

Daisies

English for Employment

SEMESTER – IV



Board of Editors

Postgraduate and Research Department of English

Government Arts College (Autonomous)

Coimbatore – 18

SEMESTER -- IV
PART – II - ENGLISH – IV

PROSE

1. How I became a public Speaker – G.B. Shaw.
2. Chicago Address – Swami Vivekananda.
3. Glory has Departed – Jawaharlal Nehru.
4. I have a Dream – Martin Luther King Jr.

VOCABULARY

1. Democracy at stake
2. Drain of resources

COMMUNICATIVE GRAMMAR

1. Prepositions.
2. Articles.
3. Voice.
4. Concord.

COMPOSITION

1. Resume Writing/Job application.
2. E-mail writing.
3. Mind-Maps.
4. Review writing.

Suggested Reading

1. Daisies: English for Employment, Department of English, Government Arts college, Coimbatore.
2. Grammar for Communication, V.Saraswathi et.al, Emerald publishers.

PROSE

1. HOW I BECAME A PUBLIC SPEAKER – GEORGE BERNARD SHAW

WHEN I went with Lecky to the Zetetical meeting I had never spoken in public. I knew nothing about public meetings or their order. I had an air of impudence, but was really an arrant coward, nervous and self-conscious to a heart-breaking degree. Yet I could not hold my tongue. I started up and said something in the debate, and then, feeling that I had made a fool of myself, as in fact I had, I was so ashamed that I vowed I would join the Society; go every week; speak in every debate; and become a speaker or perish in the attempt. I carried out this resolution. I suffered agonies that no one suspected. During the speech of the debater I resolved to follow, my heart used to beat as painfully as a recruit's going under fire for the first time. I could not use notes; when I looked at the paper in my hand I could not collect myself enough to decipher a word. And of the four or five points that were my pretext for this ghastly practice I invariably forgot the best.

The Society must have hated me; for to it I seemed so uppish and self-possessed that at my third meeting I was asked to take the chair. I consented as offhandedly as if I were the Speaker of the House of Commons; and the secretary probably got his first inkling of my hidden terror by seeing that my hand shook so that I could hardly sign the minutes of the previous meeting. My speeches must have been little less dreaded by the Society than they were by myself; but I noticed that they were hardly ever ignored; for the speaker of the evening, in replying, usually addressed himself almost

exclusively to my remarks, seldom in an appreciative vein. Besides, though ignorant of economics, I had read, in my boyhood, Mill on Liberty, on Representative Government, and on the Irish Land Question; and I was as full of Darwin, Tyndall, and George Eliot as most of my audience. Yet every subject struck my mind at an angle that produced reflections new to my audience. My first success was when the Society paid to Art, of which it was utterly ignorant, the tribute of setting an evening aside for a paper on it. I wiped the floor with that meeting; and several members confessed to me afterwards that it was this performance that first made them reconsider their first impression of me as a bumptious discordant idiot.

I persevered doggedly. I haunted all the meetings in London where debates followed lectures. I spoke in the streets, in the parks, at demonstrations, anywhere and everywhere possible. In short, I infested public meetings like an officer afflicted with cowardice, who takes every opportunity of going under fire to get over it and learn his business.

I had quiet literary evenings in University College at the meetings of the New Shakespeare Society under F.J. Furnivall, and breezier ones at his Browning Society. I joined another very interesting debating society called the Bedford founded by Stopford Brooke, who had not then given up his pastorate at Bedford Chapel to devote himself to literature. At all these meetings I took part in the debates. My excessive nervousness soon wore off.

I soon became sufficiently known as a Socialist orator to have no further need to seek out public debates: I was myself sought after. This began when I accepted an invitation from a Radical Club at Woolwich to lecture to it. At first

I thought of reading a written lecture; for it seemed hardly possible to speak for an hour without text when I had hitherto spoken for ten minutes or so only in debates. But if I were to lecture formally on Socialism for an hour, writing would be impossible for want of time: I must extemporize. The lecture was called Thieves, and was a demonstration that the proprietor of an unearned income inflicted on the community exactly the same injury as a burglar does. I spoke for an hour easily, and from that time always extemporized.

This went on for about twelve years, during which I sermonized on Socialism at least three times a fortnight average. I preached whenever and wherever I was asked. It was first come first served with me: when I got an application for a lecture I gave the applicant the first date I had vacant, whether it was for a street corner, a publichouse parlour, a market place, the economic section of the British Association, the City Temple, a cellar or a drawing-room. My audiences varied from tens to thousands. I expected opposition, but got hardly any.

One of my best speeches was delivered in Hyde Park in torrents of rain to six policemen sent to watch me, plus only the secretary of the Society that had asked me to speak, who held an umbrella over me. I made up my mind to interest those policemen, though as they were on duty to listen to me, their usual practice, after being convinced that I was harmless, was to pay no further attention. I entertained them for more than an hour. I can still see their waterproof capes shining in the rain when I shut my eyes.

I never took payment for speaking. It often happened that provincial Sunday Societies offered me the usual ten guinea fee to give the usual sort of lecture, avoiding controversial politics and religion. I always replied that I never

lectured on anything but very controversial politics and religion, and that my fee was the price of my railway ticket third class if the place was farther off than I could afford to go at my own expense. The Sunday Society would then assure me that on these terms I might lecture on anything I liked and how I liked. Occasionally, to avoid embarrassing other lecturers who lived by lecturing the account was settled by a debit and credit entry: that is, I was credited with the usual fee and expenses, and gave it back as a donation to the Society. In this way I secured perfect freedom of speech, and was armed against the accusation of being a professional agitator. For instance, at the election of 1892, I was making a speech in the Town Hall of Dover when a man rose and shouted to the audience not to let itself be talked to by a hired professional agitator from London. I immediately offered to sell him my emoluments for £5. He hesitated and I came down to £4. I offered to make it five shillings — half-a-crown — a shilling — six pence. When he would not deal even at a penny I claimed that he must know perfectly well that I was there at my own expense. If I had not been able to do this, the meeting, which was a difficult and hostile one, would probably have broken up.

Once, in St. James' Hall, London, at a meeting in favour of Women's Suffrage, I ventured on a curious trick with success. Just before I spoke, a hostile contingent entered the room; and I saw that we were outnumbered, and that an amendment would be carried against us. The intruders were all Socialists of the anti-Fabian persuasion, led by a man whom I knew very well, and who was at that time excitable almost to frenzy, worn out with public agitation and private worries. It occurred to me that if, instead of carrying an amendment, they could be goaded to break up the meeting and disgrace

themselves, the honours would remain with us. I made a speech that would have made a bishop swear or a sheep fight. The leader, stung beyond endurance, dashed madly to the platform to answer me. His followers, thinking he was leading a charge, instantly stormed the platform; broke up the meeting; and reconstituted it with their leader as chairman. I then demanded a hearing, which was duly granted me as a matter of fair play; and I had another innings with great satisfaction to myself. No harm was done, nor any blow struck; but the papers next morning described a scene of violence and destruction that left nothing to be desired by the most sanguinary schoolboy.

My public speaking brought me a very necessary qualification for political work: the committee habit. Whatever Society I joined I was immediately placed on the executive committee. At first I did what authors usually do in their Bohemian anarchism and individualism. When they are defeated on any issue they resign. I did this when the Land Restoration League refused to add Socialism to its programme on my suggestion. I never did it again. I soon learnt the rule, Never Resign. I learnt also that committees of agitators are always unanimous in the conviction that Something Must Be Done, but very vague as to what. They talk and talk and can come to no conclusion. The member who has something definite to propose, and who keeps it up his sleeve until the rest are completely bothered, is then master of the situation even when nobody quite agrees with him. It is that or nothing; and Something Must Be Done. This is how a man in a minority of one becomes the leader. I was often in a minority of one.

How lack of committee training and platform technique disables even the most gifted thinkers was illustrated by the case of H.G.Wells, with whom I had a famous debate when he tried to capture the Fabian Society at one blow. As a

speaker and a committee man I had the advantage of him by ten years, whilst he was a complete novice. To say that I annihilated him is nothing; he saved me the trouble by annihilating himself. He could only misbehave himself. Fortunately for him he did this so outrageously that the Society very sensibly saw through the situation, and, whilst dismissing him as tactically impossible, thought none the worse of him as a Socialist pioneer, and none the better of me for my superiority as a platform artist.

(I must not leave incipient orators to suppose that my techniques as a speaker was acquired by practice alone. Practice only cured my nervousness, and accustomed me to speak to multitudes as well as to private persons. I practised the alphabet as a singer practises scales until I was in no danger of saying 'Loheeryelentheethisharpointedsword' instead of 'Lo here I lend thee this sharp pointed sword'. Lessons in elocution should always be taken by public speakers when a phonetically competent teacher is available. But art must conceal its artificiality; and the old actor who professes to teach acting, and knows nothing of phonetic speech training, is to be avoided like the plague.

At last I could not deal with all the invitations I received. And the repetition of the same figures and arguments became tiresome: I was in danger of becoming a windbag with only one speech. Thenceforth I orated on special occasions only, or at Fabian public meetings and in the St. Pancras Borough Council, to which I got elected while it was still a Vestry. But I did not forget my acquired technique as a platform artist. It lasted until my final retirement from personal performances in 1941: my eighty-fifth year.

About the Author:

George Bernard Shaw was born in the year 1856. He was a famous Irish dramatist, critic and novelist. He was well known for his plays, often called as problem plays because all of them deal with the social vices which affect human lives. He was awarded the Noble prize for Literature in the year 1925. He left this world at his ripe age of ninety-four in the year 1950 leaving all his socialist views in the hearts of good men.

About the Prose:

Shaw went to the Zetetical meeting with his friend Lecky. He had never spoken in public and he did not know anything about public meetings or their order. But he thought that he knew everything and he was proud of himself. Actually he was coward and nervous. He spoke something foolish in the debate and he was ashamed of himself. So he decided to join the society and become a good speaker. In the third meeting, Shaw was asked to take the chair and he consented. He read many books of great writers such as Stuart Mill, Darwin and George Eliot. He prepared notes. He attended every meeting. He spoke in the streets, in the parks, anywhere and everywhere possible. He also attended all the meetings and debating societies in University College. At all these meetings, Shaw took part in debates and his excessive nervousness disappeared.

He became a socialist orator. His first lecture was called "Thieves". He spoke for an hour without any notes. He spoke extempore. He spoke whenever and wherever he was asked. It was first come first served with him. When he got an application for a lecture, he gave the applicant the first date he had vacant. One of his best speeches was delivered in Hyde Park, London in heavy rain. Only six policemen attended his lecture. They were on duty to listen to his speech, plus the secretary of the Society who held umbrella over Shaw. He spoke for more than an hour.

Shaw never took payment for speaking. The Sunday Societies paid him ten guineas fee on a condition that he should not speak on controversial politics and religion. But Shaw said that he would talk only on controversial politics and religion and he didn't want any fee except his third class railway ticket. On this condition Shaw was allowed to speak on controversial politics and religion. Thus Shaw obtained freedom of speech.

His public speaking brought him a very necessary qualification for political work. They are the committee habit and platform technique. Once in St.James' Hall, London at a meeting, Shaw's opponent tried to defeat him. Shaw used his platform technique to defeat his opponent. Shaw made a speech. In the speech Shaw laughed at his opponent. Suddenly the opponent rushed to the platform to answer Shaw. But his followers had thought that their leader was going to attack Shaw. So they all rushed to the platform and they broke up the meeting. Again the meeting was reorganized and the opponent was made the chairman and Shaw became the speaker again. Thus Shaw succeeded in defeating his opponents. On another occasion Shaw defeated H.G.Wells in a famous debate. Here also Shaw very skilfully used the committee training and platform technique to defeat the great writer H. G. Wells.

Glossary:

| | |
|----------------|---|
| controversial: | giving rise or likely to give rise to controversy or public disagreement |
| coward: | a person who is contemptibly lacking in the courage |
| debate: | an argument about a particular subject, especially one in which many people are involved. |
| foolish: | lacking good sense or judgement |
| habit: | a settled or regular tendency or practice, especially one that is hard to give up. |
| nervous: | easily agitated or alarmed. |
| opponent: | someone who competes with or opposes another in a contest, game, or argument. |
| qualification: | the action or fact of qualifying or being eligible for something |
| reorganized: | change the way in which (something) is organized |
| skilfully: | with skill or dexterity; cleverly |

socialist: a person who advocates or practises socialism.
techniques: skill or ability in a particular field.

Comprehension:

Choose the correct answer:

1. Shaw joined in London _____ society
a. Zeletical b. Radical c. Browning d. Shakespeare
2. Shaw went to the Zeletical meeting with_____.
a. H.G.Wells b. Tyndall c. Lecky d. Darwin
3. Shaw's speech attracted the audience for his_____.
a. new angles b. nervousness c. remarks d. attraction
4. Shaw became extempore on being delivered his speech on_____.
a. father b. police c. thieves d. students
5. The police men who were sent to watch Shaw found him_____.
a. fiery b. harmless c. vicious d. foolish
6. According to Shaw, the lessons of elocution must be taken from a
a. book b. worthy source c. group of editors d. phonetically competent teacher
7. St James' Hall is located in _____.
a. London b. Edinburgh c. Ireland d. Wales
8. Shaw did not get payment for his speeches because; he used to talk on_____.
a. music b. Government c. controversial politics and religion d. society
9. Darwin was a _____.
a. teacher b. politician c. priest d. scientist
10. Shaw was exemplary in _____ technique.
a. offering b. platform c. narrative d. interrupting

Answer the following questions in about 100 words:

1. Give a brief account of Shaw's experience at the Zeletical meeting.
2. Describe how Shaw got over his nervousness.
3. How did Shaw disprove the charge that he was a hired professional agitator?
4. Narrate the incident at St. James Hall
5. Briefly describe the encounter between Bernard Shaw and H.G. Wells.

Answer the following questions in about 200 words:

1. Describe how Bernard Shaw became a successful public speaker
2. Narrate in your own words, some of Shaw's experiences as a public speaker.

2. CHICAGO ADDRESS – SWAMI VIVEKANANDA

Sisters and Brothers of America,

It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions, and I thank you in the name of millions and millions of Hindu people of all classes and sects.

My thanks, also, to some of the speakers on this platform who, referring to the delegates from the Orient, have told you that these men from far-off nations may well claim the honour of bearing to different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee."

The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita: "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honor of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal.

Address at the final session Chicago, September 27, 1893

The World's Parliament of Religions has become an accomplished fact, and the merciful Father has helped those who laboured to bring it into existence, and crowned with success their most unselfish labour.

My thanks to those noble souls whose large hearts and love of truth first dreamed this wonderful dream and then realized it.

My thanks to the shower of liberal sentiments that has overflowed this platform. My thanks to this enlightened audience for their uniform kindness to me and for their appreciation of every thought that tends to smooth the friction of religions. A few jarring notes were heard from time to time in this harmony. My special thanks to them, for they have, by their striking contrast, made general harmony the sweeter.

Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if anyone here hopes that this unity will come by the triumph of any one of the religions and the destruction of the others, to him I say, "Brother, yours is an impossible hope." Do I wish that the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid.

The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth, or the air, or the water? No. It becomes a plant. It develops after the law of its own growth, assimilates the air, the earth, and the water, converts them into plant substance, and grows into a plant.

Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth.

If the Parliament of Religions has shown anything to the world, it is this: It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written in spite of resistance: "Help and not fight," "Assimilation and not Destruction," "Harmony and Peace and not Dissension."

About the Author:

Swami Vivekananda (12 January 1863 – 4 July 1902), born Narendranath Datta was an Indian Hindu monk, a chief disciple of the 19th-century Indian mystic Ramakrishna. He was a key figure in the introduction of the Indian philosophies of Vedanta and Yoga to the Western world and is credited with raising interfaith awareness, bringing Hinduism to the status of a major world religion during the late 19th century. He was a major force in the revival of Hinduism in India, and contributed to the concept of nationalism in colonial India. Vivekananda founded the Ramakrishna Math and the Ramakrishna Mission. He is perhaps best known for his speech which began with the words - "Sisters and brothers of America ...," in which he introduced Hinduism at the Parliament of the World's Religions in Chicago in 1893.

About the Speech:

Vivekananda gave his first lecture on that day. Though initially nervous, he bowed to Saraswati, the Hindu goddess of learning, and he felt he got new energy in his body; he felt someone or something else had occupied his body— "The Soul of India, the echo of the Rishis, the voice of Ramakrishna, the mouthpiece of the resurgent Time spirit". Then began his speech with salutation, "Sisters and brothers of America!". To these words he got a standing ovation from a crowd of seven thousand, which lasted for two minutes. When silence was restored he began his address. He greeted the youngest of the nations on behalf of "the most ancient order of monks in the world, the Vedic order of sannyasins, a religion which has taught the world both tolerance and universal acceptance.!" This was Vivekananda's final address at the Parliament of World's religion. In his last speech he told that the Parliament had become an accomplished fact. He thanked the "noble souls" for organizing the Parliament which he felt "proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character". He finished

his speech with appeal "Help and not Fight," "Assimilation and not Destruction," "Harmony and Peace and not Dissension."

Glossary:

- unspeakable: not able to be expressed in words.
tyranny: cruel and oppressive government or rule.
harmony: the state of being in agreement or concord.
dissension: disagreement that leads to discord.
assimilation: the process of taking in and fully understanding information or ideas.
liberal: willing to respect or accept behaviour or opinions different from one's own;
delegates: a person sent or authorized to represent others, in particular an elected representative sent to a conference.
tolerance: the ability or willingness to tolerate the existence of opinions or behaviour that one dislikes or disagrees with.
remnant: small minority of people who will remain faithful to god and so be saved
brethren: archaic plural of brother
hymn: a religious song or poem of praise to god or a god.
crooked: bent or twisted out of shape or out of place.
doctrine: a belief or set of beliefs held and taught by a church, political party, or other group
sectarianism: excessive attachment to a particular sect or party, especially in religion.
bigotry: intolerance towards those who hold different opinions from oneself.
descendant: a person, plant, or animal that is descended from a particular ancestor.
fanaticism: the quality of being fanatical.

Comprehension:

Choose the correct answer:

- Swami Vivekananda address the gathering as _____.
a. Ladies and Gentlemen b. Sisters and Brothers
c. Friends and colleagues d. Boys and Girls
- He gave his iconic speech on _____.
a. 11th Sept 1993 b. 11th Sept 1893 c. 11th Sept 1793 d. 11th Sept 1939
- He delivered his speech in _____.
a. Washington D.C. b. New York c. Chicago d. Detroit
- Swami Vivekananda introduced _____ in this meeting
a. Christianity b. Hinduism c. Islam d. Buddhism
- Swami Vivekananda insisted both _____.
a. violence and non-violence b. tolerance and universal acceptance
c. socialism and communism d. capitalism and free market
- Swami Vivekananda got a standing _____ for two minutes
a. appreciation b. applause c. ovation d. greetings
- In his speech, Swami Vivekananda told a story of a _____.
a. Tiger b. Lion c. Frog d. Crow
- Swami Vivekananda's original name was _____.
a. Raghavendra b. Narendra c. Mahendra d. Devendra
- His birthday is celebrated as _____.
a. Environmental day b. Youth day c. Earth day d. Religious day

10. Swami Vivekananda was a disciple of _____.
- a. Rajaram Mohan Roy
 - b. Ramakrishna Paramahansa
 - c. Sri Aurobindo
 - d. Adi Shankara

Answer the following questions in about 100 words:

1. Write briefly about the patriotism of Swami Vivekananda
2. Why did Swami Vivekananda get a great applause in Chicago speech?
3. Describe Swami Vivekananda's Goal of Science.
4. Why does Swami Vivekananda ask the gathering to put faith in God?
5. What do you mean by the term 'Necessity if Rituals'?

Answer the following question in about 200 words:

1. Bring out the significance of Swami Vivekananda's Chicago speech.

3. GLORY HAS DEPARTED – JAWAHARLAL NEHRU

We praise people in well-chosen words and we have some kind of a measure for greatness. How shall we praise him and how shall we measure him, because he was not of the common clay that all of us are made of? He came, lived a fairly long span of life and has passed away. No words of praise of ours in this House are needed, for he has had greater praise in his life than any living man in history.

And during these two or three days since his death he has had the homage of the world; what can we add to that? How can we praise him, how can we who have been children of his, and perhaps more intimately his children than the children of his body, for we have all been in some greater or smaller measure the children of his spirit, unworthy as we were?

A glory has departed and the sun that warmed and brightened our lives has set and We shiver in the cold and dark. Yet, he would not have us feel this way. After all, that glory that we saw for all these years, that man with the divine fire, changed us also--and such as we are, we have been moulded by him during these years; and out of that divine fire many of us also took a small spark which strengthened and made us work to some extent on the lines that he fashioned. And so if we praise him, our words seem rather small and if we praise him, to some extent we also praise ourselves.

Great men and eminent men have monuments in bronze and marble set up for them, but this man of divine fire managed in his life-time to become enshrined in millions and millions of hearts so that all of us became somewhat of the stuff that he was made of, though to an infinitely lesser degree. He spread out in this way all over India not in palaces only, or in select places or in assemblies but in every hamlet and hut of the lowly and those who suffer. He lives in the hearts of millions and he will live for immemorial ages.

What then can we say about him except to feel humble on this occasion? To praise him we are not worthy-to praise him whom we could not follow adequately and sufficiently. It is almost doing him an injustice just to pass him by with words when he demanded work and labour and sacrifice from us; in a large measure he made this country, during the last thirty years or more, attain to heights of sacrifice which in that particular domain have never been equalled elsewhere. He succeeded in that. Yet ultimately things happened which no doubt made him suffer tremendously though his tender face never lost its smile and he never spoke a harsh word to anyone. Yet, he must have suffered- suffered for the failing of this generation whom he had trained, suffered because we went away from the path that he had shown us. And ultimately the hand of a child of his-for he after all is as much a child of his as any other Indian-a hand of the child of his struck him down.

Long ages afterwards history will judge of this period that we have passed through. It will judge of the successes and the failures-we are too near it to be proper judges and to understand what has happened and what has not happened. All we know is that there was a glory and that it is no more; all we know is that for the moment there is darkness, not so dark certainly because when we look into our hearts we still find the living flame which he lighted there. And if those living flames exist, there will not be darkness in this land and we shall be able, with our effort, remembering him and following his path, to illumine this land again, small as we are, but still with the fire that he instilled into us.

He was perhaps the greatest symbol of the India of the past, and may I say, of the India of the future, that we could have had. We stand on this perilous edge of the present between that past and the future to be and we face all manner of perils and the greatest peril is sometimes the lack of faith which

comes to us, the sense of frustration that comes to us, the sinking of the heart and of the spirit that comes to us when we see ideals go overboard, when we see the great things that we talked about somehow pass into empty words and life taking a different course. Yet, I do believe that perhaps this period will pass soon enough.

He has gone, and all over India there is a feeling of having been left desolate and forlorn. All of us sense that feeling, and I do not know when we shall be able to get rid of it, and yet together with that feeling there is also a feeling of proud thankfulness that it has been given to us of this generation to be associated with this mighty person. In ages to come, centuries and maybe millennia after us, people will think of this generation when this man of God trod on earth and will think of us who, however small, could also follow his path and tread the holy ground where his feet had been. Let us be worthy of him.

About the Author:

Jawaharlal Nehru (14 November 1889 – 27 May 1964) was a freedom fighter, the first Prime Minister of India and a central figure in Indian politics before and after independence. He emerged as an eminent leader of the Indian independence movement under the tutelage of Mahatma Gandhi and served India as Prime Minister from its establishment as an independent nation in 1947 until his death in 1964. He has been described by the Amar Chitra Katha as the architect of India. He was also known as Pandit Nehru due to his roots with the Kashmiri Pandit community while Indian children knew him as Chacha Nehru (Hindi, lit., "Uncle Nehru").

About the Speech:

Glory has departed by Jawaharlal Nehru was a speech made by Jawaharlal Nehru (India's first prime minister) about Mohandas Karamchand Gandhi three days after the latter's assassination. In his speech he talked about the grief and shock of the Indians on hearing about the loss of their leader. Gandhiji had been instrumental in brightening the lives of his fellow Indians, and with his death, their lives were plundered into darkness. He won his way into the hearts of the rich and poor alike. He would continue to live in the hearts of millions of Indians for a long time

Glossary:

| | |
|------------------|---|
| homage: | honour; reverential regard |
| monuments: | buildings built to preserve the memory of a person/ event |
| hamlet: | small village |
| immemorial ages: | years beyond the reach of memory |
| domain: | field of activity |
| ultimately: | finally |
| illumine: | brighten |
| frustrations: | hopelessness |
| go overboard: | get rejected or neglected |
| isolated: | alone and away from others |
| tackle: | deal with |
| departed: | dead |
| desolate: | lonely and miserable |
| forlorn: | neglected |
| trod: | walked |

Comprehension:

Choose the correct answer:

1. Jawaharlal Nehru was the _____ Prime Minister
a. first b. second c. third d. fourth
2. Nehru's speech is about Gandhi's_____.
a. murder b. assassination c. suicide d. killing
3. The word 'glory' refers to _____.
a. Gandhi b. Godse c. Nehru d. Patel
4. The term 'dearest and closest' refers to_____.
a. Indira b. Rajiv c. Kasturba d. Rahul
5. As you said, sir, says Nehru. Here 'Sir' refers to _____.
a. Dr.Rajendra Prasad b. Gokhale c. Tilak d. Rajaji
6. The _____ that warmed us and brightened our lives has set.
a. sun b. moon c. planets d. star
7. It is a shame to me as a _____ that a Hindu should have done this deed.
a. Leader b. Hindu c. Minister d. Kashmiri
8. Long ages afterwards _____ will judge of this period that we have passed through.
a. Politics b. History c. Geography d. English
9. He was perhaps the greatest _____ of the India.
a. Icon b. symbol c. image d. superstar
10. Let us be _____ of him.
a. worthy b. praise c. unworthy d. remember

Answer the following questions in about 100 words:

1. How does Nehru establish that Gandhiji was a 'divine fire' that lit all of us?
2. What was Gandhi's regret in the evening of his life?
3. What is the only way to pay homage to the Mahatma?
4. What is the undertaking that Nehru gives us from the side of the government?
5. How does Nehru want us to remember Gandhiji?

Answer the following questions in about 200 words:

1. How does Nehru maintain that a glory has really departed?
2. What was Gandhiji's contribution to India that at his death made all Indians feel desolate and forlorn?

4. I HAVE A DREAM – MARTIN LUTHER KING Jr.

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize a shameful condition.

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of colour are concerned. Instead of honouring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check -- a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquillity in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvellous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for any of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. They have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

As we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied, as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "For Whites Only". We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair. I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character.

I have a dream today.

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!
Let freedom ring from the snow-capped Rockies of Colorado!
Let freedom ring from the curvaceous slopes of California!
But not only that; let freedom ring from Stone Mountain of Georgia!
Let freedom ring from Lookout Mountain of Tennessee!
Let freedom ring from every hill and molehill of Mississippi. From every mountain side, let freedom ring.

And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"

About the Author:

Martin Luther King, Jr., original name Michael King, Jr., (born January 15, 1929, Atlanta, Georgia, U.S.—died April 4, 1968, Memphis, Tennessee), Baptist minister and social activist who led the civil rights movement in the United States from the mid-1950s until his death by assassination in 1968. His leadership was fundamental to that movement's success in ending the legal segregation of African Americans in the South and other parts of the United States. King rose to national prominence as head of the Southern Christian Leadership Conference, which promoted nonviolent tactics, such as the massive March on Washington (1963), to achieve civil rights. He was awarded the Nobel Peace Prize in 1964.

About the Speech:

"I Have a Dream" is a public speech that was delivered by American civil rights activist Martin Luther King Jr. during the March on Washington for Jobs and Freedom on August 28, 1963, in which he called for civil and economic rights and an end to racism in the United States. Delivered to over 250,000 civil rights supporters from the steps of the Lincoln Memorial in Washington, D.C., the speech was a defining moment of the civil rights movement. Beginning with a reference to the Emancipation Proclamation, which freed millions of slaves in 1863, King said "one hundred years later, the Negro still is not free". Toward the end of the speech, King departed from his prepared text for a partly

improvised peroration on the theme "I have a dream", prompted by Mahalia Jackson's cry: "Tell them about the dream, Martin!" In this part of the speech, which most excited the listeners and has now become its most famous, King described his dreams of freedom and equality arising from a land of slavery and hatred

Glossary:

| | |
|----------------|--|
| seared: | burned |
| withering: | scornful |
| crippled: | disabled |
| manacles: | chains; shackles |
| languishing: | suffering in sadness |
| exile: | outcast |
| unalienable: | inalienable; that cannot be taken away |
| tranquilizing: | sedative; calming |
| segregation: | separation |
| sweltering: | very hot |
| invigorating: | energizing |
| engulfed: | surrounded |
| inextricably: | inseparably |
| redemptive: | saving; redeeming |
| wallow: | lie |
| interposition: | intervention |
| hew: | cut |

Comprehension:

Choose the correct answer:

1. 'Five score years' means
a. 1000 years b. 100 years c. 50 years d. 60 years
2. The word momentous refers to
a. momentum b. momentary c. serious d. monumental
3. According to the Martin Luther King, Jr, the negro lives
a. a life of a great American b. a joyous life
c. an emancipated life d. a suffering life of a slave
4. According to the Martin Luther King, Jr, the negro
a. is leading sorrowful life b. lives in a vast ocean
c. enjoys life in exile d. is happily living in a lonely island
5. According to the speech the blacks have come to
a. New York b. New Jersey c. Washington D.C. d. the Bank of America
6. The Declaration of Independence promised
a. poverty, shameful condition and exile
b. a cheque, a promissory note and a bank
c. right, freedom and search for happiness
d. that all men should be black men and white men
7. The expression, 'insufficient fund' in the speech means
a. the Bank of America is bankrupt
b. the negroes are yet to deposit their money
c. the bank has no funds
d. denial of rights, freedom and happiness to the Blacks

8. Martin Luther King's dream is based on
 - a. Joseph the dreamer's dream in the Bible
 - b. American President's dream
 - c. American dream of equal opportunity
 - d. the negro's dream in Mississippi
9. The table of brotherhood is made of
 - a. teak
 - b. equality
 - c. sandalwood
 - d. the wood from the oasis
10. The last part of the speech reverberates with the sense of
 - a. freedom
 - b. a ring
 - c. America
 - d. speed

Answer the following questions in about 100 words:

1. How does King contrast the lifestyles of whites and the blacks?
2. Why does King say, '1963 is not an end but beginning'?
3. When will the negroes be satisfied?
4. Spell out the dream of Martin Luther King.
5. When will the blacks be really free?

Answer the following questions in about 200 words

1. Write an essay on the rhetorical styles of Luther's speech
2. How does King envision a future for the blacks in America?