Parliamentary system, the ministers are from the Parliament and remain part of it and responsible is its House of the People.

10: Why did the founding fathers prefer Parliamentary system for India?

The founding fathers of the Indian Constitution preferred Parliamentary system for India because they had some experience of operating it and there were advantages of continuing established institutions. They were in particular allergic to a fixed term irremovable executive.

11: What is meant by universal adult franchise?

Universal adult franchise means that every adult citizen shall have equal voting rights irrespective of any distinction based on class, caste, creed or gender.

12: Why is it impossible to have absolute individual rights?

It is impossible to have absolute individual rights, for the rights of individual are limited at least by similar rights of other individuals. Otherwise rights will turn detrimental is the right of other citizens.

13: What purpose is served by Directive Principles of State Policy?

Directive Principles of State Policy are guidelines to the Central and the State governments to bear in mind while framing laws and policies. Some of them are in the nature of rights. Others serve as ideals for the State.

14: Why did Constitution of India establish an independent judiciary?

The Constitutions of India established an independent judiciary to adjudicate disputes and act as the custodian of individual right and freedom, to interpret the constitution and review legislation and to arbitrate any dispute between the States or the Union and the States.

B. Answer the following questions in about 100 words each

1. What are the different types of constitutions?

The usual models of Constitutions are: Written or Unwritten; Rigid or Flexible; and Federal or Unitary.

1. Written or Unwritten

Constitutions may be written like that of the U.S or unwritten and based on conventions like the British. The Indian Constitution is written, but conventions also play provided that they are in conformity with the provisions of the Constitution.

2. Rigid or Flexible

Constitutions may be rigid or flexible. Rigid constitutions are those constitutions where the amending procedure is very difficult. On the other hand, amendment procedure is easy in the case of flexible constitutions. Federal constitutions are usually rigid. Indian Constitution is a mixture of rigid and flexible. Certain provisions of the constitutions (e.g.: articles 2, 3, 4 and 169) can be amended by simple majority in the houses of parliament. Other provisions can be amended under article 368 by the Houses of Parliament by a special majority of 2/3rd members present and voting and a majority of the total membership in each house. However during 60 years there were as many 94 amendments. This disproves the charge of the rigidity of the Indian Constitution.

3. Federal or Unitary

Constitutions may also be federal or unitary. The Constitution of the U.S is federal where as that of the U.K is unitary. In a unitary constitution, all powers are vested in the central government. The subordinates units function like the agents of the central government. In a federal constitution the powers are divided between the central government and the state government; both exercising powers in their respective spheres in their own rights and independently. An independent Supreme Court arbitrates any disputes between the Union and the States. Indian Constitution cannot be fitted into either federal or unitary model. It has features of the both. It cannot be considered unitary because it provides for distribution of executive and legislative powers between the Union and the States. It cannot be considered strictly federal because the residuary powers vest in the Union. Indian polity is a dual polity but with a single citizenship. It could be both unitary and federal according to requirements of time and circumstances. Under article 249, the Union Parliament can invade the State List. Under articles 356 and 357, on the ground of failure of constitutional machinery in any state, all its executive and legislative powers may be taken over by the Union. Under articles 352 to 354, the constitution can be converted into an entirely unitary one inasmuch as during proclamation of emergency.

2. What are the broad features of the Indian Constitution?

“Salient Features of the Constitution” is a chapter from “Our Constitution: An Introduction to India’s Constitution and Constitutional laws.” It is a significant document which sheds light on the essential features of the Indian Constitution.

Indian Constitution is a lengthy and very comprehensive document. It is unique in several ways. It cannot be fitted into any usual model of constitution as written or unwritten, rigid or flexible, federal or unitary. In fact, it is a blend of the rigid and flexible, federal and unitary, and the presidential and the parliamentary forms of government. The fundamental rights safeguard citizens’ rights, while the non-enforceable directive principles provide guidelines to the states while formulating policies. There are provisions for reasonable restrictions of fundamental rights within the constitution by 42nd amendment in 1976.

The constitution has also established an independent judiciary which has jurisdiction over all laws- Union, State, Civil, Criminal or Constitutional. Indian Constitution presents an intermediary between the principles of parliamentary sovereignty and judicial supremacy.

Dr. Kashyap argues that the Indian Constitution, unlike many constitutions framed after World War II, could successfully face crises because of its resilience, dynamics and potential for growth.

3. Compare Parliamentary and Presidential system of Governments.

In a Parliamentary system, the President is only the head of the State and not the chief head of the executive. He is bound by the advice of his ministers. In the Presidential system, the President is both the head of the State and the chief executive. He is not bound by the advice of his secretaries. A parliamentary form of Govt. tends to be more responsible but less stable, Where as a non-parliamentary form is more stable but less responsible. A parliamentary Govt. must resign the moment it loses the confidence of the majority of the parliament. But in the presidential form of Government, the executive cannot be dismissed.

In parliamentary system, the assessment of the responsibility of the executive is both daily and periodic. The daily assessment is done by the members of the parliament, through question, debates, adjournment motion, non- confidence motion and resolutions. The periodic assessment is done by the electorate at the time of election which may take place every five year or earlier. In non-parliamentary system, there is no provision for daily assessment and the periodic assessment is done by the electorate in every two years.

Though the president is the head of Indian public, he is only a nominal head of the executive; he acts only with the aid and advice of the Council of the Ministers. The ministers are collectively responsible to Lok Sabha. Thus the Constitution of India has basically adopted the parliamentary system of government, as that of the British pattern, where the ministers are from parliament and remain part of it and responsible to its House of the People. The parliamentary system lays greater stress on the responsibility than on the stability of the executive. But unlike the Constitution of the U.K, the Indian Constitution is federal like that of the U.S

4. How is Indian Parliamentary system different from the British Parliamentary system?

In the British parliamentary system, the Parliament is supposed to be supreme and sovereign whereas in the U.S system the Supreme Court has assumed supremacy. In India, the constitution has arrived at a middle course between the sovereignty of parliament and judicial supremacy. We are governed by the rule of law, and the judicial review of administrative action is an essential part of rule of law. Thus Courts can determine not only the constitutionality of the law but also the procedural part of the administrative action. Since we have a written constitution no organ, not even the Parliament can be said to be supreme. Both the Parliament and the Supreme Court are supreme in their respective powers. While the Supreme Court may declare a law passed by Parliament *ultra vires*, Parliament may amend most parts of the constitution.

5. What is the importance of Judiciary in the Indian Constitution?

The Constitution of India establishes an independent judiciary with powers of judicial review. The High Courts and Supreme Court form a single integrated judicial structure with jurisdiction over all laws-Union, State, Criminal or Constitutional. Our judicial system forms a single integrated whole. It not only adjudicates disputes and acts as the custodian of individual rights and freedom. But may from time to time need to interpret the constitution and review legislation to determine its power in relation to the constitution. The Supreme Court also functions as the arbiter of any disputes as regards to jurisdiction and distribution of powers between the states or between the union and the states.

6. Why did the makers of the Constitution include a Charter of Fundamental Rights?

The justiciable Fundamental Rights are incorporated in part 3rd of the constitution. These are the inviolable rights of the individual against the state. Any law or executive action depriving an individual citizen of his freedom can be challenged in the Supreme Court or the High Courts of India. The constitution also lays down the machinery for the enforcement of fundamental rights. Restrictions to individual rights are incorporated with the relevant provisions. Thus our Constitution presents a balance between the rights of the individual on the one hand and the interest of the society and the needs of the security of the State on the other.

7. Mention a few Directive Principles of state Policy?

These are guidelines to the Central and State Governments to bear in mind while framing laws and policies. The directive principles of State Policy are unique features of our Constitution. They serve as ideals for the State. Unlike fundamental rights, directive principles are not enforceable by any Court but they are in the nature of ideals to be pursued by the state while formulating policies. Directive principles such as the right to work, compulsory education and equal pay for equal work are non-justiciable rights in favour of the citizen. Directives such as minimizing inequality, development of cottage industry organization of village Panchayats, uniform civil code, and protection of environment, forest and wild life are in the nature of ideals to be pursued by the State while formulating policies

c. Answer the following questions in about 300 words

1. What are the distinctive features of the Constitution of the India as compare to the Constitution of the US and that of the United Kingdom?

“Salient Features of the Constitution” is a chapter from “Our Constitution: An Introduction to India’s Constitution and Constitutional laws” authored by Dr. Subhash C. Kashyap, a well-known political scientist and expert of the Indian Constitution and Constitutional Laws.

Indian Constitution is a lengthy and very comprehensive document. It is unique in several ways. It cannot be fitted into any usual model of constitution as written or unwritten, rigid or flexible, federal or unitary. In fact, it is a blend of the rigid and flexible, federal and unitary, and the presidential and the parliamentary forms of government. The fundamental rights safeguard citizens’ rights, while the non-enforceable directive principles provide guidelines to the states while formulating policies. There are provisions for reasonable restrictions of fundamental rights within the Constitution by 42nd amendment in 1976.

The constitution has also established an independent judiciary which has jurisdiction over all laws- Union, State, Civil, Criminal or Constitutional. Indian Constitution presents an intermediary between the principles of parliamentary sovereignty and judicial supremacy.

Dr. Kashyap argues that the Indian constitutions, unlike many constitutions framed after World War II, could successfully face crises because of its resilience, dynamics and potential for growth.

The Indian Constitution bears certain distinctive features as compared to the Constitution of the US and that of the United Kingdom.

Though the President is the head of Indian Republic, he is only a nominal head of the executive; he acts only with the aid and advice of the council of the ministers. The ministers are collectively responsible to Lok Sabha. Thus the Constitution of India has basically adopted the Parliamentary system of Government, as that of the British pattern, where the ministers are from parliament and remain part of it and responsible to its House of the People. The parliamentary system lays greater stress on the responsibility than on the stability of the executive. But unlike the Constitution of the U.K, the Indian constitutions is Federal like that of the U.S.

In a Parliamentary system, the President is only the head of the State and not the chief head of the executive. He is bound by the advice of his ministers. In the Presidential system, the President is both the head of the State and the chief executive. He is not bound by the advice of his secretaries. A parliamentary form of Government tends to be more responsible but less stable, where as a non-parliamentary form is more stable but less responsible. A parliamentary Government must resign the moment it loses the confidence of the majority of the parliament. But in the presidential form of Government, the executive cannot be dismissed.

In parliamentary system, the assessment of the responsibility of the executive is both daily and periodic. The daily assessment is done by the members of the parliament, through question, debates, adjournment motion, non- confidence motion and resolutions. The periodic assessment is done by the electorate at the time of election which may take place every five year or earlier. In non-parliamentary system, there is no provision for daily assessment and the periodic assessment is done by the electorate in every two years.

Though the president is the head of Indian public, he is only a nominal head of the executive; he acts only with the aid and advice of the Council of the Ministers. The ministers are collectively responsible to Lok Sabha. Thus the Constitution of India has basically adopted the parliamentary system of government, as that of the British pattern, where the ministers are from parliament and remain part of it and responsible to its House of the People. The parliamentary system lays greater stress on the responsibility than on the stability of the executive. But unlike the Constitution of the U.K, the Indian Constitution is federal like that of the U.S.

In the British Parliamentary system, Parliament is supposed to be supreme and sovereign whereas in the U.S system the Supreme Court has assumed supremacy. In India, the constitution has arrived at a middle course between the sovereignty of parliament and judicial supremacy. We are governed by the rule of law, and the judicial review of administrative action is an essential part of rule of law. Thus courts can determine not only the constitutionality of the law but also the procedural part of the

administrative action. Since we have a written constitution no organ, not even Parliament can be said to be supreme. Both the Parliament and the Supreme Court are supreme in their respective powers. While the Supreme Court may declare a law passed by Parliament *ultra vires*, Parliament may amend most parts of the Constitution.

The distinctive features of the Indian Constitution enabled the nation to overcome crises. This is an ample evidence of the resilience and dynamism of the Indian Constitution and its potential for growth.

2. How does the Constitution of India safe guard the rights of the citizens?

“Salient Features of the Constitution” is a chapter from “Our Constitution: An Introduction to India’s Constitution and Constitutional laws” authored by Dr. Subhash c. Kashyap a well-known political scientist and expert on Indian Constitution and Constitutional Laws

Indian constitution is a lengthy and very comprehensive document. It is unique in several ways. It cannot be fitted into any usual model of constitution as written or unwritten, rigid or flexible, federal or unitary. In fact, it is a blend of the rigid and flexible, federal and unitary, and the presidential and the parliamentary forms of government. The fundamental rights safeguard citizens’ rights, while the non-enforceable directive principles provide guidelines to the states while formulating policies. There are provisions for reasonable restrictions of fundamental rights within the constitution by 42nd amendment in 1976.

The constitution has also established an independent judiciary which has jurisdiction over all laws- union, state, civil, criminal or constitutional. Indian constitution presents an intermediary between the principles of parliamentary sovereignty and judicial supremacy.

Dr. kashyap argues that the Indian constitutions, unlike many constitutions framed after world war 2nd, could successfully face crises because of its resilience, dynamics and potential for growth.

The Constitution of India possesses some built-in-checks and balances by which it safeguards the rights of the citizens. These include Adult Franchise, Charter of fundamental rights, Directive Principles of State Policy, Citizenship, fundamental Duties and an Independent Judiciary. The founding fathers of the Constitution opted for universal adult suffrage with every adult Indian without any distinction at once having equal voting rights. The Constitution guarantees Fundamental rights to safeguard the citizens against the arbitrary actions of the State and to create conditions in which they can secure social and economic rights. The Directive Principles are guidelines to the central and state governments to bear in mind while framing laws and policies.

The justifiable fundamental rights are incorporated in part 3rd of the constitution. These are the inviolable rights of the individual against the state. Any law or executive action depriving an individual citizen of his freedom, can be challenged the Supreme Court or the courts of the constitution also lays down the machinery for the enforcement of fundamental rights. Restrictions to individual rights are incorporated with the relevant provisions. Thus our Constitution presents a balance between the rights of the individual on the one hand and the interest of the society and the needs of the security of the state on the others.

The Constitution guarantees Fundamental Rights to safeguard the citizens against the arbitrary actions of the State and to create conditions in which they can secure social and economic justice. These rights are fundamental because without them the citizens will not be able to live in dignity.

Fundamental Rights can be grouped into six categories:

1. Right to Equality
2. Right to particular Freedom
3. Right against Exploitation
4. Right to Freedom of Religion
5. Cultural and Educational Rights.
6. Right to Constitutional Remedies.

However, Fundamental Rights are subject to exception provided in the Constitution itself. For example, the freedom guaranteed are permitted to the extent that they lead to lawlessness. The Right to Equality does not prevent the State from granting certain favours to special groups like the minorities, the Scheduled Castes and the Scheduled Tribes.

3.WHY IS SECULARISM IMPORTANT FOR INDIA?

-Neera Chandhoke-

ABOUT THE AUTHOR

Neera Chandhoke is a Professor of Political Science and Director of the Developing Countries Research Centre at the University of Delhi. Her areas of interest in teaching and research include political theory and comparative politics of developing societies. She has authored '*The Conceits of Civil Society*,' '*Beyond Secularism: The Rights of Religious Minorities*' and '*State and Civil Society: Exploration in Political Theory*'.

ABOUT THE PASSAGE

'Why is Secularism Important for India?' is an extract from 'Contemporary India: Economy, Society and Politics' (2009, New Delhi: Dorling Kindersley India private limited) Edited by Neera Chandhoke and Praveen Praiyadarshi.

The western concept of secularism is a total rejection or exclusion of religion and religion plays an important role in the lives of the people. The concept of secularism evolved in India as equal treatment of all religion. In spite of the fact that the subcontinent was partitioned and Pakistan was formed in the name of religion, the founding fathers of the nation were bound by their commitment that all religions of post-Independence India would be treated equally by the State. Secularism is not merely desirable but essential for the healthy existence of a pluralist society such as ours. Mahatma Gandhi's doctrine of *sarva dharma samadbhava* treated all religions equally whereas Nehru's idea of secularism *dharma nirapekhta* preferred that the state would not be influenced by religious consideration in policy and decision making. Yet Nehru was convinced that in the Indian context religion could not be banished from the political and public spheres. Indian secularism is related to the constitutional values of democracy and fundamental rights.

Secularism is important for India for the following reasons:

1. It enables people of different religions to live in civility with respect for all faiths.
2. It is a part of democracy, which grants equal rights.
3. It safe guards democracy by limiting the powers of the majority and
4. It protects the equal rights of minorities to citizens

SUMMARY OF THE PASSAGE

The Meaning of Secularism.

The concept of secularism as it has come to India from the West implies a separation that exists between the State and religion. As per this concept no religion will be considered the State religion and no one will be discriminated against on the grounds of religion. The American Constitution erected a wall of separation between the State and religion because if the State possesses both religious and secular power, it will be dangerous to individual freedom. Apart from this, right to religion is a Fundamental right. The denial of this freedom is a violation of the basic principles of democracy.

The Case of India

In India, however, the project of modern education introduced by the colonial powers strengthened the role of religion. As a result of the colonial policy of divide and rule, violence between religious communities has become a regular feature of the Indian politics. In pursuance of politics of enumeration, the Muslims were treated as a homogeneous category, and the Hindus were sub-divided onto castes. Such categorization resulted in creating separate identities on the lines of majority and minority. The Hindu community began to argue that the country belonged to them on the grounds of majority, whereas the minority community began to be afraid of being oppressed.

However, no community is homogenous because of the differences within each community based on caste, class and gender. But when people are categorized on the lines of religion, inter-community differences become latent and people begin to think of themselves in terms of religion. This was how the colonial power divided the people. The British made it appear that the Hindus and the Muslims belonged to two separate communities.

Colonialism in India has become the colonization of the mind. This occurred through the colonial interpretation of Indian history, culture and tradition and colonial way of categorization of people. The colonial ideology of creating different identities among the people was dangerous because it was lasting as it had been internalised by the colonized. The colonial practice of separate electorates further strengthened these identities. This eventually led to the religious polarization of the people into hostile groups even though they had much in common. The Indian people were polarized in the form of the Hindu Mahasabha and The Muslim League. The former began to speak of the Hindu nation while the latter stood for the two nation theory. The Muslims felt alienated and began to fear that they would be dominated by the Hindu majority. The resultant tension led to the partition of the country in the name of religion.

Secularism is important for India because it regulates the relation between the State and various religious groups on the principle of equality that the State shall not discriminate against any religion. Otherwise people will be subjected to oppression and denial of their right to freedom of belief. The majority is to be told that it does not have the right to control the country and the Minority is to be assured of equal treatment. Thus secularism is the only alternative to destructive communalism.

Revisiting History

During the freedom struggle Mahatma Gandhi tried to bring together various communities. He searched for a principle that could bind people of different faiths into a unified whole. This principle had to reassure the minority that they would not be discriminated against and to warn the majority that the majority rule is undemocratic since democracy upholds freedom and equality for all. Gandhi found this principle in the doctrine of '*sarva dhharma samadbhava*' which implies that all religions should be treated equally. It was not a political principle meant to integrate people. It was a normative that recognized the value of religion in people's lives. In a society like India with religious diversity it is important to respect all religions. People have right to religion and culture. And democracy upholds freedom and equality for all. The struggle against the British was not merely a struggle for independence but also a struggle for establishing justice and democracy in the country. This was Gandhi's contribution to the resolution of religious conflict in India.

Nehru's notion of secularism, on the other hand was that of '*dharma nirapekshata*.' This doctrine implies that the State would not be influenced by religious considerations in formulating its policies. But Nehru later realized that policy making could not be separated from the domain of religion and that religion could not be banished from the political and public sphere. The violence that followed the partition of the country proved that religion had become an intrinsic part of political life.

Nehru made it clear that secularism did not mean a state where religion is discouraged, instead it means freedom for all religion, including the freedom for those who have no religion. For Nehru, the word secular was not opposed to religion. It is a state which honours all faiths equally and it does not allow any religion to assume the status of the State religion. The concept of the secular State implies: (a) freedom of religion or irreligion for all, (b) the State will honour all faiths equally and discriminate against none, and (c) that the state shall not be attached to one faith or religion which becomes the State religion.

Minority Rights

In spite of the fact that the subcontinent was partitioned in the name of religion, the founding fathers of the nation were bound by their commitment that all religions of post- independence India would be treated equally by the State. But the Muslim League was committed to separate electorates. The Congress, on the other hand, preferred to grant the minorities special right to religion and culture. It also realized that religion and culture are important in the lives of the people. Therefore individuals must have right to religion. At the same time the minorities should have special rights to their religion and culture. This right was granted vide Article 29 and article 30 of the Fundamental Rights chapter. Ambedkar, the chairman of the Drafting Committee of the Indian Constitution made it clear that the rights of minorities should be absolute and unconditional and not subjected to any other considerations.

Secularism in India

Secularism in the Indian context implies that everyone has the freedom to practice their religion. This right is guaranteed via Article 25 of the Fundamental Rights chapter. In fact we do not need to proclaim secularism in order to grant religious freedom. This freedom forms a part of the Fundamental Rights. But the principle of secularism goes further and establishes equality between all religious groups. The concept of secularism also distances the State from the sphere of religion lest one religion should emerge as the State religion. This assures the Minority a legitimate place in the country. At the same time the Majority group would not be privileged in any manner. Thus the concept of secularism in India has the following components:

- The State shall not attach itself to any one religion, which will thereby establish itself as the State religion.
- All citizens are granted the freedom of religious belief.
- The State will ensure equality among religious groups by ensuring that one group is not favoured at the expense of the other. Correspondingly, the minorities will not be discriminated in any way.

The Crises of Secularism.

The later Prime- Ministers of India belonging to the Congress party favoured Hinduism. The Congress has been wavering when it comes to secularism. At times, the individual members of the party wildly violated the secular principle. The Congress government at the centre remained silent as the Babri Masjid was razed to the ground to build a Ram temple in its stead. Aggressive cultural nationalism is harmful.

Secularism and Democracy

Secularism is invaluable for a society like India which is characterized with religious diversity. Secularism regulates the relationship between the State and various religious groups. In a secular State, all groups are treated equally and the State is not aligned to any religion. No person shall be discriminated against on the ground that he or she belongs to a particular religion.

The concept of secularism is derived from the principle of democracy. Secularism becomes meaningful only when it refers to democratic equality. No society is secular unless it is committed to democratic principles of freedom and equality. But secularism is meant to regulate inter-group relations. Within the group, individual members may be treated unjustly as in the case of women's rights within religious communities.

Conclusion

Secularism allows us to live in some measure of civility. It compels people to respect other religious beliefs. Secularism is a part of democracy which grants to citizens equal rights. It protects democracy by limiting the power of the majority. Secularism protects the equal rights of the minorities. Secularism is therefore desirable for a plural society like India.

GLOSSARY/NOTES

Thomas Jefferson: (1743-1826) 3rd President of the US 1801-09, who is largely responsible the drafting of the declaration of Independence that literally founded the United states of America.

Politics of Enumeration: Political crookedness on the lines of counting and categorizing people showing the caste, community and religion-wise distribution.

Homogeneous: of the same kind

Ethnic mapping: The process of making a survey about people's ethnicity

Internalise: To incorporate (values or patterns of behaviour) within the self through socialisation.

Two-nation theory: Ideology propounded by Muhammed Ali Jinnah (1876-1948) for the creation of Pakistan. He argued that the Hindus and the Muslims are two distinct nationalities.

Vinayak Damodar Sarvarkar: (1883-1966) A prominent leader of Hindu Mahasabha, he strongly opposed the partition of the subcontinent.

Pragmatic considerations: practical considerations

Nehru Constitutional draft: The congress Working Committee, the All India Liberal Federation, the Muslim League and other organizations met at Lucknow in 1928 and accepted a Draft Constitution drawn by a committee under the chairmanship of Nehru. The constitutional draft provided for seats in the Provincial Councils, which would be especially reserved for minorities on the basis of population.

COMPREHENSION

A. Answer the following questions in two or three sentences each.

1. What are the implications of the western concept of secularism?

The western concept of secularism implies: (a) separation of politics from religion, (b) Absence of a State religion and (c) equal treatment of all citizens without any discrimination on the grounds of religion.

2. Why did the American Constitution erect a wall of separation between the State and religion?

The American Constitution erected a wall of separation between the State and religion for two reasons: (i) it wanted to protect the minority religious groups from being discriminated against, and (ii) It wanted to prevent the State from adopting a Particular religion as State religion which will be harmful to democratic values.

3. How did the colonial power divide the people?

The colonial power divided the people by the politics of demographic enumeration thereby creating an inter-group consciousness which ultimately led to the polarization of religious groups.

4. Why does the author say that no community is homogenous?

No community is homogenous because it is divided on the basis of caste, class and gender and such other considerations.

5. How does colonialism become colonization of the mind?

Colonialism becomes colonization of the mind when the colonial power interprets the history, culture, tradition and literature of the colonized to suit their ideology.

6. What was the real motive of the colonial practice of separate electorates for Hindus and Muslims?

The real motive of the colonial practice of separate electorates for Hindus and Muslims was to polarize the two religious communities politically.

7. How did religious polarization happen in India?

Religious polarization occurred in India through the colonial practice of demographic politics as well as of separate electorates for Hindus and Muslims making people conscious of their identities on communal lines.

8. Explain Gandhi's '*sarva dharma samadbhava*' and Nehru's '*dharma nirapekshata*'.

Gandhi's principle of '*sarva dharma samadbhava*' is based on respect for all religious faiths on the basis of democratic principle of freedom and equality whereas Nehru's '*dharma nirapekshata*' implies that the State would not be influenced by religious considerations in enacting policy. However, Nehru later realised that religion could not be banished from the domain of politics.

9. What is meant by two-nation theory?

It was an ideology propounded by Muhammed Ali Jinnah for the creation of Pakistan. He argued that Hindus and Muslims are two distinct nationalities on the grounds of religion in spite of the shared culture, tradition or ethnicity.

10. What are Ambedkar's observations on Minority rights?

Ambedkar observed that minority rights are absolute rights which are unconditional and every minority is entitled to claim them irrespective of any other considerations.

11. How does aggressive cultural nationalism become a threat to the minorities?

Aggressive cultural nationalism becomes a threat to the minorities when it excludes those who do not belong and denies them the constitutional rights.

12. How is secularism related to democracy?

Secularism is based on the principles of freedom and equality with respect to religious practice. These two principles are the essence of democracy. Secularism is a part of democracy, which grants citizens equal rights. Secularism protects democracy by limiting the power of the majority and by protecting the equal rights of the minorities.

B. Answer the following questions in about 100 words each.

1. How is the western concept of secularism different from secularism as practiced in India?

The western concept of secularism is a total rejection or exclusion of religion and religious consideration from the sphere of politics. In the west, the concept of secularism simply means that: (1) the sphere of politics and that of religion is separated, (2) the State will not adopt a religion as the State religion, and (3) no one shall be discriminated against on the grounds that he or she belongs to a particular religion. The American Constitution also erected a separation between the State and religion. In India, however, the project of modernity which was introduced by the colonial power contributed to the strengthening of the role of religion. Since religion plays an important role in the lives of the people, the concept of secularism evolved in India as equal treatment of all religions. In spite of the fact that the subcontinent was partitioned and Pakistan was formed in the name of religion, the founding fathers of the nation were bound by their commitment

that all religions of post independent India would be treated equally by the State. Secularism is not merely desirable but essential for the healthy existence of a pluralist society such as ours. Mahatma Gandhi's doctrine of '*sardha dharma samadbhava*' treated all religions equally whereas Nehru's idea of secularism '*dharma nirapekshata*' preferred that the State would not be influenced by religious consideration in policy and decision making. Yet Nehru was convinced that in the Indian context religion could not be banished from the political and public sphere. Indian secularism is related to the Constitutional values of democracy and fundamental rights.

2. What explanations do historians give for the division of people on the basis of religious communities?

The colonial power in India followed a policy of dividing the people on the basis of religious communities. Historians give two explanations for the division of people on the lines of religion. Firstly, the colonial power tried to divide the people on the lines of separate religious identities through the politics of counting of population. The first census of 1872 divided the Indian people into four categories: aboriginals, Aryans, mixed people and Muslims. In 1881 census, the categories of mixed people and aboriginals were merged, the Muslims were treated as a homogeneous category, and the Hindus were sub-divided into castes. Such categorization contributed to the making of separate identities because people became aware of the democratic strength or weakness of their own community. They also became aware of the strength of the other community. This encouraged the making of group identity. But no community is homogenous because each one is divided in terms of caste, class and gender. But when people are categorized as Hindus, Muslims, Sikhs or Christians, inter-community differences are covered up, and people begin to think of themselves mainly in religious terms. This was what the colonial power did in India. Colonialism in India involved the colonization of the mind. This happened through the interpretation of the history, culture, tradition and literature of the colonized in terms of the dominant ideology of the colonial power. The categories created by the British government through the politics of ethnic mapping were internalized by the native people. As a result they began to construct different, conflicting identities for themselves. The colonial practice of separate electorates for the Hindus and the Muslims further consolidated the division of people on the basis of religious communities.

Second, the Indian people were polarized with the formation of Hindu Mahasabha and the Muslim League. The former began to talk of a Hindu nation whereas the latter stood for the two-nation theory. The slogans of the Hindu Mahasabha instilled fear in the Muslims that they would be dominated by the Hindu majority. Religious identities increasingly separated people and ultimately led to the partition of the country in 1947.

3. Why is secularism important for plural societies?

The concept of secularism as it has come to India implies a total rejection or exclusion of religion and religious consideration from the sphere of politics. Since religions play an important role in the lives of the people, the concept of secularism evolved in India as equal treatment of all religions. In spite of the partition of the country in 1947 in the name of religion, the founding fathers of the nation were bound by their commitment that all religions of post-independence India would be treated equally by the State. Secularism is not merely desirable but essential for the healthy existence of a pluralist society characterised with religious diversity. Mahatma Gandhi's '*sarva dharma samadbhava*' treated all religions equally whereas Nehru's idea of

secularism '*dharma nirapekshata*' preferred that the State would not be influenced by religious consideration in policy and decision making. Yet Nehru was convinced that in the Indian context religion could not be banished from the political and public spheres. Indian secularism is related to the constitutional values of democracy and fundamental right. Secularism is important for plural societies such as that of India for the following reasons:

1. It enables people of different religious faiths to live amicably with respect of all faiths.
2. It is a part of democracy, which grants to citizens equal rights to the freedom of religious beliefs and practices.
3. It safeguards democracy by laying limits on the power of the majority and
4. It protects the equal rights of minorities.

4. What are the major threats to secularism in India?

Secularism refers to a total separation of religion from the State. This concept developed in the west. Since religion plays an important role in the lives of the people of India, secularism in the Indian context emphasises equal treatment of all religions. The Constitution of India mandates that the State must be secular. A secular state must ensure that one religious community does not dominate another and that the State does not impose any particular religion, or take away the religious freedom of individuals. The Constitution guarantees Fundamental Rights that are based on secular principles. The national leaders who won us independence from the British were secular in their outlook, and preferred India to remain secular even after the partition of the subcontinent and the formation of Pakistan in the name of religion. For Mahatma Gandhi and Nehru, secularism was a matter of faith and conviction, rather than a mere policy for political expediency. However secularism in India faces some major threats in the form of communalism, casteism, preferential treatment, politics of exclusion, politicization of caste and untouchability. Aggressive cultural nationalism is undesirable because it is exclusive; it excludes those who do not belong. Such questions need to be addressed for the healthy co-existence of people in a pluralist society like India.

5. The relationship between secularism and minority rights.

Since religion plays an important role in the lives of the people, the concept of secularism evolved in India as equal treatment of all religions. The Constitution of India mandates that the State must be secular to ensure that no religious community does not dominate another and that the State does not impose any particular religion, or take away the religious freedom of individuals. India has no State religion, and no religion is favoured or discriminated against. The Constitution guarantees Fundamental Rights that are based on secular principle. The grant of Minority Rights vide Article 29 and Article 30 of the Fundamental Rights chapter of the Constitution is perfectly legitimate. It protects minorities against majority opinions that may violate individual rights. The rights of the minorities are absolute without subjecting them to any other considerations. Secularism safeguards democracy by laying limits on the power of the majority and protects the equal rights of the minorities.

C. Answer the following question in about 300 words.

1. Trace the evolution of secularism in India and describe how secularism is essential for a pluralist society such as that of India.

‘Why is Secularism Important for India’s is an extract from “Contemporary India: Economy, Society and Politics” edited by Neera Chandoke and Praveen Priyadarshi. It gives us an account of the evolution of secularism in India and describes how secularism is essential for a plural society like that of India.

The concept of secularism as it had come to India from the west implies a total rejection or exclusion of religion and religious consideration from the sphere of politics. Since religion plays an important role in the lives of the people, the concept of secularism evolved in India as equal treatment of all religions. The Constitution of India mandates that the State must be secular and ensures that one religious community does not dominate another and that the State does not impose any particular religion, or take away the religious rights of individuals. The Constitution guarantees to the Citizens Fundamental Rights that are based on secular principles.

Modern education introduced by the colonial power in India has strengthened the role of religion. Violence between religious communities particularly the Hindus and the Muslims had become a regular feature of the Indian politics. The colonial powers tried to divide the people along the lines of separate religious identities through the politics of demographic enumeration. This led to the making of separate identities on the lines of religious communities. People became conscious of their majority or minority. The colonial practice of categorizing the people of India into different religious communities like the Hindus and the Muslims made people think in terms of religions forgetting inter-community differences. The colonial policy of the separate electorates for the Hindus and the Muslims further strengthened these identities. The Indians were polarized with the emergence of the Hindu Mahasabha and the Muslim League. The former began to talk of a Hindu nation whereas the latter stood for a two-nation theory. The resultant tension led to the partition of the country in 1947.

The national leaders who won us independence from the British were secular in their outlook, and preferred India to remain secular even after the partition of the subcontinent. They were bound by the commitment that all religions in post-independence India would be treated equally. Mahatma Gandhi’s doctrine of ‘*sarvadharmasamadbhava*’ treated all religions equally. For Gandhi, secularism was not merely a political principle, but also a normative principle that recognized the role of religion in the lives of individuals. Nehru’s idea of secularism is contained in the maxim ‘*dharmanirapeskshata*’ which preferred that the State would not be influenced by religious consideration in policy or decision making. Yet Nehru was convinced that in the Indian context religion could not be banished from the political and public sphere. Indian secularism is related to the Constitutional values of democracy and fundamental rights.

Secularism is not merely desirable but essential for the healthy existence of a pluralist society like India which is characterised with religious diversity. The concept of secularism in India possesses three substantial components: (1) The State will not attach itself to any one religion, which will thereby establish itself as the State religion, (2) All citizens are granted the freedom of religious belief and (3) The State will ensure equality among religious communities by ensuring that one group is not favoured at the expense of the other and the minorities will not be discriminated in any way.

Secularism is important for a pluralist society like India for the following reason:

1. It enables people of different religions to live in civility with respect for all faiths.
2. It is a part of democracy, which grants to citizens equal rights.
3. It safeguards democracy by limiting the power of the majority.
4. It protects the equal rights of minorities.

In spite of the fact that the founding fathers of the nation were committed to the concept of secularism in its true spirit, post- independence India has to face major threats to secularism in several forms. Communalism, caste- system, preferential treatment, politicization of caste, religious polarization, untouchability etc.have posed serious threats to the secular fabric of the country. The later Prime-Ministers of India belonging to the Congress party played the Hindu card. The congress government at the centre remained silent as the Babri Masjid was razed to the ground in an attempt to build a Ram temple in its stead. Such aggressive cultural nationalism is dangerous because it is exclusive; it excludes people who do not belong. Such questions need to be addressed for the healthy co-existence of different religious and ethnic communities in a pluralist society like India.

4. THE LIMITS OF HUMAN POWER

- Bertrand Russel-

ABOUT THE AUTHOR

Bertrand Russell (1872-1970), was an English philosopher, pacifist and mathematician. He contributed to the development of modern mathematical logic and wrote about social and political issues. His works include “Principia Mathematica”, “The Problems of Philosophy”, “A History of Western Philosophy”, and “Human Knowledge: Its Scope and Limits”. Russell received the Nobel Prize for Literature in 1950.

ABOUT THE PASSAGE

‘Limits of Human Power’ is a chapter from “New Hopes for Changing World”. Russell argues that human beings exercise complete authority over nature. Man’s arrogance towards nature can only lead to disaster. In spite of the megalomania of industrial capitalist/socialist technocrats or religious authorities, the fact remains that man is neither impotent nor omnipotent. Human powers are surprisingly great but they are never infinite. The resources like soil, food supply and industrial raw materials are not inexhaustible. Different chemical combinations through various stages in peculiar temperature transferred inorganic dead matter into a mass of living matter, states Russell. It took geological ages for the elements and life to evolve through long chemical process.

Many of the processes of nature are irreversible and beyond human power. Modern industry greatly depends on energy, which, once used is wasted forever as it is irretrievable. Present industry, in fact, is a ‘kind of rape’....depends upon the ‘earth’s capital’, is a ‘spendthrift’.

Russell cautions us against the facile optimism about science and industry. The problem of exhaustion of resources is more serious in food, due to dwindling of agricultural land, increase in population and development of industry.

SUMMARY OF THE PASSAGE

Human beings exercise complete authority over nature. Man’s arrogance towards nature can only lead to disaster. However scientific he may be, the fact remains that man is neither impotent nor omnipotent. Human powers are surprisingly great but they have their own limits. However, by means of his knowledge and technique, he can diminish these limits. But he can never remove them wholly. Even the best astronomers will not be able to anything in case the sun explodes. This reminds us that we are not Gods.

There are two very different elements in science: i. Scientific Knowledge and ii. Scientific Technique. Technocrats (technical experts) are interested only in scientific technique. Some of them even deny scientific knowledge. Scientific theories, on the other hand, are concerned to discover natural laws. They leave to others the discovery of the practical ways in which laws can be useful. In short, the technocrat wishes to change nature, while the theorist wishes to understand it. But the fact is that the point of view of either the theorist or the technocrat is sufficient, rather they are complementary and there are limits to their powers.

Different chemical combinations through various stages in peculiar temperature transformed inorganic dead matter into a mass of living matter. It took geological ages for the elements and life to evolve through long chemical process. That is why the author says that many processes of nature are irreversible and beyond man's control.

The processes by which the resources and raw materials are formed are processes of synthesis. The processes on modern industry do the reverse. They use complex raw materials and simplify it. This process is not reversible by scientific methods. In all such processes, there is waste. All sources of energy upon which industry depends are wasted when they are employed. Every day, many square miles of forest are turned into newspaper, but there is no process by which newspaper can be turned into forest or a coal used to run a train be turned back into coal. The author says that modern industry is a kind of rape. It depends upon irreversible process. Modern industry greatly depends on energy, which, once used is wasted forever as it is irretrievable. It all uses up the earth's capital and is a spendthrift.

Russell cautions us against the facile optimism about science and industry. We superficially believe that the scientists will make some clever invention when our resources are all exhausted or that these resources are sure to last our time. Our attitude is like that of the proverbial Irishman who was not willing to do anything for the posterity as it had never done anything for him. The author warns us that due to the exhaustion of raw materials, modern industry's capacity to supply human needs will surely diminish gradually. This could be prevented by a cautious use of natural resources.

The problem of exhaustion of resources is more serious in food due to dwindling of agricultural land, increase in population and development of industry. When the soil lost its fertility, the primitive cultivator moved on to another piece of land. This was possible then because a great deal of land was available as human population was scarce. But today the problem of the dwindling of agricultural land has grown to a tragic scale. This problem has been treated in detail in Fair Field Osborne's "Our Plundered Planet" and William Vogt's "Road to Survival". They tell us how many fertile hillsides became barren rocks and irrigated planes, deserts and how flourishing civilizations vanished. This process is in full swing at the present day in many parts of the world including the United States. The intense demand for food due to increase in population and replacement of agricultural land by industry. The price of food as a result goes up beyond limit.

Another problem that threatens the present day world is the depletion of the non-renewable sources of energy. This has led people to develop alternative energy sources such as the solar energy and the hydro-electric power. The author says that when people have discovered how to turn hydrogen into helium, sea-water the raw material for the time will also be depleted soon. Man has existed on this planet for about million years, but scientific technique, for at most two hundred years. Considering what technology has done, it would be impossible to place any limit upon what it may do in future. 'Scientific knowledge is an intoxicating drink...' says Russell. He asks us to think of our destiny when no more source of energy is left leading to a total extinction of human race from the surface of the earth.

COMPREHENSION

Answer the following questions in two or three sentences each.

1. How does man diminish the narrowness of natural limits?

Man diminishes the narrowness of his natural limits by means of his superior scientific knowledge and technique.

2. Which are the two different elements in science? How do they differ?

The two different elements in science are scientific knowledge and scientific technique. Scientific knowledge is concerned with natural laws and theorization whereas scientific technique is concerned with the practical application of scientific knowledge for the betterment of human life.

3. How do the processes of synthesis differ from the process of modern industry?

The processes of nature are the processes of synthesis. They proceed from the simpler to the complex and many such processes are irreversible and beyond human power. The processes of industry, on the other hand, use complex raw materials and simplify them greatly depending on energy which once used is wasted for ever and is irretrievable.

4. How did the elements evolve to their present form?

Different chemical combinations through various states in peculiar temperature transferred inorganic dead matter into a mass of living matter. It took geological ages for the elements and life to evolve through long chemical process.

5. What are the consequences of the expansion of modern industry?

As a result of the expansion of modern industry, agricultural land is dwindled leading to an intense demand for food grains with the growth of population. Industry's indiscriminate use of energy has led to depletion of non-renewable sources of energy.

6. Why does Russell describe modern Industry as a kind of rape?

Modern industry greatly depends on energy, which, once used is wasted forever as it is irretrievable. That is why Russell describes modern industry as a kind of rape. It all uses up the earth's capital.

7. How does the proverbial Irishman think? What is its relevance in the context?

The proverbial Irishman thought not to do anything for the posterity as it had not done anything for him. The Irishman's attitude is a warning to modern man's facile optimism about science and industry.

8. How can we prevent the exhaustion of raw materials?

We can prevent the exhaustion of raw materials by a careful exploitation at a sustainable level as well as by developing alternative energy sources such as the solar energy and energy from wind mills etc.

9. In what context does the author mention “Our Plundered Planet” and “Road to Survival”?

Russell mentions the two books: “Our Plundered Planet” and “Road to Survival” in connection with his warning against dwindling of agricultural land as a result of industrial development.

10. What humorous comment does the author make about the use of chemicals for growing plants?

About the use of chemicals instead of soil for growing plants, Russell asks whether the grains grown by such process would taste the same as those grown with the use of soil.

A. Answer the following questions in 100 words each.

1. How does Russell distinguish between scientific knowledge and scientific technique?

In the extract “Limits of Human Power” Bertrand Russell makes a distinction between scientific knowledge and scientific technique. According to Russell, scientific knowledge is concerned with the laws of nature and theorization based on generalization. Scientific technique, on the other hand is concerned with the practical application of the scientific knowledge in a useful way for the betterment of human conditions. Scientific theorists attach primacy to scientific knowledge whereas the technocrats or technical persons are interested only in scientific technique. Russell is of the opinion that neither the point of view of the scientific theorists nor that of the technocrats is self-sufficient; they are, in fact complementary. Russell argues that human beings exercise complete authority over nature by virtue of his scientific knowledge and scientific technique. There are, however, limits to human power. Russell says that ‘Man is neither impotent nor omnipotent, he has powers and his powers are great, but they are not infinite and they are not so great’.

2. What are the consequences of industry’s over dependence on energy?

Human beings exercise complete authority over nature. Man’s arrogance towards nature can only lead to disaster. The resources upon which modern industry depends are the product of past geology ages. The resources like soil, food supply and the industrial raw materials are not inexhaustible. The processes by which the resources and raw materials are formed are processes of synthesis. The processes on modern industry do the reverse. They use complex raw materials and simplify it. This process is not reversible by scientific methods. In all such processes, there is waste. All sources of energy upon which industry depends are wasted when they are employed. Every day, many square miles of forest are turned into newspaper, but there is no process by which newspaper can be turned into forest or a coal used to run a train be turned back into coal. The author says that modern industry is a kind of rape. It depends upon irreversible process. Modern industry greatly depends on energy, which, once used is wasted forever as it is irretrievable. It all uses up the earth’s capital and is a spendthrift.

3. Explain the irreversible processes of nature?

In “Limits of Human Power”, a chapter from “New Hopes for a Changing World”, Bertrand Russell argues that human beings exercise complete authority over nature.

Man's arrogance towards nature can only lead to disaster. He says that many of the processes of nature are irreversible and beyond human power. He says so because the elements and life in nature evolved to their present form as a result of different chemical combinations and processes through various stages in peculiar temperature transforming inorganic dead matter into a mass of living matter. It took geological ages for the elements and life to evolve through long chemical process.

The processes by which the resources and raw materials are formed are processes of synthesis. The processes on modern industry do the reverse. They use complex raw materials and simplify it. This process is not reversible by scientific methods. In all such processes, there is waste. All sources of energy upon which industry depends are wasted when they are employed. Every day, many square miles of forest are turned into newspaper, but there is no process by which newspaper can be turned into forest or a coal used to run a train be turned back into coal. The author says that modern industry is a kind of rape. It depends upon irreversible process. Modern industry greatly depends on energy, which, once used is wasted forever as it is irretrievable. It all uses up the earth's capital and is a spendthrift.

4. What do the two books "Our Plundered Planet" and "Road to Survival" tell us?

In 'Limits of Human Power' Bertrand Russell points out that the problem of exhaustion of resources is more serious in food due to dwindling of agricultural land, increase in population and development of industry. When the soil lost its fertility, the primitive cultivator moved on to another piece of land. This was possible then because a great deal of land was available as human population was scarce. But today the problem of the dwindling of agricultural land has grown to a tragic scale. This problem has been treated in detail in Fair Field Osborne's "Our Plundered Planet" and William Vogt's "Road to Survival". They tell us the way in which many fertile hillsides became barren rocks and irrigated planes, deserts and flourishing civilizations vanished. This process is in full swing at the present day in many parts of the world including the United States. This resulted in intense demand for food due to increase in population and replacement of agricultural land by industry. The price of food as a result goes up beyond limit.

C. Answer the following question in about 300 words.

1. What are the central arguments of Russell in "Limits of Human Power"?

'Limits of Human Power' is a chapter from "New Hopes for Changing World". Russell argues that human beings exercise complete authority over nature. Man's arrogance towards nature can only lead to disaster. Industrial revolution and material progress has changed life during the past few centuries. It is unfortunate that the Earth has been over exploited for the so called development. The rapid depletion of natural resources is quite alarming. However the new realization about the extent of damage done to the earth has compelled us to think of sustainable development.

Human beings exercise complete authority over nature. Man's arrogance towards nature can only lead to disaster. However scientific he may be, the fact remains that man is neither impotent nor omnipotent. Human powers are surprisingly great but they have their own limits. However, by means of his knowledge and technique, he can diminish these limits. But he can never remove them wholly. Even the best astronomers will not be able to anything in case the sun explodes. This reminds us that we are not Gods.

Russell points out that there are two very different elements in science: i. Scientific Knowledge and ii. Scientific Technique. Technocrats (technical experts) are interested only in scientific technique. Some of them even deny scientific knowledge. Scientific theorists, on the other hand are concerned to discover natural laws. They leave to others the discovery of the practical ways in which laws can be useful. In short, the technocrat wishes to change nature, while the theorist wishes to understand it. But the fact is that the point of view of neither the theorist nor the technocrat is sufficient, rather they are complementary and there are limits to their powers.

Russell says that many of the processes of nature are irreversible and beyond human power. He says so because the elements and life in nature evolved to their present form as a result of different chemical combinations and processes through various stages in peculiar temperature transforming inorganic dead matter into a mass of living matter. It took geological ages for the elements and life to evolve through long chemical process.

Russell makes a difference between the natural processes of synthesis and the process of modern industry. The processes by which the resources and raw materials are formed are processes of synthesis. The processes on modern industry do the reverse. They use complex raw materials and simplify it. This process is not reversible by scientific methods. In all such processes, there is waste. All sources of energy upon which industry depends are wasted when they are employed. Every day, many square miles of forest are turned into newspaper, but there is no process by which newspaper can be turned into forest or a coal used to run a train be turned back into coal. The author says that modern industry is 'a kind of rape'. It depends upon irreversible process. Modern industry greatly depends on energy, which, once used is wasted forever as it is irretrievable. It all uses up the earth's capital and is a spendthrift.

Russell cautions us against the facile optimism about science and industry. We superficially believe that the scientists will make some clever invention when our resources are all exhausted or that these resources are sure to last our time. Our attitude is like that of the proverbial Irishman who was not willing to do anything for the posterity as it had never done anything for him. The author warns us that due to the exhaustion of raw materials, modern industry's capacity to supply human needs will surely diminish gradually. This could be prevented by a cautious use of natural resources.

The problem of exhaustion of resources is more serious in food due to dwindling of agricultural land, increase in population and development of industry. When the soil lost its fertility, the primitive cultivator moved on to another piece of land. This was possible then because a great deal of land was available as human population was scarce. But today the problem of the dwindling of agricultural land has grown to a tragic scale. This problem has been treated in detail in Fair Field Osborne's "Our Plundered Planet" and William Vogt's "Road to Survival". They tell us how many fertile hillsides became barren rocks and irrigated planes, deserts and how flourishing civilizations vanished. This process is in full swing at the present day in many parts of the world including the United States. The intense demand for food due to increase in population and replacement of agricultural land by industry. The price of food as a result goes up beyond limit.

Another problem that threatens the present day world is the depletion of the non-renewable sources of energy. This has led people to develop alternative energy sources such as the solar energy and the hydro-electric power. The author says that when people have discovered how to turn hydrogen into helium, sea-water the raw material for the same, will also be depleted soon. Man has existed on this planet for about million years, but scientific technique, for at most two hundred years. Considering what has technology done, it would be impossible to place any limit upon what it may do in future. 'Scientific knowledge is an intoxicating drink ...' says Russell. He asks us to think of our destiny when no more source of energy is left leading to a total extinction of human race from the surface of the earth.

5. OBLIGATION TO ENDURE

-RACHEL CARSON-

ABOUT THE AUTHOR

Rachel Louise Carson (27 May, 1907 -14 April, 1964) was an American marine biologist, science writer and conservationist. Her “Silent Spring” and other writings are credited with advancing the global environment movement. She became a full time nature writer in the 1950s. Her sea trilogy “The sea Around Us” “The Edge of the Sea” and “Under the Sea Wind” explore ocean life from the shores to the depth.

ABOUT THE PASSAGE

‘The Obligation to Endure’ is the second chapter from “Silent Spring”, a book on the ill-effects of pesticides on environment. Man’s assault upon environment has done irreparable damage to air, earth, rivers and the seas. Chemical pesticides have changed the very nature of the world and the life it supports. They linger in the soil, air and water, and enter into living organisms, creating a chain of disaster and deaths. Insecticides used for killing insects, weeds, rodents and other ‘harmful’ organism are really biocides, they are not selective killers; instead they kill all life. Chemical warfare on insects is never won as they develop immunity through generations. Chemicals can bring about even gene mutation. The writer is not unaware of the insect problem and does not deny the need to control insects. However, she asserts that ‘control must be geared to realities, not to mythical situations, and the methods employed must be such that they do not destroy us along with the insects’.

Under the primitive agricultural practices with crop diversity, there were few insect problems. Man is tampering with the built-in-check of nature by devoting immense acreages to a single crop. Import of plants from abroad is another cause of the spread of insects. The decision makers are ignorant of the potentials of chemical insecticides to harm life. Rachel Carson concludes the chapter by saying that if the people have an obligation to endure the risks and hazards involved in the use of insecticides, they certainly have the right to know the true facts.

SUMMARY OF THE PASSAGE

Rachel Carson says that the history of life on earth has been a history of interaction between living things and their environment. To a large extent, the physical form and the habits of the earth’s vegetation and its animal life have been moulded by the environment. Recently human beings have acquired significant power to alter the nature of the environment. Man’s assault upon the environment has done irreparable damage the environment. The most alarming of all man’s assault upon the environment is the pollution of air, earth, rivers, and sea with dangerous and lethal materials. Rachel Carson says that the pollution for the most part is irrecoverable because the chain of evil it initiates in the very nature of the world and the life it supports is irreversible. For instance, Strontium 90, released through the nuclear explosion, lingers in the soil, air and water, and enters into living organisms, creating a chain of disaster and deaths.

The new chemicals for killing insecticides are produced in laboratories in large amounts and they find their way into actual use. Many of them are used in man’s war against nature. Insecticides used for killing insects, weeds, rodents and other ‘harmful’ organisms are really biocides, says the author. They are not selective killers; instead they

kill all life, good or bad, though their target is only a few weeds or insects. Thus they become agents of poisoning and death. People have to develop deadlier and more toxic chemical materials to combat pests because insects have evolved super races immune to the particular insecticide used. In other words the destructive insects develop immunity through generations. Chemicals can bring about even gene mutation. The harmful insects often undergo resurgence, after spraying, in numbers. Thus the chemical war against the insects is never won.

The central problem of our age has become the contamination of man's total environment with deadly materials. The writer is pretty well aware of the insect problem. She does not deny the need to control insect. However, she asserts that 'control must be geared to realities and the methods employed must be such that they do not destroy us along with the insects.

More than half a million species of insect have come into conflict with human welfare in two principle ways: (i) as competitors for the food supply and (ii) carriers of human disease. Disease carrying insects become important where human beings are crowded in conditions such as that of poverty and natural calamities. Then control of some sort becomes necessary however the method of massive comical control has had only limited success. It may also worsen the condition.

The insect menace started with the intensification of agriculture in modern times. Under the primitive agricultural practices with crop diversity, there were few insect problems. Nature has introduced great variety into the landscape. But man is tampering with the built-in -checks and balances of nature by devoting immense acreages to a single crop. One important natural check is a limit on the amount of suitable habitat for each species. Obviously then, an insect that lives on wheat can build up its population on a farm devoted to wheat than on one in which wheat is intermingled with other crops to which the insect is not adapted. The same thing happens in other situations. For example, when the US towns lined their streets with elm trees, the beauty they hopefully created is threatened with complete destruction as disease sweeps through the elms, carried by a beetle that would have only limited chance of survival if the elms were intermingled with other plans.

Import of plants from abroad is another cause of the spread of insects. Nearly half of the major insects which are harmful to plants in the US are accidental import from abroad. Importation of plants spread insect species because quarantine (restraint upon the transport of goods to prevent the spread of disease or pests) and massive chemical campaigns are expensive. Decision makers are ignorant of the potential of chemical insecticides to harm life. The author does not argue that the chemical insecticides must never be used. But she is against the indiscriminate use of poisonous and biologically potent chemicals totally ignorant of their potential for harm. Rachel Carson concluded the chapter by saying that if people have an obligation to endure the risks and hazards involved in the use of insecticides, they certainly have the right to know the true facts.

GLOSSARY/NOTES

Contamination	:	pollution
Lethal	:	deadly
Irreversible	:	not reversible

Strontium 90	:	a heavy radioactive isotope of strontium having the mass number 90 that is present in the fallout from nuclear explosion
Alchemy	:	an unexplainable transmuting
Counterpart	:	equivalent
Vindication	:	justification
Survival of the fittest	:	related to Charles Darwin's principle of natural selection. It is the natural process that results on the survival of individuals or groups best adjusted to the condition under which they live.
Crossfire	:	firings from two or more points so that the lines of fire cross.
Quarantine	:	a restraint upon the activities or communication of persons or the transport of goods designed to prevent the spread of disease or pests.
Jean Rostand	:	French biologist, philosopher and science writer. Rachel Carson's 'The Obligation to Endure' ends with a quotation from Jean Rostand, "The obligation to endure gives us the right to know".

COMPREHENSION

A. Answer the following questions in two or three sentences each.

1. Why does the author say that the history of life on earth has been a history of interaction between living things and the environment?

The author says that the history of life on earth has been a history of interaction between living things and the environment because, to a great extent, the physical form and the habits of the earth's vegetation and its animal life have been moulded by the environment.

2. What is the most alarming of man's assault upon the environment?

The most alarming of all man's assault upon the environment is the pollution of air, earth, rivers, and seas with deadly and poisonous materials.

3. Why does Carson say that pollution is for the most part irrecoverable?

Carson says that pollution for the most part irrecoverable because the chain of evil it initiates in the world of nature as well in the living beings is irreversible. In other words nature and the life it supports once polluted with deadly materials, are difficult to be restored to their natural state.

4. What are the harmful effects of Strontium 90?

Strontium 90 is a heavy radio-active isotope of strontium that is present in the fallout from nuclear explosion. It is hazardous (dangerous) because it can be assimilated in biological process and deposited in the bones of human beings and animals and create a chain of disaster and death.

5. How do chemical insecticides become agents of poisoning and death?

The deadly chemical insecticides can be assimilated in biological process and enter into living organism. Thus they become agents of poisoning and death.

6. Why does life find it difficult to adjust to the chemical insecticides?

Every day large amounts of poisonous insecticides are produced in laboratories and are put to actual use indiscriminately. The environment which shapes and directs the life it supports is contaminated with these chemicals. To adjust to these deadly chemicals, it would require the life of generations.

7. Why does the writer say that the insecticides should be called biocides?

The insecticides used for killing insects are really biocides because they are not selective killers; instead, they kill all life.

8. Why do people have to develop deadlier and more toxic chemical materials to combat pests?

People have to develop deadlier and more toxic chemical materials to combat pests because the insects have evolved super races and developed immunity through generations against the particular insecticide used.

9. What is Rachel Carson's suggestion to control the insect problem?

In order to control the insect problem, Carson suggests that the control must be geared to realities and the methods employed must not destroy human beings along with the insects. Built-in-check of nature must be sustained by preserving crop diversity so that an insect that lives on a given plant finds it difficult to adapt to other crops intermingled with that plant. Instead using more potent synthetic insecticides, the safest insecticides developed from plants can be used.

10. In what ways do the species of insects come into conflict with human welfare?

The species of insects come into conflict with human welfare in two principal ways: (i) as competitors for food supply and (ii) as carriers of diseases.

11. 'Under primitive agricultural conditions the farmers had few insect problem' why?

Under primitive agricultural conditions the farmer had few insect problem because they were very careful in sustaining the built-in-check of nature by maintaining plant diversity as that an insect that lived on a given plant found it difficult to adapt to other crops which were intermingled with that plant

12. What is the built-in-check by which nature holds the insect species within bound?

Plant diversity is the built-in-check by which nature holds the insect species within bound. Nature has introduced great variety *in the landscape so that an insect that lived on a given plant finds it difficult to adapt to other plants growing intermingled.*

13. What happened when the US towns lined their streets with elm trees?

When the US towns lined their streets with elm trees, the beauty they hopefully created was threatened with a disease that swept through the elms carried by a beetle that was adapted to that particular tree.

14. How does importation of plants spread insect species?

Importation of plants spreads insect species mainly due to the absence of quarantine and massive chemical campaign. (Quarantine means regulatory control upon import of goods in order to prevent the spread of disease of insects)

15. What is DDT?

DDT is the abbreviation for dichloro-diphenyl-trichloroethane, an insecticide discovered in 1939 by Swiss chemist Paul Muller. It is useful in the control of insects that spread malaria, but resistant strains develop. DDT is highly toxic and persists in the environment and in living tissue. Its use is banned in most countries.

B. Answer the following questions in about 100 words each.

1. Why does Rachel Carson describe chemicals as sinister and little recognized partners of radiation?

In 'Obligation to Endure', the second chapter of Rachel Carson's "Silent Spring", the author says that man's assault upon environment has done irreparable damage to air, earth, rivers and the seas. The most alarming of all man's assaults upon the environment is its contamination with dangerous and lethal materials. The pollution is for the most part irrecoverable, for, the chain of evil it initiates in the world of nature and of the living organism is irreversible. Carson describes chemicals as sinister and little recognized partners of radiation. Chemical pesticides have changed the very nature of the world and the life it supports. Strontium 90, for example, released through nuclear explosion linger in the air, soil and water and enter into the bones of human beings, creating a chain of disaster and death. Similarly, chemicals sprayed on croplands and forests lie long in soil and enter into living organism. These deadly chemicals pass from one to another and combine into new forms and sicken and kill vegetation and cattle.

2. How does Carson contrast the hostile elements of the environment to the dangerous chemicals developed by man in laboratories?

Rachel Carson points out that the environment contains elements that are hostile as well as supporting. Radiation from the sunlight, from which all life draws its energy, is the best example of such elements. Certain rocks also give out radiation. But life adjusts to these radiations through geological ages slowly and gradually. But the radiation emitted by the chemicals developed by man in laboratories knows no gradual pace of nature. The radiation created in laboratories is the artificial creation of man. To such chemicals, life finds it difficult to adjust. They are the synthetic creation of man. They have no equivalent in nature. To adjust to these chemicals, it would require the life of generations.

3. Why does Carson call insecticides as biocides?

Man's assault upon environment has done irreparable damage to the very nature of the world and the life it supports. Chemical pesticides create a chain of disaster and death. Every day, new chemicals are produced in laboratories in large amounts. They are put to use indiscriminately. Many of them are used in man's war against pests and insects. Hence they are called insecticides or pesticides. They are now applied universally to farms, gardens, forests and homes. They are non-selective chemicals in the sense that they are not selective killers. Instead, they kill all life. In this sense insecticides are really biocides.

4. Why does Carson say that chemical war against the insects is never won?

In 'Obligation to Endure' Rachel Carson warns us against the danger inherent in the indiscriminate use of chemical pesticides. He calls insecticides as biocides as they are not selective killers, but kill all life. Carson says that the chemical war against the insect is never won as they develop immunity through immunity through generations. Insects have evolved super races immune to a given insecticide used. Hence a deadlier chemical has always to be developed. The harmful insects often undergo resurgence. In other words, they multiply in numbers, after the chemicals have been sprayed. Their ability to develop immunity by adjusting to the conditions under which they live justifies Charles Darwin's principle of the survival of the fittest.

5. How did the insects spread across the globe?

According to Rachel Carson, the insect menace started with the intensification of agriculture. Under the primitive agricultural practices with crop diversity, there were few insect problems. Nature has introduced a great variety to the landscape. One important natural check is a limit on the amount of suitable habitat for each species of insects. An insect that lives on a particular plant can multiply in numbers when the farm is devoted to that plant only. If, on the other hand that given plant is intermingled with a variety of plants to which the insect is not adopted, it will impose a natural check on that species. However, man is tampering with the built-in-checks and balances of nature by devoting immense acreage of land to a single crop. As a result the natural check is lost and the species that is adapted to that single crop builds up its population without any limit. Importation of plants from abroad is another cause of spread of insects. This happens mainly due to the absence of massive chemical campaigns and quarantine or restraint upon the transport of goods to prevent the spread of disease or pests.

C. Answer the following question in about 300 words

What are Rachel Carson's concerns in 'Obligation to Endure'?

'Obligation to Endure' is the second chapter from "Silent Spring", a book on the ill-effects of pesticides on environment. Man's assault upon environment has done irreparable damage to air, earth, rivers and the seas. Chemical pesticides have changed the very nature of the world and the life it supports. They linger in the soil, air and water, and enter into living organisms, creating a chain of disaster and deaths. Insecticides used for killing insects, weeds, rodents and other 'harmful' organism are really biocides, they are not selective killers; instead they kill all life. Chemical warfare

on insects is never won as they develop immunity through generations. Chemicals can bring about even gene mutation. The writer is not unaware of the insect problem and does not deny the need to control insects. However, she asserts that 'control must be geared to realities, not to mythical situations, and the methods employed must be such that they do not destroy us along with the insects'.

Under the primitive agricultural practices with crop diversity, there were few insect problems. Man is tampering with the built-in-check of nature by devoting immense acreages to a single crop. Import of plants from abroad is another cause of the spread of insects. The decision makers are ignorant of the potentials of chemical insecticides to harm life. Rachel Carson concludes the chapter by saying that if the people have an obligation to endure the risks and hazards involved in the use of insecticides, they certainly have the right to know the true facts.

Rachel Carson says that the history of life on earth has been a history of interaction between living things and their environment. To a large extent, the physical form and the habits of the earth's vegetation and its animal life have been moulded by the environment. Recently human beings have acquired significant power to alter the nature of the environment. Man's assault upon the environment has done irreparable damage to the environment. The most alarming of all man's assault upon the environment is the pollution of air, earth, rivers, and sea with dangerous and lethal materials. Rachel Carson says that the pollution for the most part is irrecoverable because the chain of evil it initiates in the very nature of the world and the life it supports is irreversible. For instance, Strontium 90, released through the nuclear explosion, lingers in the soil, air and water, and enters into living organisms, creating a chain of disaster and deaths.

The new chemicals for killing insecticides are produced in laboratories in large amounts and they find their way into actual use. Many of them are used in man's war against nature. Insecticides used for killing insects, weeds, rodents and other 'harmful' organisms are really biocides, says the author. They are not selective killers; instead they kill all life, good or bad, though their target is only a few weeds or insects. Thus they become agents of poisoning and death. People have to develop deadlier and more toxic chemical materials to combat pests because insects have evolved super races immune to the particular insecticide used. In other words the destructive insects develop immunity through generations. Chemicals can bring about even gene mutation. The harmful insects often undergo resurgence, after spraying, in numbers. Thus the chemical war against the insects is never won.

The central problem of our age has become the contamination of man's total environment with deadly materials. The writer is pretty well aware of the insect problem. She does not deny the need to control insect. However, she asserts that 'control must be geared to realities and the methods employed must be such that they do not destroy us along with the insects

More than half a million species of insect have come into conflict with human welfare in two principle ways: (i) as competitors for the food supply and (ii) carriers of human disease. Disease carrying insects become important where human beings are crowded in conditions such as that of poverty and natural calamities. Then control of some sort becomes necessary however the method of massive comical control has had only limited success. It may also worsen the condition.

The insect menace started with the intensification of agriculture in modern times. Under the primitive agricultural practices with crop diversity, there were few insect problems. Nature has introduced great variety into the landscape. But man is tampering with the built-in checks and balances of nature by devoting immense acreages to a single crop. One important natural check is a limit on the amount of suitable habitat for each species. Obviously then, an insect that lives on wheat can build up its population on a farm devoted to wheat than on one in which wheat is intermingled with other crops to which the insect is not adapted. The same thing happens in other situations. For example, when the US towns lined their streets with elm trees, the beauty they hopefully created is threatened with complete destruction as disease sweeps through the elms, carried by a beetle that would have only limited chance of survival if the elms were intermingled with other plants.

Import of plants from abroad is another cause of the spread of insects. Nearly half of the major insects which are harmful to plants in the US are accidental import from abroad. Importation of plants spread insect species because quarantine (restraint upon the transport of goods to prevent the spread of disease or pests) and massive chemical campaigns are expensive. Decision makers are ignorant of the potential of chemical insecticides to harm life. The author does not argue that the chemical insecticides must never be used. But she is against the indiscriminate use of poisonous and biologically potent chemicals totally ignorant of their potential for harm. Rachel Carson concludes the chapter by saying that if people have an obligation to endure the risks and hazards involved in the use of insecticides, they certainly have the right to know the true facts.

MODULE II : STORY

6. A NIGHT NEVER TO BE LOST

-Sarah Joseph-

(Translated by ValsonThampu)

ABOUT THE AUTHOR

Sarah Joseph (born 1946) is a novelist and short story writer in Malayalam. She has been at the forefront of the feminist movements in Kerala and is the founder of 'Manushi – organisation of thinking women'. She began her writing career with writing poetry and then shifted to writing short stories and novels. Her collection 'Paapathara' is considered a milestone in feminist writing in Malayalam. She won the Kerala Sahitya Academy Award and the Vayalar Award for her novel, 'Aalahayude Penmakal'. Some of the short stories of Sarah Joseph are 'Manassile Thee Matram', 'Kadinte Sangeetham', 'Oduvilathe Suryakanthi', 'Nilavu Nirayunnu' and 'Paapathara'

ABOUT THE STORY

The story "A Night Never to Be Lost" is a part of "Gift in Green". Sarah Joseph explains, 'Gift in Green' above all, is a book of stories and story-tellers. These stories have come down to us from an assortment of sources: the Bible, The Holy Quran, Zen and Sufi traditions, the Puranas, folk narratives, historical events and those attributed to the life of St. Francis of Assisi. These stories have been recreated and reinterpreted within the alchemy of Aathi. Aathi is a fictitious place where 'Gift in Green' is set.

SUMMARY OF THE STORY

- When daylight gave way to the night, Noor Muhammed, could be heard singing from his boat in the heart of the dense mangrove forest. The birds and water creatures remained silent, listening in rapt attention. Noor Muhammed's song was instinct with the sweetness of pain. He sang as though transcending life itself, like the little bird in the story of St Francis that he loved to narrate. There was something common to Noor Muhammed and the little bird in the story of St Francis. Referring to the little bird, St Francis had said to his disciple Leola: 'God dwells in its throat'. What he said was apt for Noor Muhammed too. In the story, before St Francis could complete his sentence, the little bird fainted and fell from the branch on which it was perched. Grief-stricken St. Francis took the bird in his hands. The little bird was blood-soaked and it quivered on his palm. Its tender throat was still warm with life. Soon it slipped into the stillness of death. St Francis remarked that the bird died singing beyond what it could take.
- Like the little bird in the story, Noor Muhammed was singing in the bliss of love. It was only in seeking and following the girl he loved that he reached anywhere. He would set out at dawn in a tiny boat, sailing in her trail, without being noticed by her, along many water paths. He used to wonder what it was that she sought so carefully. He had never seen her catching fish or anything like it. She was wholly concentrated on locating and removing the dirty garbage that the callous visitors had put behind along the pathways, in the fringes of the forest, among the roots of the mangrove trees, and along the narrow water paths. The garbage consisted of cigarette packets, liquor bottles, left-over food, polythene bags, cola bottles, matchboxes, rotten fruits and so on.

With unwavering attention, the girl looked for the pieces of garbage, picked them up one after the other, loaded them in to her boat, and went away happily. She was going with the garbage she had to a small uninhabited island in the eastern corner of Aathi. She dumped the garbage into a deep pit she had dug on its surface.

On her return, she was surprised to see Noor Muhammed standing face to face with her. He said that he had been following her. To her query regarding his motive, he only muttered to himself that holy trails are meant to be followed indeed. He then lent a helping hand to her in her venture. Till noon, he worked with her, picking up garbage and casting it into the pit on the lonely island. She quenched his thirst with pristine water collected in a green bamboo mug from a nearby water trough she had set by letting water drip, drop by drop, from a green bamboo stem into a pit she had dug.

Completely over-come by his intense love for the girl, Noor Muhammed kissed her. From the forest, a thousand birds rose in bliss and the water in the trough rose and stirred. All at once the girl vanished. And when the night was drawing to a close, Noor Muhammed sang in the bliss of love: ‘.....Did the way I spend the night, /prepared me for peace? / or, perchance, if the night I have wasted, / let me suffer, but endure.....’

CONPREHENSION

A. Answer the following questions in two or three sentences each.

1. What is the theme of the story ‘A Night Never to be Lost’?

The story ‘A Night Never to be Lost’ is centred round the deep and passionate love a young man named Noor Muhammed had for a young rustic girl who considers it her mission to sweep away the fetid garbage the callous visitors had left behind. The story thus alludes to environmental issue.

2. What was common to Noor Muhammed and the little bird in the story of St Francis’

Both Noor Muhammed and the little bird in the story of St. Francis possess a mellifluous throat.

3. How did the callous visitors spoil the nature?

The callous visitors spoil the nature by leaving behind cigarette packets, liquor bottles, left-over food, polythene bags, cola bottles, matchboxes, rotten fruits etc.

4. Where was the girl going with the garbage she had collected?

With the garbage she had collected, the girl was going to an uninhabited island in the eastern corner of Aathi, to dump it in a pit she had dug on its surface.

5. How did the girl quench Noor Muhammed’s thirst?

The girl quenched his thirst by giving him a green bamboo-mugful of water drawn from a pristine water trough she had set by letting water dip drop by drop from a green bamboo stem into the trough she had dug.

6. What happened when Noor Muhammed kissed the girl?

When Noor Muhammed kissed the girl, birds from the forest rose in bliss and the water in the trough rose and stirred. All at once the girl vanished.

B. Answer the following questions in about 100 words each?

1. What do you know about Aathi?

For Sarah Joseph, the award winning short story writer and novelist in Malayalam, Aathi is a fictitious place. It is in this region that her 'Gift in Green' is set. To Sarah Joseph, Aathi is what Malgudi is to R.K. Narayan and what Wessex is to the English novelist, Thomas Hardy. 'Gift in Green' is a book of stories and story tellers. These stories have come to us from miscellaneous sources, the Holy Quran, Zen and Sufi traditions, the Puranas, folk narratives, historical events and those attributed to the life of St. Francis. These stories have been recreated and reinterpreted within the alchemy of Aathi. Aathi and its people, their woes and worries, are showcased carefully and conscientiously in different story telling modes, both traditional and contemporary. The story 'A Night Never to be Lost' is centred on the deep and passionate love of a young man named Noor Muhammed for a rustic girl who considers it her mission to sweep away an assortment of decaying garbage from the soil of Aathi and the nearby water paths and dump it in the uninhabited island in the far eastern corner of Aathi. The story of Aathi is a long soulful poem that reflects the beauty and anguish of people. The story alludes to the issue of environmental pollution and deals with the socio-political aspect of human right to water.

2. How does 'A Night Never to Be Lost' allude to environmental issue?

The story 'A Night Never to be Lost' is a part of Sarah Joseph's "Gift in Green", a book of stories and story tellers. It is set against the background of Aathi, a fictitious place like R. K. Narayan's Malgudi. The theme of the story is centred round the deep and passionate love of a young man named Noor Muhammed for a rustic girl who considers it her mission to sweep away the fetid assortment of decaying garbage from the soil of Aathi and the nearby water paths and dump it into a pit she had dug on the surface of an uninhabited island in the far eastern corner of Aathi. The girl was deeply engrossed in locating and removing the garbage. The callous visitors had spoiled the nature by leaving behind assortment of decaying garbage. It consisted of cigarette packets, liquor and cola bottles, left-over food, polythene bags rotten fruits etc. Fascinated by the girl's self-less action, Noor extended his helping hand to her in her venture. Together they worked picking up garbage and casting it into the pit on the lonely island. She quenched his thirst by offering him a green-bamboo-mugful of pristine from a water trough which the girl herself had set by letting water drop drip by drip from a long green bamboo stem into a pit she had dug. Obviously, the story alludes to environmental issues and the socio-political aspects of human right of water.

C. Answer the question in about 300 words?

How does the story 'A Night Never to be Lost' allude to environmental issues and the socio-political aspects of human right to water?

The story “A Night Never to Be Lost” is a part of “Gift in Green”. Sarah Joseph explains, ‘Gift in Green’ above all, is a book of stories and story-tellers. These stories have come down to us from an assortment of sources the Bible, The Holy Quran, Zen and Sufi traditions, the Puranas, folk narratives, historical events and those attributed to the life of St Francis of Assisi. These stories have been recreated and reinterpreted within the alchemy of Aathi. Aathi is a fictitious place where ‘Gift in Green’ is set.

The story is set against the background of Aathi, a fictitious place like R. K. Narayan’s Malgudi. The theme of the story is centred round the deep and passionate love of a young man named Noor Muhammed for a rustic girl who considers it her mission to sweep away the fetid assortment of decaying garbage from the soil of Aathi and the nearby water paths and dump it into a pit she had dug on the surface of an uninhabited island.

When daylight gave way to the night, Noor Muhammed, could be heard singing from his boat in the heart of the dense mangrove forest. The birds and water creatures remained silent, listening in rapt attention. Noor Muhammed’s song was instinct with the sweetness of pain. He sang as though transcending life itself, like the little bird in the story of St Francis that he so loved to narrate. There was something common to Noor Muhammed and the little bird in the story of St Francis. Referring to the little bird, St Francis had said to his disciple Leola: ‘God dwells in its throat’. What he said was apt for Noor Muhammed too.

Like the little bird in the story, Noor Muhammed was singing in the bliss of love. It was only in seeking and following the girl he loved that he reached anywhere. He would set out at dawn in a tiny boat, sailing in her trail, without being noticed by her, along many water paths. He used to wonder what it was that she sought so carefully. He had never seen her catching fish or anything like it. She was wholly concentrated on locating and removing the dirty garbage that the callous visitors had put behind along the pathways, in the fringes of the forest, among the roots of the mangrove trees, and along the narrow water paths. The garbage consisted of cigarette packets, liquor bottles, left-over food, polythene bags, cola bottles, matchboxes, rotten fruits and so on.

With unwavering attention, the girl looked for the pieces of garbage, picked them up one after the other, loaded them in to her boat, and went away happily. She was going with the garbage she had collected to a small uninhabited island in the eastern corner of Aathi. She dumped the garbage into a deep pit she had dug on its surface.

On her return, she was surprised to see Noor Muhammed standing face to face with her. He said that he had been following her. To her query regarding his motive, he only muttered to himself that holy trails are meant to be followed indeed. He then lent a helping hand to her in her venture. Till noon, he worked with her, picking up garbage and casting it into the pit on the lonely island. She quenched his thirst with pristine water collected in a green bamboo mug from a nearby water trough she had set by letting water drip, drop by drop, from a green bamboo stem into a pit she had dug.

Completely over-come by his intense love for the girl, Noor Muhammed kissed her. From the forest, a thousand birds rose in bliss and the water in the trough rose and stirred. All at once the girl vanished. And when the night was drawing to a close, Noor Muhammed sang in the bliss of love: ‘.....Did the way I spend the night,/ Prepared me for peace? / Or, perchance, if the night I have wasted,/ let me suffer, but endure.....’

The rustic girl who is the heroine of the story considers it her mission to sweep away the fetid assortment of decaying garbage from the soil of Aathi and the nearby water paths and dump it into a pit she had dug on the surface of an uninhabited island in the far eastern corner of Aathi. The girl was deeply engrossed in locating and removing the garbage. The callous visitors had spoiled the nature by leaving behind assortment of decaying garbage. It consisted of cigarette packets, liquor and cola bottles, left-over food, polythene bags rotten fruits etc. Fascinated by the girl's self-less action, Noor extended his helping hand to her in her venture. Together they worked picking up garbage and casting it into the pit on the lonely island. She quenched his thirst by offering him a green-bamboo-mugful of pristine water drawn from a water trough which the girl herself had set by letting water drop drip by drip from a long green bamboo stem into a pit she had dug. Obviously, the story alludes to environmental issues and the socio-political aspects of human right to water.

7. THE TALKING PLOUGH

- Ponkunnam Varkey-

ABOUT THE AUTHOR

PonkunnamVarkey (1910-2004) was a prominent figure among the progressive writers of Kerala. His first collection of short stories "Thirumulkazhcha" won him an award from the Madras Government in 1939. He was the secretary of Purogamana Sahithya Sangatana. He was one of the founders of Sahithya Pravarthaka Sahakarana Sangham. He was honoured with Ezuthachan Puraskaram, the highest literary award instituted by the Government of Kerala.

ABOUT THE STORY, "THE TALKING PLOUGH"

"THE TALKING PLOUGH" is a translation of Varkey's "SabdikunnaKalappa". It tells the story of Ouseph, a poor farmer and Kannan, his bullock. For the poor farmer, Kannan is a member of the family. The pull of social forces and new ways of exploitation did not spare Ouseph. He had to mortgage his paddy field and sell his bullock to find dowry and the expenses for the wedding of his daughter. Ouseph's unexpected meeting with Kannan among the bullocks branded for slaughter, kept outside the Municipal building, shocked him. He takes Kannan home only to be scolded by his wife and daughter. The poor animal died in the dead of night because he could not bear to see the family hurting Ouseph.

SUMMARY OF THE STORY

Ouseph, the poor farmer loved his bullock, Kannan so much that he would forget everything else. The other farmers, therefore, used to call him 'bullock- mad'. Kannan was a true bullock. Every one marvelled at his prowess and stature. Both Ouseph and Kannan could understand each other's language and thoughts. Ouseph would never use the whip or raise his voice on Kannan. He talked to Kannan as if he were a friend. Kannan needed no prompting in the ploughing field. He knew how and when everything had to be done. He understood everything that he was told. After the ploughing was over, he would be allowed to graze freely. But he would never touch the banana trees or the young coconut plants. As soon as the ploughing was over, Kannan's body would be washed. He disliked being washed, but he would give way as he loved his master so much. Ouseph would feed Kannan gently with a handful of green grass and a few banana peels. He would pat Kannan affectionately and the bullock would begin to lick the dry sweat from his master's body.

Kannan always insisted on Ouseph being at the plough. He would forget the pain and work listening to the 'alap' (music without words or sentences) sung by Ouseph. One day when Ouseph was in bed due to fever, Pachan, another farmer accompanied Kannan at the plough and started to sing an 'alap'. But Kannan registered his protest by giving a severe kick on the man's right leg.

Kannan had worked for Ouseph for twelve years without rest. But Ouseph could gain nothing out of it. The pull of social forces and fresh ways of exploitation under a decadent feudal system did not spare Ouseph. The unfortunate farmer had to mortgage his paddy field to find dowry for the marriage of his daughter, katrikutti. He was also forced to sell the bullocks, including Kannan for meeting the wedding expenses.

Ouseph was not present at the time of Kannan's sale. He left the scene with tears. Kannan hated leaving the premises. He looked all around to see if his master was there. Ouseph was standing under the jackfruit tree silently wiping his tears.

When Ouseph fell on his bad days, the other farmers suggested him to try his fortune in Malabar. But his Malabar trips got postponed every day. He wanted to sell the small plot of land that was left at a reasonable price. Besides, he would like to see the little face of the baby that would be born to his daughter shortly.

After Ouseph lost his field, his plough, cob web-ridden, lay resting in the stable. Looking at it, he wished he were again in the field at the plough. He yearned for a pair of bullocks like Kannan and some acres of land. Ouseph's wife Mariya reproached him for not fulfilling the parental duty of sending their daughter to her husband's home with new clothes. Her mother-in-law and sister-in-law had begun to taunt her. But Ouseph had no money. Luck came in the form of a chitty that his wife Maria had managed to come into.

With the money Maria gave him, Ouseph went to the town to buy his daughter some new cloths. The sight he saw outside the Municipal building was a big shock to him. He met his Kannan with other bullocks that had been branded for slaughter. The poor beasts told him of the poverty of man's kindness to living things. He bought Kannan back with the money meant for buying new clothes for his daughter. He took Kannan home. Maria and Katri who were eagerly awaiting Ouseph's return from the market was distressed to see him come back empty handed followed by Kannan. Katri accused him of having cheated her. Ouseph tried to console her and told her that for him, Kannan had been a member of his family. But all his excuses fell on the deaf ears of the mother and the daughter. They began to taunt him. Where his own family failed to understand him, the poor beast succeeds. It died in the dead of the night because it could not bear to see the family hurting Ouseph. At the end we see the cob web-ridden plough above Kannan's dead body and above Ouseph's broken heart.

COMPREHENSION

A. Answer the following questions in two or three sentences each.

1. Why did the farmers call Ouseph "bullock mad"?

Ouseph was so fond of his bullock, Kannan that he would forget everything. So the other farmers called him 'bullock mad.'

2. When and how did Ouseph feed Kannan?

After the ploughing was over, Ouseph would feed Kannan gently with a handful of green grass and a couple of banana peels. He would pat Kannan affectionately while feeding him.

3. What music is compared to the pastoral melodies of love songs and choral songs?

The wordless 'alap' that Ouseph used to sing while he was at the plough in the field is compared to the pastoral melodies of love songs and choral songs.

4. How did Kannan register his protest at the 'alap' of Pachan?

Kannan registered his protest at the 'alap' of Pachan by giving him a hard kick on the man's right leg.

5. How did the writer describe the changes which occurred during the twelve years that Kannan worked for Ouseph?

During the twelve years that Kannan worked with Ouseph many changes occurred. These years witnessed many spring and autumn harvests. The trees and foliage felt many winter and frosts. Many crowns and scepters toppled down. A new form of Government in the context of the decadent feudalism and fresh ways of exploitation emerged.

6. Why did Ouseph mortgage the field and sell the bullocks?

Ouseph had to mortgage his paddy field to find dowry for the marriage of his daughter, and sell his bullocks to meet the wedding expenses.

7. What were the effects of twenty years of hard work on Ouseph?

Ouseph gained nothing out of twenty years of hard work in his paddy field. Instead he had to mortgage his paddy field and sell his bullocks to find dowry and the expenses for the marriage of his daughter. The force of social forces and fresh ways of exploitation under a new government in the context of a decadent feudal system did not spare him.

8. What did Ouseph do when the soil lost its fertility?

When the soil lost its fertility, Ouseph took his stand by the Rig Vedic hymns and prayed to the Gods of fertility.

9. What was Ouseph doing at the time of kannan's sale?

At the time of Kannan's sale, Ouseph left the scene unable to bear the sorrow caused by Kannan's separation. He was standing under the southern jackfruit tree silently wiping his tears.

10. What did the other farmers suggest when Ouseph fell on bad days?

When Ouseph fell on bad days, the other farmers suggested to him to seek his fortune in Malabar.

11. Why did Ouseph's Malabar trips get postponed?

Ouseph's Malabar trips got postponed because he wanted to sell his small plot of land that was left at a reasonable price. Besides, he wanted to see the little face of the baby that would be born to his daughter soon.

12. What did Ouseph see outside the Municipal building?

Outside the Municipal building, Ouseph saw his most beloved bullock Kannan among other bullocks branded for slaughter.

13. What did Ouseph do to save Kannan from the butchers?

In order to save Kannan from the butchers, Ouseph bought him back with the money which his wife managed to find through a chitty for buying new clothes for the daughter Katri and he took Kannan Home.

14. Why did Maria and Katri ply Ouseph with a thousand questions?

Maria and Katri taunted Ouseph with a thousand questions because they were distressed to find him back from the town empty handed. Instead of some new clothes for Katri, they saw Ouseph bringing the bullock back.

15. What is the writer's observation about the death of Kannan?

About the death of Kannan, the writer observed that while Ouseph's own family failed to understand, the poor beast succeeds. It died in the dead of the night, unable to bear to see the family hurting him.

B. Answer the following questions in about 100 words each.

1. How was Ouseph's bullock Kannan different from other bullocks?

Ouseph, the poor farmer was so fond of his bullock Kannan that he treated him as if he were his own son. Kannan was different in many respects from other bullocks. There was not a farmer who did not marvel at Kannan's prowess and stature. He was a true bullock. Even his gait had a special aplomb. Kannan would always understand his master's thoughts. In the field, while ploughing he needed no prompting. Ouseph had never to use the whip or raise his voice on Kannan. Kannan knew how and when everything had to be done. He stepped from one part of the field to the next very carefully lest his kick should ruin the low ridges. Kannan worked for Ouseph for twelve years and during that period an emotional bond developed between them whereby they could understand each other's language and thoughts. Where Ouseph's own family failed to understand him, the poor beast succeeds. It died in the dead of the night unable to bear to see the family taunting his master.

2. The emotional bond between Ouseph and Kannan.

"The Talking Plough", a translation of PonkunnanVaarkey's "SabdikkunnaKalappa" tells the story of Ouseph, a poor farmer and Kannan, his bullock. Being a true farmer, Ouseph's relation to the soil and his bullock is not utilitarian. For him Kannan is a member of the family as Maria, his wife and Katrikutti, his daughter. Ouseph was so fond of his bullock Kannan that he treated him as if he were his own son. Ouseph had never to use the whip or raise his voice on Kannan. Kannan knew how and when everything had to be done. He stepped from one part of the field to the next very carefully lest his kick should ruin the low ridges. Kannan worked for Ouseph for twelve years and during that period an emotional bond developed between them whereby they could understand each other's language and thoughts. Where Ouseph's own family failed to understand him, the poor beast succeeds. It died in the dead of the night unable to bear to see the family taunting his master.

3. Do you think Ouseph is a victim of social forces? Explain

"THE TALKING PLOUGH" is a translation of Varkey's "SabdikkunnaKalappa". It tells the story of Ouseph, a poor farmer and Kannan, his bullock. For the poor farmer, Kannan is a member of the family. The pull of social forces and new ways of exploitation did not spare Ouseph. He had to mortgage his paddy field and sell his bullock to find dowry and the expenses for the wedding of his daughter. Ouseph's unexpected meeting with Kannan among the bullocks branded for slaughter, kept outside the Municipal building, shocked him. He takes kannan home only to be scolded by his wife and daughter. The poor animal died in the dead of night because he could not bear to see the family hurting Ouseph.

C. Answer the following in about 300 words.

How does PonkunnVarkey treat man's relationship with soil and animal in the story 'The Talking Plough'?

"THE TALKING PLOUGH" is a translation of Varkey's "SabdikkunnaKalappa". It tells the story of Ouseph, a poor farmer and Kannan, his bullock. For the poor farmer, kannan is a member of the family. The pull of social forces and new ways of exploitation did not spare Ouseph. He had to mortgage his paddy field and sell his bullock to find dowry and the expenses for the wedding of his daughter. Ouseph's unexpected meeting with Kannan among the bullocks branded for slaughter, kept outside the Municipal building, shocked him. He takes kannan home only to be scolded by his wife and daughter. The poor animal died in the dead of night because he could not bear to see the family hurting Ouseph.

Ouseph, the poor farmer loved his bullock, kannan so much that he would forget everything else. The other farmers, therefore, used to call him 'bullock- mad'. Kannan was a true bullock. Every one marvelled at his prowess and stature. Both Ouseph and kannan could understand each other's language and thoughts. Ouseph would never use the whip or raise his voice on Kannan. He talked to kannan as if he were a friend. Kannan needed no prompting in the ploughing field. He knew how and when everything had to be done. He understood everything that he was told. After the ploughing was over, he would be allowed to graze freely. But he would never touch the banana trees or the young coconut plants. As soon as the ploughing was over, Kannan's body would be washed. He disliked being washed, but he would give way as he loved his master so much. Ouseph would feed Kannan gently with a handful of green grass and a few banana peels. He would pat Kannan affectionately and the bullock would begin to lick the dry sweat from his master's body.

Kannan always insisted on Ouseph being at the plough. He would forget the pain and work, listening to the 'alap' (music without words or sentences) sung by Ouseph. One day when ouseph was in bed due to fever, Pachan, another farmer accompanied Kannan at the plough and started to sing an 'alap'. But Kannan registered his protest by giving a severe kick on the man's right leg.

Kannan had worked for Ouseph for twelve years without rest. But Ouseph could gain nothing out of it. The pull of social forces and fresh ways of exploitation under a decadent feudal system did not spare Ouseph. The unfortunate farmer had to mortgage his paddy field to find dowry for the marriage of his daughter, katrikutti. He was also forced to sell the bullocks, including Kannan for meeting the wedding expenses.

Ouseph was not present at the time of Kannan's sale. He left the scene with tears. Kannan hated leaving the premises. He looked all around to see if his master was there. Ouseph was standing under the jackfruit tree silently wiping his tears

When Ouseph fell on his bad days, the other farmers suggested him to try his fortune in Malabar. But his Malabar trips got postponed every day. He wanted to sell the small plot of land that was left at a reasonable price. Besides, he would like to see the little face of the baby that would be born to his daughter shortly.

After Ouseph lost his field, his plough, cob web-ridden, lay resting in the stable. Looking at it, he wished he were again in the field at the plough. He yearned for a pair of bullocks like Kannan and some acres of land. Ouseph's wife Mariya reproached him for not fulfilling the parental duty of sending their daughter to her husband's home with new clothes. Her mother-in-law and sister-in-law had begun to taunt her. But Ouseph had no money. Luck came in the form of a chitty that his wife Maria had managed to come into.

With the money Maria gave him, Ouseph went to the town to buy his daughter some new cloths. The sight he saw outside the Municipal building was a big shock to him. He met his Kannan with other bullocks that had been branded for slaughter. The poor beasts told him of the poverty of man's kindness to living things. He bought Kannan back with the money meant for buying new clothes for his daughter. He took Kannan home. Maria and Katri who were eagerly awaiting Ouseph's return from the market was distressed to see him come back empty handed followed by Kannan. Katri accused him of having cheated her. Ouseph tried to console her and told her that for him, Kannan had been a member of his family. But all his excuses fell on the deaf ears of the mother and the daughter. They began to taunt him. Where his own family failed to understand him, the poor beast succeeds. It died in the dead of the night because it could not bear to see the family hurting Ouseph. At the end we see the cob web-ridden plough above Kannan's dead body and above Ouseph's broken heart.

8. ANOTHER COMMUNITY

-R.K. NARAYAN-

R.K.Narayan, (1906- 2001) one of the early figures of Indian literature in English, is known for his fiction set in the imaginary town called Malgudi. His works include "Swami and Friends", "The Bachelor of Arts", "The English Teacher", "Financial Expert" and "The Guide".

About the story "Another Community"

"Another Community" is the story of man's supreme sacrifice to save his city from the madness of communal violence. The unnamed hero could not ultimately save the city, because the button of communal hatred was pressed by the force of evil. Had he lived, he would have spoken a lie and saved the people. For him there is no such thing as your community or mine. We are all of this country. I and my wife and children. You and your wife and children. Let us not cut each others throats. It doesn't matter who cuts whose: it's all the same to me. But we must not, we must not, we must not. Rumours, half truths and even untruths kindle the most sensitive communal issues and blow them up beyond one's control to prevent the outbreak of arson, rape and mindless killing of innocent people. Communal tension and riots are still the curses of the Indian society.

R.K.Narayan treats a sensitive issue in a balanced manner. The caste or community of the hero is deliberately not mentioned. The time is October 1947, soon after independence and partition of the sub-continent. The pangs of an ordinary person in the wake of communal tension are described convincingly without sentimentality.

The summary of the story 'Another Community'

'Another Community' is the story of a man's supreme self sacrifice to save his city from communal violence. The hero of the story is unnamed so as to keep his community and caste unidentified.

The hero worked as a clerk in the office of an insurance company for a monthly payment of Rs 100. His passage from youth to the middle age was at the same seat in his office. He lived in a little house which was sufficient for his wife and four children. Yet he felt perplexed when some guests came to stay with him. His life was on the whole peaceful and happy until the October of 1947 when people began to behave like savages. The author ironically states that some one or some body of men killed a body of men a thousand miles away and the result was that they repeated the evil here and wreaked their vengeance around. The author remarks that an evil action in a far off place always found a corresponding echo. The tempers of the neighbours rose when they read the newspaper each day. They eagerly waited for vengeance. People who were friends behaved in a new way: We are of one community and they are of another community. All these troubled the hero. He visualised the madness of communal violence unleashed on innocent lives like that of his colleagues's little daughter. Such fantasies made the hero whisper under his breath constantly "God forbid". He tried to console his friends by telling them that such deeds of violence would not happen in their locality. But his men were organizing themselves for violence. All these sounded ghastly to the hero's sensitive temperament. Life seemed to become unbearable to him. People seemed to him secretive. Everyone seemed to him a potential assassin. The atmosphere was

surcharged with fear and suspicion. The hero avoided meeting anyone lest they should spread wild stories. They always talked about someone stabbed in the street or a woman attacked. Such talks made our hero nervous and he lost his relish for food and sleep. Whenever he looked at his wife and children he was racked by the fear that some peril was in store for them. He visualised the terrified scream of his daughter and wife. He kept falling off into half sleep and kept awake. He shuddered even at the slightest sound and went up to the window to see if any violence was committed.

It was then that people mentioned the coming wednesday, the 29th of the month as a critical day. The communal issue was supposed to be settled for ever on that day. Every one spoke of the 29th. The hero's uncle who is a leader of their community claimed that the tension would settle for ever that day. He was determined to wipe the town clean off the other community as they were only a minority. He began to make frenzied calculations. He eagerly waited for the zero hour (i.e. the hour at which a significant event is scheduled to take place). He wondered whether one community member would slap the cheek of another. After all his community would not take the initiative. Our hero raised his doubt: "Suppose nothing happen?" But his uncle told him that it was not possible. His justification was that the other community was holding secret meetings at midnight.

The hate-charged communal propaganda went on. Our hero's uncle said "We don't ask for trouble. But if anything happens, we will finish them off.... It will work like a push button arrangement. But we will avoid the initiative as far as possible".

On the 29th, most of the shops and the schools remained closed as a precaution. Children remarked with coolness that there would be a fight on that day. The hero's wife tried to dissuade him from going to office on that day. But he laughed off her warning but suggested to her to keep herself and her children indoors.

Most of the colleagues at the office were on leave under several pretexts. The few who came discussed the frightful possibilities of the day. Our hero hated such talks. He plunged himself in work. It was getting dark when he got up from his seat. He was anxious about reaching home. The usual route seemed to him laborious. So he took the short cut laden with gutters and and threatened by street dogs. The cyclist who came up halted his progress. He ran his wheels between our hero's legs. The hero had to exchange words with the cyclist. The cyclist lost his temper and hit the hero on the face. Somebody among the crowd assembled shouted that the cyclist dared to attack the hero in their own locality. They decided to teach the other fellows a lesson. Shouts and screams increased. Somebody hit the hero. He saw a knife flashing out. He felt his end had come. He tried to lecture to the crowds the futility of violence and wanted them to stop the fight all at once. But it was too late. He was surrounded, His eyes dimmed and he felt very light. He mumbled that he would never tell his uncle of what had happened lest he should responsible for starting the trouble. He would tell his uncle that he fell down the office staircase and hurt himself.

The unnamed hero could not ultimately save the city from violence because the button of communal hatred got pressed by the forces of evil. If he had lived he would have spoken a lie to the leaders of the community and thereby saved them from self destruction.

COMPREHENSION

A. Answer the following the questions in two or three sentences each.

1. Why does not the writer give a name to the hero of the story?

The writer does not give a name to the hero of the story deliberately because he wants to keep the hero's communal and caste identity hidden.

2. What was the hero's job?

The hero was working as a clerk in the office of an insurance company.

3. Why did he feel embarrassed when guests came down to stay with him?

The hero felt embarrassed when guests came down to stay with him because there were no plenty of rooms in his house to accommodate them.

4. What hint do you get about the time of the story?

The time of the story is October 1947, soon after independence and partition of India.

5. Why did the hero whisper under his breath constantly "God forbid"?

The hate-charged communal propoganda all around made the hero whisper "God forbid".

6. What sounded ghastly to the hero's sensitive temperament?

The atmosphere of violence and hatred that lingered in his locality and all the hate charged communal propoganda sounded ghastly to the hero's sensitive temperament.

7. Why did the hero avoid meeting anyone?

In the atmosphere of violent and hatred, people seemed to the hero sneaky and secretive. So he avoided meeting anyone.

8. Why couldn't the hero sleep at night?

The hero's wild imagination pertaining to some peril that might happen to his wife and children in an atmosphere filled with mutual fear and hatred frenzied him to such an extent that he could not sleep at night.

9. Why did the school remain closed on the 29th October?

The school remained closed on the 29th of October as a precaution because it was believed that the ultimate settlement of the communal issue would ensue on that day.

10. Why did the hero's wife try to persuade him to keep away from office?

The hero's wife tried to persuade him to keep from office as a precaution because the zero hour i.e the time fixed for the ultimate settlement of the communal issue was scheduled on the 29th of October.

11. Why did the hero take a different route to return home?

On the 29th of October the hero plunged himself into work in order to get rid of the thoughts of violent communal outburst from his mind. It was getting dark when he stood up from his seat. He was anxious about reaching home immediately. The usual way seemed to him laborious. So he took a different way.

12. Why did the hero exchange words with the cyclist?

The hero exchanged words with the cyclist because his cycle wheels ran between the hero's legs while he was hurrying home through the narrow lane.

13. Why did the hero mumble that he will never tell his uncle of what had happened?

The hero mumbled so because he did not want to set ablaze the flame of communal violence on the ground that the cyclist had hit him.

14. What happened to the hero at the end of the story?

At the end of the story the hero became a prey to communal violence born out of his unexpected encounter with the cyclist who happened to belong to the other community.

15. How could the police identify his body?

The police identified the hero's body through the kerosene ration coupon in his pocket.

B. Answer the following the questions in about 100 words

1. The character of the unnamed hero
2. The hero's frenzied fantasies in response to the hate-charged communal propaganda
3. The stress and strain the hero had to suffer due to rumours about communal riots
4. the hero's supreme self sacrifice

C. Answer the following question in about 300 words

1. How does R.K.Narayan portray the tragedy of a man hemmed in by the madness of communal violence?

(for answers to the paragraph questions and the essay, please refer the introduction and the summary of the lesson)

MODULE III : POETRY

9. ON KILLING A TREE

-Gieve Patel-

ABOUT THE AUTHOR

Gieve Patel (1940 -) is regarded as one of the prominent Indian poets writing in English. He is a medical practitioner by profession and he lives in Mumbai. He is one of those writers who subscribe themselves to the 'Green Peace Movement'. His poems give expression to his anxiety and bitterness at man's cruelty to nature. Patel's works include Poems, "Princess", a play (1970) His poems have appeared in the illustrated weekly of India', "Poetry India" and "New writing in India". Like many of his contemporary poets, Patel struggles hard to come to terms with his environment.

ABOUT THE POEM

"On Killing A Tree" is a graphic picture of man's cruelty towards Nature which is symbolised by the tree. The poet gives a vivid description of the total annihilation of a tree. The poet shows that the total annihilation of a tree. The poet shows the modern man, out of his utter selfishness roots out nature and its very spirit. Man's greed is not quenched by the mere physical process of killing a tree. 'On killing a Tree', is a notable poem by Gieve Patel.

Analytical out line of the Poem

The tree which symbolises Nature has grown slowly consuming the earth and rising out of its crust. It has grown over a period of time absorbing air, water and sunshine. So, the tree cannot be killed easily. It takes much time to do it. The mere act of hacking and chopping are not sufficient to kill a tree which symbolizes Nature's soul. The tree overcomes hacking and chopping by branching off small stems with the help of its roots. The bleeding bark will heal and the tree will grow again to former size.

Knowing a tree's power to come to life man decides to pull out the root itself entirely. The tree has been very kind and useful to man. Man, on the other hand, is not kind to the tree. He is selfish and cruel. His greed made him blind and ungrateful. He tries hard like a butcher to take away the soul of the tree. He makes several cuts in the tree and cuts it down. After cutting the tree down, he further cuts it into several convenient pieces. In spite of these cruel activities which have caused agony to the tree, man is not satisfied.

The tree will rise against man's onslaught. Small green stems will branch off from the trunk, close to the ground and small branches sprout laughing at man's ignorance. Those stems and branches soon grow and give the tree life again.

But, man is determined. He does not allow nature a second life. He does not want the tree to live. He is so greedy that he uses the tree wholly for his selfish ends. So he makes a deep cavity on the earth and pull out the trees with its roots which were hidden for years inside the earth. The earth has so far protected the tree strongly and firmly and fed the tree like a mother. But, the cruel man now tries to uproot this safety.

After pulling the tree down, the man further subjects it to various processes of rendering it to be fit for commercial purpose. He further tortures the tree by scorching and chocking it in the sun and air. He also subjects the felled tree to various methods such as browning and hardening. Thus the total killing of the tree is complete. Man is ensured that the tree has no second life and he is happy. And then it is done, says the speaker triumphantly.

The poet describes the cruelty of man in annihilating the tree with irony and detachment. But, the poet's own sympathy is with the tree. The language of the poem is simple, remarkable and vivid. Every word in the poem has a remarkable evocative power and is accurate and suggestive. Expression such as "bleeding bark" "leprous hide" and "anchoring earth" present memorable visual images. The poem powerfully portrays man's callousness in killing a tree. It is a telling commentary on one of the major environmental issues that encounters modern man.

Comprehension

I Answer the following Questions in two or three sentences each.

1. Why according to the poet can't the tree be killed easily?

The tree cannot be killed easily because it has grown slowly consuming the earth and absorbing sunlight, air and water.

2. How does a tree overcome hacking and chopping?

The tree overcomes hacking and chopping by branching off small green stems close to the ground and sprouting small branches with the help of its roots.

3. Knowing a tree's power to come to life, what does man decide to do?

Knowing a tree's power to come to life again, man decides to root it out.

4. What are the processes that lead to the final obliteration of the tree?

Processes such as scorching, chocking and hardening to render the tree for commercial purposes lead to the final obliteration of the tree.

5. "And then it is done", Explain.

Gieve Patel, in his poem "On Killing A Tree" gives a graphic presentation of how man annihilates a tree. Man first makes many cuts on the tree and cuts it down and cuts it into many convenient pieces. Making a deep cavity on the earth, he uproots the tree and finally subjects the tree to such processes as scorching, smoking and hardening to make it fit for commercial purposes. With this, the killing of the tree is complete.

II Answer the following questions in a paragraph

- How does the poet describe the long process of growth of a tree?

Gieve Patel's poem "On Killing A Tree" begins with graphic descriptions of the slow and long process of the growth of a tree. It has grown slowly and strongly consuming the earth and absorbing Sunlight, air and water for years. Nourished by the earth, it rises out of the earth's surface. It grows bigger and bigger absorbing years of sunlight, air, and water keeping its roots firmly inside the earth. Even if it is cut down, the tree overcomes man's onslaught, by branching of small stems close to the

ground and sprouting small branches with the help of the root and assumes life again.

- What are the methods used by man to annihilate a tree?

Man realizes that a tree can't be killed easily since it has grown slowly consuming the earth, air, water and sunshine for years. So he uses many clever tricks to kill a tree. At first he makes cuts on the tree using a sharp axe and cuts it down. Then he cuts it into several convenient pieces. But, knowing the tree's power to overcome hacking and chopping by sprouting small stems close to the ground, man decides to uproot its safety. He makes a deeper cavity on the earth and pulls out the root. Finally he subjects the tree to various processes such as scorching, choking and hardening to make it fit for commercial purposes. With this the tree is killed thoroughly.

III Essay

“Modern man, out of his indiscriminate selfishness dares to uproot Nature and its very soul” – Evaluate this statement with reference to the poem “ON KILLING A TREE”.

Gieve Patel belongs to the present day generation of Indian poets writing in English. He is one of those writers who subscribe themselves to the “Green Peace Movement”. His poems give expression to his anxiety and bitterness at man's cruelty to Nature.

Patel's “On Killing a Tree” is a poem which presents a graphic picture of the total annihilation of a tree. In the poem the tree symbolizes Nature. Modern man out of his indiscriminate greed and selfishness roots out nature and its very spirit. Man's greed is not quenched by the mere physical process of killing a tree.

Man realizes that it is not easy to kill a tree because it has grown slowly consuming the earth and absorbing water, air and sunrise for years. The mere act of hacking and chopping is not sufficient to kill a tree. The tree overcomes man's onslaught by branching off small stems close to the ground and resumes life and grows again to its former size.

Knowing a tree's power to come to life again, man decides to pull out the root of the tree. Like a butcher, he makes several cuts in the tree and cuts it down. He then cuts it into several convenient pieces. Still his greed is not quenched.

Man is determined not to allow Nature a second life. He makes a deep cavity on the earth and roots out the tree which uses anchored safety inside the earth. The earth has so far protected and fed the tree like a mother. But, the cruel man uproots this safety.

After pulling the tree down, the man further subjects it to various processes of rendering it fit for commercial purposes. He further tortures the tree by scorching and choking it in sun and air. He also subjects the tree to various methods such as browning and hardening. With this, the total killing of the tree is complete. Man is ensured that the tree has no second life. “And then it is done” says the speaker triumphantly.

The poet describes man's cruelty to nature with bitter irony and detachment. But, his own sympathy is with Nature. The poem is a telling commentary on one of the major environmental issues that encounters modern man.

10. FACTORIES ARE EYESORES

-Baldoon Dhingra-

ABOUT THE AUTHOR

Baldoon Dingra was one of the major poets of India before independence. He was an art historian, writer and poet, who was a resident of Paris (1940s-60s) while serving as an Indian delegate to UNESCO. He was an educationist, and serious spiritual seeker. His poems are full of promise and hope with an innate rhythm that catches the ear. As he had been a resident of Paris for many years, Mr. Dhingra had developed a lyrical style quite like the western poets. He confined himself exclusively to neutral subjects, to praising and loving nature with sympathy and feeling. His major collections of poems are 'Symphony of Love,' 'Beauty's Sanctuary' and "Comes Ever the Dawn"

About the Poem

The poem reveals the ambivalent attitude of the poet towards nature and development. The poet at once agrees and disagrees with those conscious of the beauty of the landscape. It appears, his effort is to create for himself the image of a nature lover for which he makes use of the usual dictum of the environmentalists, 'factories are eyesores'. They are eye sores because the black smoke emanating from the chimneys blackens the greenery. The beauty of the landscape thus gets marred by technical advancement. He wonders what impression the ugliness of the smoke belching factories would have made on a painter like Claude Monnet or how they would have inspired him to make a beautiful painting of the landscape. The fact that a beautiful painting could be created out of ugliness, in fact make the statement 'factories are eyesores' lose its credibility.

Glossary Notes

Eyesore : a thing that is very ugly especially a building that disfigures a landscape

Gaunt : grim or desolate in appearance.

Belch : sent out large amounts (of Smoke or flames)

Blot : a thing that mars the appearance of something.

Acrid : unpleasantly bitter or pungent

Scintillation: a flash of sparkle of light

Tremulous: shaking or quivering slightly

Sullen : full of dark clouds

Monnet: Monnet, Claude (1840 -1926) French painter. A founder member of the impressionists, his fascination with the play of light on objects led him to produce series of paintings of single subjects painted at different times of the day and under different weather conditions, such as the water-lilies sequence.

Limned: depict or describe in painting or words

Noontide: noontime

Analytical Summary of the Poem.

Balloon Dingra's "Factories are Eyesores" reveals the poet's ambivalent attitude towards nature and technological development. The title of the poem "Factories are Eyesores" is the usual dictum of the environmentalists. The poet seems to employ the dictum in his effort to create for himself the image of a nature lover.

The factories are referred to as eyesores because the black smoke emanating from the chimneys blackens the greenery of the landscape. The poet says that the factories make "iron lines against the sky standing in the east". "The iron lines" is suggestive of the grim black smoke which the factories emit intermittently disfiguring the greenness of the landscape. The grim tall factories with their devilish appearance send out large amounts of smoke or flames marring the beauty of the landscape.

The poet draws a graphic picture of the weary and desperate factory workers toiling amidst the deadly and lethal atmosphere. The workers are desperate with their monotonous toil in the unpleasant atmosphere of the factory. Every now and then they turn their face away from the grim smoke and soil to seek relief.

The poet reveals how beauty could be created out of the ugliness generated by technical advancement. He pictures how the chimney shaft a thing of ugliness grows bright with light when the mountain tops bright with the sun flush down a spark of light.

The poet wonders what impression the ugliness of the smoke belching factories would have made on painter like Claude Monnet or how would have inspired him to make a beautiful painting of the landscape. The poet thus brings home the truth that beauty could be created out of ugliness.

COMPREHENSION

A. Answer the following question in two or three sentences each.

1. What is the implication of the title "Factories are Eye sores"?

"Factories are Eye Sores" is the usual dictum of the environmentalists. The poet Balloon Dingra seems to employ the dictum for the title of his poem in his effort to create for himself an image of a nature lover. However the dictum loses its credibility when the poet wonders how beauty could be created out of ugliness.

2. Why are factories called eyesores?

Factories are called eyesores because the black smoke emanating from the chimneys of the factories mars the beauty of the landscape.

3. What do the "iron lines against the sky standing in the east" suggest?

The iron lines are suggestive of the grim black smoke or flames which the factories emit intermittently disfiguring the greenness of the landscape.

4. Why are the factory workers weary and desperate?

The factory labourers are weary and desperate because they have to toil in the grim factory atmosphere of smoke and dust.

5. What do the factory workers often do?

They turn their face away from the acrid atmosphere of the factory to seek relief from the smoke and soil.

6. What does “acrid” space stand for?

The acrid space stands for the grim factory atmosphere filled with smoke and soil.

7. How do things of ugliness turn bright?

Things of ugliness turn bright when they inspire poets to make a beautiful painting of the landscape.

B. Answer the following questions in about 100 words each.

1. How is the landscape marred by the factories?

Balloon Dhingra’s poem “Factories are Eye Sores” reveals the ambivalent attitude of the poet towards nature and technological development. The poet at once agrees and disagrees with those conscious of the beauty of the landscape. It appears, his effort is to create for himself the image of a nature lover for which he makes use of the usual dictum of the environmentalists, “factories are eye sores”. Factories are eyesores because the black smoke emanating from the chimneys blackens the greenery of the landscape. The beauty of the landscape thus gets marred by technical advancements. The poet wonders what impression the ugliness of the smoke-belching factories would have made on a poet like Claude Monnet or how they would have inspired him to make a beautiful painting of the land-scape. The fact that a beautiful painting would be created of ugliness, in fact makes the statement, ‘factories are eye sores’ lose its credibility.

2. How does the environmentalist’s dictum lose its credibility, according to Balloon Dhingra?

Balloon Dhingra’s poem “Factories are Eye Sores” reveals the ambivalent attitude of the poet towards nature and technological development. The poet at once agrees and disagrees with those conscious of the beauty of the landscape. It appears, his effort is to create for himself the image of a nature lover for which he makes use of the usual dictum of the environmentalists, “factories are eye sores”. Though the beauty of the landscape gets marred by technological advancements, the poet wonders what impression the ugliness of the smoke-belching factories would have made on a poet like Claude Monnet or how they would have inspired him to make a beautiful painting of the land-scape. The fact that a beautiful painting would be created of ugliness, in fact makes the statement, ‘factories are eye sores’ lose its credibility.

C. Answer the question in about 300 words.

How does the poem “Factories are Eyesores” reveal the ambivalent attitude of the poet?

Baldeo Dingra was one of the major poets of India before independence. His poems are full of promise and hope with an innate rhythm that catches the ear. His major collections of poems are ‘Symphony of Love,’ ‘Beauty’s Sanctuary’ and “Comes Ever the Dawn” Dhingra’s poem “Factories are Eyesores” reveals the ambivalent attitude of the poet towards nature and development. The poet at once agrees and disagrees with those conscious of the beauty of the landscape. It appears, his effort is to create for himself the image of a nature lover for which he makes use of the usual dictum of the environmentalists, ‘factories are eyesores’. The factories are eye sores because the black smoke emanating from the chimneys blackens the greenery. The beauty of the landscape thus gets marred by technical advancement. He wonders what impression the ugliness of the smoke belching factories would have made on a painter like Claude Monnet or how they would have inspired him to make a beautiful painting of the landscape. The fact that a beautiful painting could be created out of ugliness, in fact makes the statement ‘factories are eyesores’ lose its credibility.

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The poet draws a graphic picture of the weary and desperate factory workers toiling amidst the deadly and lethal atmosphere. The workers are desperate with their monotonous toil in the unpleasant atmosphere of the factory. Every now and then they turn their face away from the grim smoke and soil to seek relief.

The poet reveals how beauty could be created out of the ugliness generated by technical advancement. He pictures how the chimney shaft a thing of ugliness grows bright with light when the mountain tops bright with the sun flush down a spark of light.

The poet wonders what impression the ugliness of the smoke belching factories would have made on a painter like Claude Monnet or how it would have inspired him to make a beautiful painting of the landscape. The poet brings home the truth that beauty could be created out of ugliness. Thus the environmentalist’s dictum ‘factories are eye sores’ loses its credibility.

11. IN THE SANATORIUM FOR TREES

VEERANKUTTY

(Translated by K.M. Sherrif)

ABOUT THE AUTHOR

Veerankutty (1963-) is a prominent environmental poet of the new generation in Malayalam. He has authored three volumes of poetry 'Jalabhoopadam', 'Manthrikan' 'Autograph' and two collection of stories for children 'Undanum Neelanum' and 'Nalumanipookkal'. He is a representative of the post-modernist phase of Malayalam poetry that began in the 90s. Veerankutty has won the K.S.K Thalikkulam Award for Poetry and the SBT Award for Children's Fiction. He teaches Malayalam at Government College, Madappalli, Vatakara.

ABOUT THE TRANSLATOR

K.M. Sherrif(1962-) writes in Malayalam and English and translates Malayalam, English, Hindi, Tamil, and Gujarati works with ease. His published works include 'Kunhupaathumma's Tryst with Destiny', the first study in English of Vaikom Muhammed Basheer's fiction. Dr. Sherrif teaches English at the University of Calicut.

ABOUT THE POEM

'In the Sanatorium for Trees' (original title of the poem is 'Marangalude Aashupatri') is a poem that shows a poignant awareness of the destruction of the environment by human predation. The poem reminds the reader that man can be at peace only when he 'sentences' himself to life with nature.

Man's assault upon environment has done irreparable damage not only to air, soil, earth, rivers and the seas but also to the very nature of the world and the life it supports. The rapid depletion of the natural resources – water, forest and land – is quite alarming. Chemical fertilizers and pesticides have changed the very nature of the animal as well plant life. Man is tampering with the built-in-checks and balances of nature by undermining the bio-diversity. Environmentalists all over the world have found it indispensable on their part to sensitise the new generation about the danger inherent in the megalomaniac attitude of the utilitarian industrial capitalists and technocrats.

Veerankutty, a prominent environmental poet of the new generation combines deep sensitivity to the nuances of language with a gentle persuasiveness to create awareness in man of his obligation to protect our environment. The poem 'In the Sanatorium of Trees' makes its point not through declamatory rant against the enemies of ecology, but through a muted vision of a hospice for a terminally ailing orchard.

ANALYTICAL OUTLINE OF THE POEM

A Sanatorium literally means an establishment for the medical treatment for people who are suffering from chronic illness or are convalescing. In the poem the word 'Sanatorium' is used metaphorically to mean a calm and quiet place like a hospice or a hermitage conducive for plant life suffering from the impact of man's scientific

advancement and utilitarian attitude. The poet makes it clear the necessity on the part of man to undergo probation so that he may learn a new lesson as to how to interact with his environment without tampering with the balance of nature. (Probation of a process of testing the character or abilities of a person who is new to a role) The implication is that it is imperative on the part of man to assume a fresh attitude towards nature and adopt a new role in order that he may sustain the plant life for his self-sustenance.

According to the poet there is no place like the sanatorium for trees to serve man's probation. The ailing trees in the sanatorium are spoken of as its inmates. The poet requests us to pay a visit to the sanatorium and walk gently through its wards. The moon, the rain, the sun and the wind are there in the sanatorium serving the sickening trees as attendants with their respective roles. 'The moon rubs its balm on the barren heads, The rain rehydrates parched desires, The sun decongests swollen memories and the wind...dresses the wounds of the spring'. The poet requests us not to disturb the trees in the wards. Man's assault upon the life of vegetation is reflected in each and every tree in the sanatorium. Some are turned over-ripe and some are deprived of their vitality or natural vigour. The papaya trees are seen with unusually inflated fruits and the 'Pannagams' with their hair falling out as if undergoing Chemotherapy, the treatment for cancer.

The poet says that we can walk on without fear in the sanatorium, for; the trees are too weak to identify us or the mixture of various chemical substances we have applied to them, which in fact have rendered them to their present plight. Having lost their vitality and vigour, they can merely stare lifelessly into the distance, as the soothing hands of nature tend them by unravelling their matted hair and pour lukewarm water on their heads.

The poet now asks us to walk into the 'Kindergarten for Saplings' and 'Sing with them the Glory of Green'. He asks us to take them to the woods along the stream and leave them there bidding good-bye. Back in the wards of the sanatorium, one can feel the odour of death lingering in the air. The poet says that there is no return from the sanatorium. We are 'sentenced to life with the sun, the rain and the wind in the sanatorium for trees'. The poem reminds the reader that he can be at peace only when he 'sentences'.

COMPREHENSION

A. Answer the following questions in two or three sentences each.

1. What does the 'sanatorium' in the poem signify?

A sanatorium is an establishment for the medical treatment of people who are suffering from a chronic illness or are convalescing. In the poem, the word signifies a calm and quiet place like a hospice or a hermitage where trees can grow and breed without the fear of being destroyed by human predation.

2. In what sense does the poet use the word 'probation'?

The word 'probation' literally means a process of testing or observing the character or abilities of a person who is new to a role. In the poem the word signifies the necessity of humans assuming a changed attitude towards nature. Man needs

probation in the sanatorium for trees so that he can learn a lesson as to how to live in harmony with the life of nature.

3. Why does the poet request us to walk gently through the wards in the sanatorium?

The poet requests us to walk gently through the wards in the sanatorium lest we should disturb the orchard ailing with over-ripe ambitions and castrated longings. The trees in the sanatorium are undergoing treatment for the harm done to them by the human predator and they are convalescing.

4. Why does the poet say that we can walk without fear in the sanatorium?

The poet says that we can walk without fear in the sanatorium because the ailing trees in the sanatorium are too disorganized to remember us or the mixture of chemical substances we have poured into them.

5. Why does the poet say that there is no return from the sanatorium?

The poet says that there is no return from the sanatorium because man can be at peace only when he 'sentences' himself with the sun, rain and the wind to life with nature.

- B. Answer the following question in about 100 words.

Why do we need probation in the sanatorium for trees?

- C. Answer the following question in about 100 words.

How does the poet picture the scenes of the wards in the sanatorium for trees?

'In the Sanatorium for Trees' (original title of the poem is 'Marangalude Aashupatri') is a poem that shows a poignant awareness of the destruction of the environment by human predation. The poem reminds the reader that man can be at peace only when he 'sentences' himself to life with nature.

Man's assault upon environment has done irreparable damage not only to air, soil, earth, rivers and the seas but also to the very nature of the world and the life it supports. The rapid depletion of the natural resources – water, forest and land – is quite alarming. Chemical fertilizers and pesticides have changed the very nature of the animal as well plant life. Man is tampering with the built-in-checks and balances of nature by undermining the bio-diversity. Environmentalists all over the world have found it indispensable on their part to sensitise the new generation about the danger inherent in the megalomaniac attitude of the utilitarian industrial capitalists and technocrats.

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hermitage conducive for plant life suffering from the impact of man's scientific advancement and utilitarian attitude. The poet emphasises the necessity on the part of man to undergo probation so that he may learn a new lesson as to how to interact with his environment without tampering with the balance of nature. (Probation is a process of testing the character or abilities of a person who is new to a role) The implication is that it is imperative on the part of man to assume a fresh attitude towards nature and adopt a new role in order that he may sustain the plant life for his self-sustenance.

According to the poet there is no place like the sanatorium for trees to serve man's probation. The ailing trees in the sanatorium are spoken of as its inmates. The poet requests us to pay a visit to the sanatorium and walk gently through its wards. The moon, the rain, the sun and the wind are there in the sanatorium serving the sickening trees as attendants with their respective roles. 'The moon rubs its balm on the barren heads, The rain rehydrates parched desires, The sun decongests swollen memories and the wind...dresses the wounds of the spring'. The poet requests us not to disturb the trees in the wards. Man's assault upon the life of vegetation is reflected in each and every tree in the sanatorium. Some are turned over-ripe and some are deprived of their vitality or natural vigour. The papaya trees are seen with unusually inflated fruits and the 'Pannagams' with their hair falling out as if undergoing Chemotherapy, the treatment for cancer.

The poet says that we can walk on without fear in the sanatorium, for; the trees are too weak to identify us or the mixture of various chemical substances we have applied to them, which in fact have rendered them to their present plight. Having lost their vitality and vigour, they can merely stare lifelessly into the distance, as the soothing hands of nature tend them by unravelling their matted hair and pour lukewarm water on their heads.

The poet now asks us to walk into the 'Kindergarten for saplings' and 'sing with them the glory of green'. He asks us to take them to the woods along the stream and leave them there bidding good-bye. Back in the wards of the sanatorium, one can feel the odour of death lingering in the air. The poet says that there is no return from the sanatorium. We are 'sentenced to life with the sun, the rain and the wind in the sanatorium for trees'. The poem reminds the reader that he can be at peace only when he 'sentences' himself to the life with nature- with the moon, the sun the rain and the wind in the sanatorium for trees.

MODULE IV: DRAMA

12. ABHIJNANASAKUNTALAM Act IV

-Kalidasa-

ABOUT THE AUTHOR

Kalidasa is one of the greatest poets of India and of the world. According to tradition, Kalidasa was one of the nine gems (Navaratnas) in the court of Vikramaditya. There is no authentic information regarding the date and personal history of Kalidasa. Some scholars assign him to the period of Chandraguptha II of the fourth century A.D. Others take him back to the first century B.C which appears to be more probable. We can infer from his works that he was a man of liberal education and culture and that he was well acquainted with the people and geography of India. He had absolute faith in the Vedic religion and he attached great importance to the observance of Dharma as laid down in smritis and Dharma sastras.

The works that are generally accepted as the genuine production of Kalidasa are the two Mahakavyas – "*Raghuvamsha*" and "*Kumara-Sambhava*", one Khandakavya – "*The Meghadutam*" and the three plays – "*Malavikagnimitram*", "*Vikramorvashiyam*" and "*Sakuntalam*".

ABOUT THE PLAY

The legend of Shakuntala is originally told in the Adi Parva of 'The Mahabharata'. Kalidasa has woven the plot of his play by making slight changes in the original story. He has taken significant liberties in his version.

THE LEGEND OF KING DHUSHYANTHA AND SHAKUNTHALA

Dushyantha, the king of Hastinapura goes hunting to the forest. Having chased a stag for a long distance, he becomes tired and chances upon the hermitage of sage Kanva. Kanva and the other elders of the hermitage are away on a pilgrimage. On enquiring who inside the hermitage is, Shakuntala, the adopted daughter of sage Kanva, enters and greets the king in royal style. Though simple and humble, she is endowed with ethereal beauty. The king understands that the sage and the other elder inmates of the hermitage are away. He also comes to know that Shakunthala is the daughter of sage Vishwamithra and the Apsaras Menaka and that sage Kanva has adopted her. Enticed by her beauty and feminine graces, the king falls in love with her prima facie. He is too passionate in his love for her to wait for the arrival of Kanva and insists on courting her as per the Gandharva mode of marriage. Shakunthala demands that the son born to them should succeed Dushyantha as Yuvaraja. Dushyantha is so overcome with emotion that he fails to refuse her demand. He also promises her to be taken to his palace without delay. He has then to leave to take care of the affairs in the capital.

When Kanva returns from the forest, Shakunthala is reluctant to go in front of him on account of her coyness. However the sage realizes what has happened with the help of his divine vision. He does not chastise her but approves of what she has done since the Gandharva mode of vivaha is dharmic as per the Shastras. He consoles her saying that Dushyantha is a king who treads along the path of Dharma. Shakunthala gives birth to a son endowed with all the credentials required for a potential Yuvaraja.

When the boy attains adult hood worthy of being anointed as Yuvaraja, Kanvas sent Sakuntala with her son, accompanied by the Munijanas to the court of Dushyantha. Kalidasa's dramatic version and the legend bear no difference in any respect at all up to this juncture. However, in the legend, it is not the pregnant Shakuntala, but the mother Shakuntala accompanied by her son, who approaches the palace of Hasthinapura. In the play it is the pregnant Shakunthala who approaches Dushyantha. This is the major difference between the legend and Kalidasa's dramatic version.

The legend goes as follows: on having arrived at the palace of Hasthinapura and pays homage to the king, Sakuntala unwinds the reel of her past but her words fall upon the deaf ears of the king, and he affirms that he remembers no such incident happened in his life. On hearing this, Shakunthala collapses. Finally gathering all courage and controlling the fire of her rage, she accuses him in bitter words "Thou affect ignorance in spite of thy knowledge." Dushyantha remains unshaken. Exhibiting his mastery over repartee, he asks her "How can I believe the words of a woman like you? Is not your mother Menaka who has won ill fame for having shaken sage Vishwamitra from his ascetic glory with her enticing dance? Is not your father Vishwamitra who was born as a Kshatriya, converted to live the life of a Brahmin. It is impossible for me to believe the words of a girl with such a parentage."

On hearing her parents being abused, Sakuntala loses all her restraints and she burns with rage. She claims that her parentage is better than that of Dushyantha in every respect. She turns to take leave consoling her at the thought that her son will become the Yuvaraja without Dushyantha's blessings. Just then an oracle is heard in the palace: "He is the son born of Dushyantha". The oracle convinced all those who assembled in the court of the real parentage of the son.

1. The oracle which exhorts Dushyantha to accept his son is the symbolic representation of the public being convinced of the truth. His guilt is that he is a self - conceited amorous tyrant. However in the legend everything ends well. Marriage to a woman with whom one is in love as per Ghandharva mode is traditionally considered dharmic kind of marriage which is not a taboo for kings. On hearing the oracle Dushyantha makes it clear: "Oh Shakunthala! The world has not come to know of my infatuation for thee and it is on account of the same that I put thee to a trial only to prove to the world how pure thou art." Thus everything ends well in the legend. However the legend lacks the ups and downs required for a play. Kalidasa has endowed the same with his dramatic version in abundance.

The Plot Of The Play

What is worthy of being noted in the play "Abinjana Sakunthalam" is the treatment of sringara, the amorous. The love story of Dushyantha and Shakunthala has nowhere attained as much sublimity as in the hands of Kalidasa. In the legend, Dushyantha could win over the heart of Sakunthala with as much few words as he could and she surrenders herself totally to him. Likewise, Dushyantha also surrenders himself later to her when she accuses him with a few words of his falsehood in having purposefully forgotten and deserted her. But in the play, the situation is entirely different. The background which Kalidasa has designed for feeding the amorous rasa step by step leading the same to a plane perfectly enjoyable is undoubtedly wonderful.

In the legend, Shakunthala approaches Dushyantha at a time when her son has attained adulthood worthy of becoming the Yuvaraja. But in the play it is not so. Sakuntala's kins i.e. the inmates of the ashram undergo untold anxiety when they come to know that she is going to be a mother. Their anxiety is quite natural and it enhances when she is not sent for to be brought to Dushyantha's palace as she has been promised by him. Other additions in the play are the curse of sage Durvasav which causes Dushyantha's forgetfulness and the missing of Mudramothira, the Signet ring which is the token of love Dushyanta had given her (i.e. the ring embedded with gem with Dushyantha's name inscribed thereon.) The angry-prone Durvasa arrives when Shakuntala is lost in her fantasies. So she fails to attend to him, and he curses her by bewitching Dushyanta into forgetting her existence. The only cure for Sankutala is to show him the signet ring that he had given. She later travels to meet him, and has to cross a river. The ring is lost when it slips of her finger when she dips her hand in the water playfully. On arrival the king refuses to acknowledge her. Shakuntala is abandoned by her companions who return to the hermitage. Fortunately, the ring is discovered by a fisherman in the belly of a fish and Dushyanta realises his mistake. But it is too late then. The newly wise Dushyanta defeats an army of Asuras, and is rewarded by Indra with a journey through heaven. On his return to earth years later Dushyanta finds Shakunthala and their son by chance and recognizes them.

The fisherman's retrieval of the ring and Dusyantha's revival of his memory on seeing the same adds much to the dramatic effect. Dushyantha's forgetfulness and Shakunthala's humility are the most striking aspects of the play.

IMPORTANT INCIDENTS IN ACT IV OF SHAKUNTHALAM

Act IV of "Shakunthalam" contains the most touching scenes in the play. The act brings home the truth that separation is always melancholic. Accompanied by Gautami, Shargavara and Shardvata, Shakunthala is being sent by Tata Kanva to Dushyantha's palace at Hastinapura. She is bidding farewell to the plants, trees, birds and animals and to her hand maids at the ashram, Anasooya and Priyamvada whom she has so far treated as her own sisters and with whom she has lived without being separated even for a single moment in her life. Even sage Kanva is so overcome with emotion that his voice staggers. He is seen behaving as if he were a Grihasthasrami (Head of House Hold). It is in this act that Kalidasa has endowed the young one of the stag Deegapanga and the wild Jasmine plant, Vana Josna with sensations and emotions of human beings.

The act begins with a conversation between Anasooya and Priyamvada. They are talking about Dushyantha Maharaja who has courted Shakunthala as per Gandharva mode of vivaha. They are anxious that nothing is heard about the king who has gone to his palace to take care of the affairs in the capital after the Yaga having been performed. In the meanwhile, it appears that a guest has arrived at the hermitage. The maids console themselves at the thought that Shakunthala will be at the hermitage to welcome the guest. By this time, the guest burns with rage and goes away showering words of curse upon Shakunthala "Thou hath failed to see me on account of thy fantasies. So let him, whom thou hath been thinking of, forget thee."

The handmaids realize with a shock that Shakunthala is unaware of Durvasav's arrival as she has been lost in day dreams. Anasuya requests Priyamvada to follow Durvasa and to entreat him to pardon Sakunthala.

On seeing Anasooya's humility, Duravasa sympathizes a little. He allows a concession that the curse will be lifted on showing the signet ring that Dushyanta had given her as a token and that he will be released of his forgetfulness. It is only out of sheer luck that such a concession is granted by Durvasav who is adamant and hot tempered by nature.

After all, Anasooya and Priyamvada make up their mind not to let Sakunthla know anything about the curse and the means for lifting the same. Their decision has a great dramatic significance. Sage Kanva who has returned from the forest comes to know of Sakunthala's Ghandharva Vivaaha with Dushyanta with the help of his divine vision. He makes arrangements for Shakunthala to be sent to the palace of Dushyantha, along with the inmates of the hermitage. While Anasooya and Priyamvada brings in garlands made of *elanjhi* flowers, and mixtures of sandal and kunkumas for Shankuthala to be adorned with, the young disciples of Kanva brings in silken clothes and ornaments given by the forest nymphs with words of blessings. The pieces of advice and words of consolation that Kanva gives Sankunthala when she turns to prostrate before him is a real blessing. The permission that the flora and fauna of the hermitage grant Sankuthala to take leave is echoed in the songs of *shama* birds. When she tries to set out, the tip of her garment is stuck on something. When she turns and looks back she finds that it was the fawn (the young one of the stag) called Deergapanga. When Sankunthala is gone, the dejected Kanva returns to the hermitage accompanied by Anasooya and Priyamvada. He feels relieved as though a great debt had being paid off.

Explanation of important passages in Act IV of Shakuntalam

(Please note that these passages are given in the form of Slokas in the original text of 'Abhijnanasakuntalam')

1. Maharshi Durvasav's curse.

We hear the intense curse showered upon Shakuntala by Sage Durvasa who is burning with rage on account of the fact that she failed to greet him as she is lost in fantasies. Shakuntala who has courted Dushyantha as per the Gandharva mode of vivaha remains lost in thought the very moment when the angry-prone Durvasav pays a visit to Kanvaasram. Durvasav showers a curse on Shakuntala by bewitching Dushyanta in to forgetting her. The curse runs as follows. 'Let him ,whom thou hath been thinking of, forgetful of everyone else and fails to see me who is a sage, be forgetful of thy existence even when he is reminded of, like a lunatic who is not able to recollect anything that has happened before". [It is because Shakuntala has been lost in thoughts about Dushyantha that she failed to see sage Durvasa, when he visits the hermitage. The sage becomes so angry that he curses her that Dushyanta will forget her, even when he is reminded of her.His forgetfulness will be that of a mad man who cannot recollect anything that has happened in his life before he runs mad]

2. The picture of the morning as painted by the disciple of Kanva.

The disciple of Kanva gives a beautiful description of the setting of the moon and the rising of the sun simultaneously and the moral conveyed by the sight. On the one side, the moon is seen sinking and on the other side the sun, being driven in chariot by his chariot driver Aruna, is being manifested on its own. Does the rise and fall of the two jyotis i.e. the sun and moon, at the same time tell the word of the universal law that change of fortune (i.e. change from one dasha to another) is indispensable? With the

setting of the moon, the night flower pleases no more. The ruddy morning impurples the dew drops on the branches of Vadari. The peacock, shaking off sleep, hastens from the cottages of hermits. The antelope, springing hastily from the place of sacrifice, raises himself on high, and stretches his graceful limbs. The moon has fallen from the sky with diminished beams. It seems to the disciple that the moon and the sun the two great men of this world ascend with extreme labour to the summit of ambition only to descend from it easily and quickly

3. Melancholy of Kanva at the thought of separation from his daughter

The intense sorrow that engulfs Kanva on account of the thought of separation from his daughter Shakuntala is dealt vividly in Act IV of 'Shakunthalam'. He is anxious on account of the thought of separation from his daughter. His eyes are filled with tears, and the throat stammers. His sight is paralysed with thoughts. He asks, "If the condition of a tapasi like me is this, what would be the condition of a father who leads the life of a grihasthasrami, on thinking of separation from the daughter for the first occasion.

4. The advice Maharishi Kanva gives to Shakuntala before her departure to Hastinapura.

When Shakuntala prostrates in front of Kanva, he blesses her with his advice and words of consolation. He says "Let you be worthy of being adorned by your husband as Sharmishta by Yayathi [as per the legend, the real wife (i.e. patta maharshi) of king Yayathi is Devayani, however, his son born of Sarmishta is proclaimed as the Yuvraj even though Yayathi is married to Sharmishta only through the Gandharva mode. The implication is that Sakuntala's son also, in due course, would become Yuvraj.]

Kanva advises Sakuntala as to the duties she has to perform and the norms she has to observe on reaching her husband's home. "Look after the parents of your husband. Treat your co-wives as if they were your own friends with love and respect and faith. Even when your beloved is displeased, do not be displeased. Be sympathetic to the servants. Never be proud of your luck. It is thus that the young wife becomes a real house wife who is able to look after the affairs of the household in a better way. Those who behave in contradiction to the norms are sure to bring about destruction to the kula"

5. Personification of the flora and fauna in the hermitage.

Act IV of "Sakunthalam" contains the most touching scenes in the play. The act brings home the truth that separation is always melancholic. Accompanied by Gautami, Shargavara and Shardvata, Shakunthala is being sent by Tata Kanva to Dushyantha's palace at Hastinapura. She is bidding farewell to the plants, trees, birds and animals and to her hand maids, Anasooya and Priyamvada whom she has so far treated as her own sisters and with whom she has lived without being separated even for a single moment in her life. Even sage Kanva is so overcome with emotion that his voice staggers. He is seen behaving as if he were a Grihasthasrami (Head of House Hold). It is in this act that Kalidasa has endowed the fawn (the young one of the stag) Deegapanga and the wild Jasmine plant, Vana Josna with sensations and emotions of human beings. Kanva requests the plants and trees of the Tapovans to grant Sakuntala permission to take leave of. He says to them: "She who refuses to take any drink without you being watered and she who is hesitant to pluck your

tender buds and she who celebrates it a festivity, when you blossom for the first time that Sakuntala is leaving for her husband's palace. Let everyone grant her permission to take leave of."It seems to Sakuntala that something hinders the tip of her silken clothes when she is about to set out to Hasthinapura. She turns and looks back. Then Kanwa tells her it is the young one of the stag named Deergapanga, whose mouth, when injured with the dharbha grass, she smeared with a herbal oil and cured the wound and whom you have fed with the chama rice as if it were your own most beloved young one.

6. Kanva's message to Dushyanta

Before sending Sakuntala to Dushyanta's palace at Hastinapura, Kanva sends the Kinga message requesting him to accept Sakuntala and protect her properly. "Considering hermits as virtuous and considering your own high birth retain your love for this girl, which arose in your bosom without any knowledge of her kindred; and look on her among thy wives with the same kindness which they experience: more than that cannot be demanded; since particular affection must depend on the will of God.

7. Kanva's relief in the end of the Act.

Having sent Shakunthala along with the munijanas to the palace of her husband, Dushyantha, feels relieved as if from a great debt. (To a father, his own daughter (kanyaka) is a wealth belonged to another man. Therefore he feels relieved only when he sends away his daughter to the one she is married to)"I feel relieved as if the pawned wealth has been returned to its owner"-says kanwa.

COMPREHENSION

A. Answer the following questions in two or three sentences

1. Why is Anasooya's heart not wholly free from care?

Anasooya's heart is not wholly free from care because of the curse that the angry-prone Durvasav showered upon Sakuntala.

2. What was Maharshi Durvasav's curse and what was the means to lift the same?

Sage Durvasa was burning with rage on account of the fact that Sakuntala failed to greet him as she is lost in fantasies. Sakuntala who has courted Dushyantha as per the Gandharva mode of vivaha remains lost in thought the very moment when the angry-prone Durvasav pays a visit to Kanvaasram. Durvasav showers a curse on Sakuntala by bewitching Dushyanta in to forgetting her. The only cure for Sakuntala is to show him the signet ring that Dushyantha had given her.

3. How did Kanva understand what passed in his absence at the hermitage?

Kanva understands what passed in his absence in the hermitage with the help of his divine vision.

4. Comment on the ring episode in 'Shakuntalam'

When Dushyant courted Shakuntala, he had given her a signet ring. Durvasav's curse bewitches Dushyanttha into forgetting Shakuntala. The only cure for Shakuntala from Durvasav's curse is to show the king the ring. But she lost it in a river. The ring is later discovered by a fisherman from the belly of a fish. On seeing the ring, Dushyanta resumes his memory.

B. Answer the following questions in about 100 words

1. Maharshi Kanva's advice to Shakuntala.
2. Durvasav's curse and its implications.
3. The picture of morning as painted by the pupil's words.

C. Answer the following questions in about 300 words.

1. When Kalidasa wrote 'Shakuntalam', he placed the lovely heroine of the play in the lap of Mother Nature. Elucidate.
2. How far could the play imbibe the atmosphere of hermitage, the pastoral imagery and the sacraments of ancient India?

MODEL QUESTION PAPER

Common Course

**READING ON INDIAN CONSTITUTION, SECULARISM AND
SUSTAINABLE ENVIRONMENT**

Time 3 hrs.

Weightage: 30

- I. Answer the following bunches of questions. (weightage 3x1)
1. The Drafting Committee of the Constitution was appointed in-----
(a) 1946 (b) 1945 (c) 1947 (d) 1948
 2. In which condition is the Federal system of India designed to work as a unitary country?
(a) In times of peace
(b) During election to the parliament
(c) During election to the State Assemblies
(d) In times of war.
 3. Who defined Secularism as a wall of separation that exists between the State and religion?
(a) John Adams
(b) Abraham Lincoln
(c) Thomas Jefferson
(d) Ambedkar.
 4. Who is the author of 'Our Plundered Planet'?
(a) Rachel Carson
(b) Fair Field Osborne
(c) William Vogt
(d) Bertrand Russell.
 5. What is strontium 90?
 6. Expand DDT

7. 'Limits of Human Power' is a chapter from:

- (a) New Hopes for a Changing World
- (b) The Problems of Philosophy
- (c) Human Knowledge, Its Scope and Limits

8. Who among the following translated Kalidasa's *Abhijnanasakuntalam* into English?

- (a) William Logan
- (b) Herman Gundert
- (c) Sir William Jones
- (d) William Shakespeare

9. *Abhijnanasakuntalam* is based on an episode from

- (a) The Ramayana
- (b) The Mahabharata
- (c) The Rig Veda
- (d) None of the above

10. Who is Claude Monnet?

- (a) A French Painter
- (b) An American Musician
- (c) A French Musician
- (d) None of these.

10. Who is the Author of 'Alahayude Penmakal'?

- (a) Sara Joseph
- (b) K. R. Meera
- (c) P. Valsals
- (d) Ponkunnam Varkey

11. Which of these led to the spread of insects?

- (a) Intensification of agriculture
- (b) Import of plants
- (c) Single crop practices
- (d) All the above.

II Answer the following questions in two or three sentences each (weightage 9x1)

12. Why does Ambedkar describe the Draft Constitution as a formidable document?
13. What is meant by universal adult franchise?
14. What is meant by two-nation theory?
15. Why does Russell say that many of the processes of nature are irreversible?
16. What is the built-in-check by which nature holds the insect species within bound?
17. How did the girl quench Noor Muhammed's thirst?
18. What was the shocking sight that Ouseph saw outside the Municipal building?
19. Why did the angry-prone Durvasav curse Sakuntala? What was the curse?
20. What is the significance of the title "In the Sanatorium for Trees"?

III Answer any five of the following questions in a paragraph not exceeding 100 words

(weightage 5x2)

21. Distinguish between the Parliamentary and the Presidential systems of Government.
22. Why is secularism important for India?
23. Why does Rachel Carson call insecticides biocides?
24. What do you know about 'Aathi'?
25. The image of the cob-web ridden plough and its implication.
26. Why are factories called eye-sores?
27. Maharshi Kanva's advice to Sakuntala before her departure to Hasttinapura.

IV Answer two of the following questions in not more than 300 words each. (Weightage 4x2)

28. "Chemical war is never won and all life is caught in its violent cross fire" explain.
29. Substantiate the view that Ouseph is a victim of social forces.
30. 'Kaladisa placed the lovely heroine Sakuntala in the lap of mother nature' Elucidate.