

UNIT-5

Social Issues

A. Reading:

The Storeyed House (Part-I)

Bayaji, a retired coolie of Bombay dockyard returned to his village by bus. He greets Bhujaba at Kadam's house. Bhujaba become furious on him. Because Bhujaba belongs to the upper caste, Bayaji belongs to the lower caste (untouchable-mahar). Bhujaba warns him to remember the position. Bayaji reaches his home. His mother, children, grand children felt happy to see him. All of them tried to search his box, for the gifts.

He says "Look children, ours is a large family. Even at meal time, we've to eat by turns or set crowded, knocking our knees together. I wish to build a house out of my earnings, and it has to be a storeyed house; the usual three-portioned house won't be adequate for us."

They laid foundation for it.

బొంబాయి నౌకాశ్రయంలో 35 యేళ్ళు కూలీగా పనిచేసి, విరమణ పొందిన బాయాజీ బస్సులో తన స్వగ్రామాన్ని చేరతాడు. పెట్టేబేడా తలనెత్తుకొని వస్తుండగా భుజాబా ఎదురవుతాడు. భుజాబాకి నమస్కరిస్తాడు బాయాజీ. అందుకు భుజాబాకి ఎక్కడలేని కోపం వస్తుంది. ఓ అంటరాని కులానికి చెంది తనస్థాయిని మరిచి ప్రవర్తిస్తున్నావంటూ కోపాన్ని ప్రకటిస్తాడు. ఇంటికి చేరిన బాయాజీకి తల్లి, కొడుకులు, కోడళ్ళు, మనుమళ్ళు, మనుమరాళ్ళు ఆనందంగా స్వాగతం పలుకుతారు. తర్వాతి రోజు ఆయన తమకోసం ఏం బహుమతులు తెచ్చాడోనని పెట్టెలో వెదుకుతారు. ఆయన అందరినీ పిలిచి తన మనసులోని మాట వివరిస్తాడు. "మన ఇల్లు చాలా ఇరుకుగా ఉంది. ఇంత పెద్ద కుటుంబానికి ఇది చాలదు. మనం భోజనం కూడా అందరం కలిసి చేయలేకపోతున్నాం. అందుకే మనం అంతస్తున్న ఇల్లు నిర్మిద్దాం. దానికోసం డబ్బులు వినియోగిద్దాం" అంటాడు. ఇంటికి శంఖస్థాపన చేస్తారు.

Glossary

Momentum (n) : impetus gained by movement.

Reluctantly (adv) : unwillingly

Truant child (n) : a child (a student) who stays away from school without Leave or

permission

Lurch (n) : sudden movement

Helter -skelter (adv): in disorderly haste

Heaved (v) : uttered (a sigh)

Grunted (v) : made a low, rough sound (expressing disagreement, boredom or irritation)

Dockyard (n) : place where ships are built and repaired

Sturdy (adj) : strong and solid; vigorous

Mahar (n) : a Dalit community in Maharashtra (their main occupations are wall mending, sweeping or agricultural labour)

Sundry (adj) : various; several

Nonplussed : so confused that one does not know what to say or do.

Hostility (n) : enmity; ill will

Mumbled (v) : said indistinctly

Pleasantries (n) : jocular or humorous remarks

Scampered (v) : ran quickly

Idioms, Phrases and Phrasal Verbs

Come up (phr.v) : reach a particular point / approach / draw near

goddammit (phr) : an expression used to show that one is angry or annoyed

Get down (phr.v) : descend / come down / move down / go down

Put... together (phr.v): assemble / bring together / used unitedly

Initial momentum (phr): basic movement

With ease (phr) : easily / without much effort

Hang around (phr. v): stay in a place

Day and night (phr.): all the time

Sound health (phr) : having the impression of keeping good health

Humble salutations (phr): a polite expression of greeting people

Knock down (phr. v): hit and injure someone

Spring on (phr.v) : throw / jump / make one responsible / blame

Set foot (idiom) : enter some place

Fund amount (phr): the total amount of money that has been saved

At leisure (idm) : at one's convenience / when somebody is free (not busy)

Mock sympathy (phr) : insincere or pretending feeling of sharing other's emotions

Idle curiosity (phr) : wanting to know something for no specific reason

Gave out (phr.v) : made (a sound)

Had been married off (v.phr): got married

Looked after (phr.v) : took care / managed

Lifetime's earnings (phr) : money saved in life

Ran one's (his) eyes (idiom) : looked quickly at the whole of something

Wear out (phr.v) : become damaged

Eat by turns (phr) : eat one after another (There is no sufficient space or room in the house to sit all at one time so they eat one after another)

B. Reading:

The Storeyed House

(Part-II)

Bayaji gave contract to Dattaram. The news spread all over the village. Village head, Kondiba warned him to not to construct storeyed house. Many people threatened him. So he abandoned the plan and went for conventional three portioned house. The house was completed and traditional house warming ceremony was planned. He sent invitation to near and dear. Ceremony became grand success with food and bhajan songs. Village heads refused to take meal. Suddenly new house caught fire. With in short time the fire burnt the whole building. All the people ran away but Bayaji was in the house. Bayaji was burnt all over and died. In his last wards he asks his sons to build a storeyed house as his last wish. After the funeral, all his sons start digging for a storeyed house.

బాయాజీ ఇల్లు కట్టడానికి దత్తారాంకు కాంట్రాక్టు ఇస్తాడు. దళితుడు అంతస్తుమేడ కట్టడం అన్నదాన్ని గ్రామపెద్దలు జీర్ణించుకోలేకపోతారు. గ్రామపెద్ద కొండిబా బెదిరింపుతో అంతస్తుమేడ కాకుండా సంప్రదాయ మూడు పోర్షన్ల ఇల్లు కట్టిస్తాడు. ఆ ముచ్చటైన నూతన గృహ ప్రవేశానికి బంధుమిత్రులను ఆహ్వానిస్తాడు బాయాజీ. పిండివంటలు, ఇంటి అలంకరణ, భజన కీర్తనలు పండుగ వాతావరణాన్ని తలపిస్తాయి. గ్రామపెద్దలు భోజనానికి నిరాకరిస్తారు. వాళ్ళు వెళ్ళిన కొద్దినేపటికే అగ్నిప్రమాదం సంభవిస్తుంది. కొత్త ఇల్లు కాలి బూడిదవుతుంది. అందరూ బయటికి పారిపోయినా, బాయాజీ ఇంట్లోనే ఉండిపోవడంతో అతని శరీరం పూర్తిగా కాలిపోతుంది. చివరిమాటగా అంతస్తుమేడ కట్టమని చెప్పి కన్నుమూస్తాడు. బాయాజీ అంత్యక్రియలు పూర్తికాగానే కొడుకులు ఆరుగురూ పలుగు పార తీసుకుని తవ్వడం ప్రారంభిస్తారు. అందరూ ఆశ్చర్యంతో ఏమిటని ప్రశ్నిస్తారు. అంతస్తుమేడ నిర్మిస్తున్నామన్న సమాధానంతో కథ ముగుస్తుంది. వామన్ గోవింద్ హోవల్ అద్భుత కథనంతో అందించిన కథ ఇది. ముగింపులో ఆత్మగౌరవ ప్రకటన పతాకస్థాయిలో తీర్చిదిద్దబడింది.

Glossary

Trenches (n) : ditches dug in the ground

Ventured (v) : took the risk of

Faltered (v) : spoke in hesitating manner

Ruffians (n) : violent, cruel men

Troupes (n) : companies of actors or singers
Engrossed (adj) : gave all attention to something absorbed
Thug (n) : violent criminal
Seasoned (adj) : having a lot of experience of doing something
Ambience (n) : environment; atmosphere
Swayed (v) : moved
Refuge (n) : shelter or protection
Frantic (adj) : wildly excited with pain or anxiety
Agony (n) : great pain or suffering
Collapsed (v) : fell down
Calamity (n) : great and serious misfortune or disaster
Dampened (v) : made sad or dull

Idioms, Phrases and Phrasal Verbs

Cry from the rooftops (idiom) : public announcement
Untouchable creature (phr) : a person who cannot be touched/ a person considered to be the lowest social group
Lose your (one's) head (idiom) : not to have control of your emotions
Set aside (phr.v) : save something for a particular purpose/ save
Turn one's (your) head (idiom) : cause to become proud or arrogant
Breath last (idiom) : die
Go in for (phr.v) : have an interest in / like / make a choice / choose something
Shot (shoot) out (phr.v) : went (go) out
Looked forward (phr. v) : expected/ hoped
At the sight of (phr) : on seeing
Betel leaves (phr) : leaves offered in ceremonies in Hindu culture (tamalapaakulu)
Untouchable worm (phr) : an untouchable person who is not liked (here– Bayaji was called untouchable worm)
Swollen head (phr) : a person who thinks that he is more important than he really is
Gathered momentum (phr) : gained speed and force/ increased level
Dropped off (phr.v) : fell asleep
In full swing (idiom) : moving quickly forward/ at the peak of the activity
Rose up (phr.v) : increased
Rent (rend) the air (idiom) : sound piercingly/ disturb sharply with loud noise
Took place (idiom) : occurred/ happened
Caught (catch) fire (idiom) : ignited (ignite)
Put out (phr.v) : extinguish/ stop burning

Trapped creature (phr) : Here the 'creature' was Bayaji. He was caught (trapped) in fire.

Came down (phr.v) : fell down

Gulped down (phr.v) : controlled emotions by swallowing hard

Calmed down (phr.v) : stopped being angry or emotionally excited

Sobbing.... heart out (phr) : crying / weeping a lot

Pained at heart (phr) : The feelings of sadness touched their hearts.

Rest in peace (idiom) : an expression used to wish eternal peace and rest to someone who has died

C. Reading:

Abandoned

(Poem)

It is a poem on abandoned baby by Dr. Suraya Nasim. It is a free verse using all fierce words to expose the cruelty of the society to abandon a baby into a garbage bin.

A just born baby is abandoned in a garbage bin, surrounded by mosquitoes, insects and rats. Rats were eating the tiny parts of the baby. At the time a cat jumped there. All the cries of the baby were unheard due to the sounds of rats, insects and cat. The poet questions the society through the readers that "only sin of the baby was just born as human being?"

డా॥ సూరయ నసీం రాసిన ఆర్థమైన వచన కవితే 'అబాండన్డ్'. అప్పుడే పుట్టిన పసికందును చెత్తకుండీ పాలు చేసారు. ఆ పసిబిడ్డ ఆక్రందనలు ఎవరికీ పట్టవు. కీటకాలు, ఎలుకలు ఆ బిడ్డ శరీరాన్ని పీక్కుతింటున్న దృశ్యం వర్ణించనలవికానిది. పిల్లిని చూసి ఎలుకలు పారిపోతాయి. అప్పటికే చనిపోయిన ఆ బిడ్డపైకి పిల్లి వస్తుంది. ఇంతకీ ఆ బిడ్డ చేసిన పాపమేమిటని ప్రశ్నిస్తాడు కవి. కేవలం మనిషిగా పుట్టడమే పాపమా? అన్నప్రశ్న సూటిగా పాఠకుల గుండెల్లోకి దూసుకెళ్తుంది.

Glossary

Abandoned (v) : left something or somebody forever.

Irradiating (v) : sending rays of light upon; light up

Shriek (n) : short, loud high cry

Hysteria (n) : uncontrolled excitement

Eerie (adj) : causing a feeling of mystery and fear.

Destiny (n) : power believed to control events

crap (n) : solid waste

Cyanosed (adj) : a deep greenish blue coloured

Gnawing (v) : biting steadily at something

SYNONYMS

Nonplus : astonish, bewilder, confound, wonder, confuse

Persist : continue, endure, last, remain, persevere

Swindle : cheat, con, cozen, deceive, defraud, dupe, embezzle

Agony : anguish, distress, pain, pangs

Calamity : adversity, catastrophe, disaster, distress

Aspiration : aim, ambition, craving, longing

Wail : bemoan, deplore, lament, mourn, cry, weep

Abandon : abdicate, abjure, leave, relinquish

Chaos : anarchy, confusion, disorder, confusion

Filthy : dirty, nasty, defiled, foul

ANTONYMS

Reluctant x ready, willing

Obstinate x obedient, yielding

Summative Assessment Paper-1 13E

Time: 2 Hours 45 Minutes Marks: 40

Section – A:

Reading Comprehension

(Questions 1-7): Read the following excerpt from “Rendezvous with Ray”.

There was something really wrong with the State Transport bus. It had come up the winding road in the mountain as if with a life-time effort. The road was now down-hill and yet the bus moved as slowly as a sick man walking with the help of another. It reached the plain where the dispensary building was situated, and stood still, like an obstinate bull. Now, the destination was hardly a mile or two away. But the driver was sore and the conductor had no option but to be silent. When they realized that the bus wouldn't move any faster, a couple of passengers exclaimed: "Goddammit for a bloody nuisance!"

The conductor asked the passengers to get down and they all put their strength together to push the bus. Having gained this initial momentum, the bus started. Passengers clambered up, jostling one another. The conductor rang the bell and the bus gradually took on speed. It entered the village reluctantly like a truant child being dragged to school. As it wound its way through the curves on the outskirts, it groaned and croaked like a hen about to lay eggs, and stopped with a bang in front of Bhujaba Patil's residence. As it halted, it gave a big lurch, sending the passengers helter-skelter, churned like water in a pitcher when the carrier

stumbles.

All the passengers got down.

The coolie put his hand on a huge wooden box and shouted, 'Whose box is this?' Bayaji, who was brushing away the dust from his body, answered, 'Oh, it's mine, please lower it down.' The coolie heaved and grunted as he lowered the box which Bayaji caught with ease.

Now, answer the following questions. Each question has four choices. Choose the correct answer and write (A), (B), (C) or (D) in your answer booklet. (4x1=4 marks)

1. **The bus moved as slowly as a sick man walking. What is the meaning of the expression 'sick man walking'?**
 - A. Just sitting without walking
 - B. Walking with the help of sticks
 - C. Moving very slowly
 - D. Walking steadily
2. **Why the conductor asked passengers to get down?**
 - A. Because their last stop came
 - B. For checking tickets
 - C. to go on other bus due to the bus breakdown
 - D. to push the bus
3. **It entered the village reluctantly... Why it is reluctant?**
 - A. It is afraid of entering Bhujaba Patil's village
 - B. Because the roads are curved, dusty and narrow
 - C. There is only one passenger to get down
 - D. It is the village of untouchables
4. **What type of text is the passage?**
 - A. Narrative
 - B. Description
 - C. Biographical sketch
 - D. Report

Answer the following questions in two or three sentences. (3x2=6 marks)

5. Why the coolie heaved and grunted as he lowered the box which Bayaji caught with ease?
6. Writer used many similies to the bus in the passage. What are they?
7. Passage reflecting village roads and busses. Are they still in the same view or changed? Why?

(Questions 8-12): Read the following poem.

Abandoned

Abandoned to the garbage bin,

With mosquitoes and insects

eating its tiny fingers away,

Little baby crying for help

as foul smells make its play,

irradiating from disposed bacteria.

Unheard shrieks of the baby's hysteriav

die in eerie silence of the night,

"An outcast of destiny"

Its labored breath

racing in quick gasps

forced lonely like crap

with cyanosed lips

sea-blue nose and finger-tips,

Its tattered and torn dirty wrap

make it shiver in freezing grasp.

A filthy black cat

edges on to the holed bin

searching for easy rats

And finds its food

tearing at the babe's hair

with their sharp teeth

gnawing at its ears

to complete their feed,

As the cat jumps in

with a screeching meow

the rats let loose

a clicking squeak

A bloody chaos ensues,

The only sin of the infant-
BEING BORN.

- Dr. Suraya Nasim

Now, answer the following questions. Each question has four choices. Choose the correct answer and write (A), (B), (C) or (D) in your answer booklet. (3x1=3 marks)

8. **What type of poem is this?**
 - A. tragic
 - B. nature poetry
 - C. love
 - D. devotional
9. **Which of the following statement is false?**
 - A. The rats were eating the baby
 - B. The baby was dead by the time the cat came
 - C. The rats left the baby to the cat
 - D. The baby was in dust bin
10. **'Easy rats' here means....**
 - A. Easily available rats
 - B. The rats that move easily
 - C. The rats that are caught easily
 - D. lazy rats

Write answers for the given questions in one or two sentences (2x1=2 marks)

11. Why do people abandon the babies?
12. Do you feel this poem is heart-rending? Why?

Section – B:

Vocabulary & Grammar

(Questions 13-17): Read the passage given below. Five sentences in the passage are numbered (13-17) at the beginning. Each of these sentences has an error. Correct and rewrite them in the answer booklet. (5x1=5 marks)

Bayaji was frantic. He ran around crying, 'My house, my storeyed house! It's on fire.

(13)My enemy has took revenge on me.' He entered the roaring flames, crying 'My House, my house.' (14)He climbed up, pulled the pictures of Buddha and Babasaheb from the walls and hurled him down. As he was about to come down the stairs, it

crumbled down in flames. (15) People pulled up water from a nearby well to run the dreadful fire but it could not be easily contained. 'Bayaji, jump down, quick, jump,' people shouted. (16) Women and children were crying but screaming. Now that the staircase had collapsed, no one could go up. (17) Scorched in the flames, Bayaji ran around like a trapped creature, howling all the time, 'My house, my house!'

(Questions 18-22): Complete the passage choosing the right word from those given below it. Each blank is numbered and for each blank has four choices (A), (B), (C) or (D) given. Choose the correct answer from these choices and write (A), (B), (C) or (D) in your answer booklet. (5x1=5 marks)

Bayaji's wife was sobbing her heart out, crying (18), 'Who's done this evil to us? Let the house burn to cinders. Save (19) husband first!'

The entire family was shattered..... (20) the calamity. The spirits of all the men (21) dampened like a cooking fire on which water has been poured.

In the morning the village officers and witnesses visited the place to record the facts of (22) accident. 'Bayaji's death was the result of an accident due to a petrolmax flare-up,' was their conclusion.

13. A. repeat
B. repeated
C. repeatedly
D. repeating
14. A. her
B. my
C. one's
D. mine
15. A. by
B. from
C. of
D. about
16. A. is
B. are

- C. was
D. were
17. A. a
B. an
C. the
D. no article

Section C:

Creative Writing (Discourses)

100 Dalits arrested for trying to enter temple

All India | NDTV Correspondent | Updated: January 31, 2011 13:56 IST



CHENNAI: A hundred Dalits were arrested after they tried to enter a temple in the Madurai district of Tamil Nadu on Monday morning.

The Dalits were being led by a [REDACTED] politician into a temple.

Anticipating trouble between the Dalits and upper caste villagers, the government imposed Section 144 which bans any gathering of more than 50 people.

For decades, Dalit families were not allowed into the temple, which is managed by non-Dalits.

In 2008, a wall which separated a colony where Dalit families live from the rest of the village was demolished on the orders of Chief Minister M Karunanidhi.

(Question 23): Even in 21st Century Dalits are not allowed to temples in some parts of India. Look at the above news report. Imagine that there was heated argument before arrest. Write an imaginary conversation on this.

Or

Imagine that you are eye witness to the incident. Narrate the incident. (10 marks)

(Question 24): You read the story “The Storeyed House” as part of your syllabus. Write an e-mail to your friend and share your feelings on the story. (5marks)

Answers

Section-A:

1. C
2. D
3. B
4. A
5. The coolie heaved and grunted because the box was heavy. Bayaji worked in a dockyard. Because of regular practice he can lift heavy loads. So he caught the box with ease.
6. He used three similies. They are sick man walking with the help of another, a hen about to lay eggs and stumbling pitcher carrier.
7. Not all but many village roads and village busses are same as mentioned in the passage. Transport departments always concentrate o profitable city areas. They should concentrate on villages.
8. A
9. C
10. D
11. May be poverty or illegal relations. Due to the superstitions that girl child not accepted in certain families.
12. Yes. The theme itself is pathetic. Poet used the language such a manner to melt hardcore hearts.

Section-B:

13. Has took revenge - has taken revenge
14. Hurlled him down - hurled them down
15. To run the dreadful fire - to put out the dreadful fire
16. Crying but screaming - crying and screaming
17. like a trap creature - like a trapped creature.
18. C
19. B
20. A
21. D
22. C

Section-C:

23. CONVERSATION

Priest: Stop who are you? Where are you from?

Dalit-1: We are neighbouring village people. We came here to pray and offer pooja to our beloved God.

Priest: You are not looking like Savarnas. What are you actually? Are you Dalits?

Dalit-2: Yes sir, we are Dalits. But we all are devotees of lord Vishnu. Kindly give an opportunity for darshan.

Priest: How dare you to enter this sacred temple. You are untouchables. You are not allowed.

Dalit-3: Sir, We are also human beings. We are also Hindus. Why shouldn't we enter the temple?

Priest: I don't accept. Go to hell. This is the custom here.

(People went and came with a leader)

Leader: Who stopped these devotees entering into the temple? Untouchability is a crime. All are equal. Dalits have same right as others. One cannot deny their constitutional right.

Priest: Sir, These people are Dalits according to temple customs we don't allow them.

Leader: Who are you to stop us? Come all of us let us enter the temple by force.

(Police van comes there)

Police officer: Arrest all these people. Here the place is under 144 section. Gathering or shouting slogans is a crime.

(Policemen arrested Dalits and their leader)

Dalits: We want justice, we want justice!

NARRATION

There is a famous Vishnu temple in Uthapuram village near Madurai in Tamil Nadu. People believed that it has magical powers and can solve all the problems of devotees. One day many people from the village came there. But the priest stopped them. The priest told them that Dalits were not allowed into the temple as per their temple customs. People argued that they were also devotees of the same lord and had right to offer pooja.

Priest stopped them at the entrance with the help of temple authorities. Dalits pleaded the priest in the beginning. After some time they shouted angrily. They went back. Temple authorities felt happy.

Soon they (Dalits) came back under a leadership of a local politician as a procession to enter temple. Again temple priest and authorities objected them. The politician argued that they had constitutional right to enter temple. He said, “Objecting them comes under untouchability and it is a crime.” Even then they were not allowed. Situation becomes worst. It is just like a war between two groups.

A police team came at the moment. Police officer announced that the temple surroundings were under 144 section. He arrested the Politician and Dalits for violating it by taking procession and shouting slogans. They were shifted by a van to the police station. They all started shouting slogans “We want justice”, “All are equal”, “We have right to enter temple”.

All these things happened in an hour. Now the matter is in the court.

24. Email letter

To	kavithakalapala@gmail.com
From	raghunandana@yahoo.com
Date	10-03-2015
Subject	My views on “The Storeyed House” story
<p><u>Content</u></p> <p>Dear Kavitha,</p> <p>Doing well and with to know the same from you. You are not resoponding to the Face-book. Be in touch with our friends.</p> <p>Recently I read a story titled “The Storeyed House”. It’s an amazing story. It is written by a Marathi writer, Waman Govind Hoval.</p> <p>The story in brief... ‘Bayaji was a mahar by caste, comes to his village after his retirement. He starts a storeyed house. The village head, Bhujaba burnt it into ashes. Bayaji’s death in the accident is pathetic. His sons start working to build storeyed house.’</p> <p>The style of narration mixing human emotions, questioning the inequalities of the society and presentation style are heart touching.</p> <p>You should read such great stories. I definitely believe you will love this story. Any how you read and reply.</p> <p>Convey my regards to your parents.</p> <p>Your loving friend,</p> <p>XXXX</p>	

25.

Time: 2 Hours 45 Minutes Marks: 40

Section – A:

Reading Comprehension

(Questions 1-7): Read the following passage.

Mr. Bumble walked on with long strides. Little Oliver, firmly grasping his gold-laced cuff, trotted beside him.

Oliver had not been within the walls of the workhouse a quarter of an hour, when Mr. Bumble informed him that the board had said he was to appear before it forthwith.

Not having a very clearly defined notion of what a live board was, Oliver was rather astonished by this information, and was not quite certain whether he ought to laugh or cry. He had not time to think about the matter. Mr. Bumble asked Oliver to follow him into a large white – washed room where eight or ten fat gentlemen were sitting round a table.

At the top of the table, seated in an armchair rather higher than the rest, was a particularly fat gentleman with a very round, red face.

‘Bow to the board,’ said Bumble. Oliver brushed away two or three tears that were lingering in his eyes; and seeing no board but the table, bowed to that.

‘What’s your name, boy?’

Oliver was frightened at the sight of so many gentlemen, which made him trouble. The beadle gave him a tap on his back with his cane, which made him cry.

‘Boy’, said the gentleman in the high chair, ‘listen to me. You know you’re an orphan, I suppose?’

‘What’s that, sir?’ inquired poor Oliver.

‘The boy is a fool – I thought he was,’ said the gentleman in the white waistcoat.

‘Hush!’ said the gentleman who had spoken first. ‘You know you’ve got no father or mother, and that you were brought up by the parish, weren’t you?’

“Yes, sir,” replied Oliver, weeping bitterly.

Now, answer the following questions. Each question has four choices. Choose the correct answer and write (A), (B), (C) or (D) in your answer booklet. (4x1=4 marks)

1. How did Oliver feel when he was told to appear before the live board?

A. laughed

- B. cried
 - C. astonished
 - D. excited
2. **What is the meaning of the ‘board’ in this passage?**
- A. black board
 - B. sign board
 - C. directors of an organization
 - D. An office room
3. **Who are the fat gentle men?**
- A. policemen
 - B. judges
 - C. criminals
 - D. members of the board
4. **As per the passage, the boy was**
- A. a fool
 - B. an orphan
 - C. a child labour
 - D. an intelligent

Answer the following questions in two or three sentences. (3x2=6 marks)

- 5. Why did Oliver tremble and cry in the white-washed room?
- 6. “What is that, sir?” inquired poor Oliver. What does “that” refer to?
- 7. Do you find orphan children like Oliver around you? How would you help them?

(Questions 8-12): Read the following passage.

Romesh was fourteen years old. He left his widowed mother and three younger sisters back in Bihar. He took up a long travel of hundreds of miles to find a new future. He reached Hyderabad, one of the main cities in India.

On reaching the city, he found that the streets were not paved with gold. Finding a job was not an easy task. Cursed by hunger, he joined a group of rag pickers. He started working early in the morning and toiled until late evening, only to earn a mere Rs. 10 a day. Life was not a dream for him.

Luckily, he got a helping hand from “The Child Line” when some rescuer called 1098 helpline. Romesh is now one of the beneficiaries of Telangana State based project for the Elimination of Child Labour.

Now, answer the following questions. Each question has four choices. Choose the correct answer and write (A), (B), (C) or (D) in your answer booklet. (3x1=3 marks)

8. **From which place to which place Romesh travelled?**
- A. Hyderabad to Bihar
 - B. Bihar to Hyderabad
 - C. All main cities in India
 - D. Hundreds of miles
9. **The word “toiled” means**
- A. worked more laboriously
 - B. walking all the day
 - C. cleaning toilets
 - D. taking rest in the evening
10. **What is 1098?**
- A. a help line phone number for elimination of child labour
 - B. a secret code to identify street children
 - C. Registration number of “The Child Line”
 - D. Phone number of state based project for elect child labour

Write answers for the given questions in one or two sentences (2x1=2 marks)

11. Why did Romesh come to Hyderabad?
12. Luckily, he got a helping hand from “The Child Line”. If it is not happened, what would be the future of Romesh?

Section-B:

Vocabulary and Grammar

(Questions 13-17): Read the following passage given below focusing on the underlined parts and answer the questions given at the end as directed. (5x1=5 marks)

The members of this board were very wise (13) and philosophical men. As they turned their attention to the workhouse, they discovered that it was a regular place of public entertainment (14) for the poorer classes. It was the place where they had breakfast, dinner, tea and supper (15) all the year and free; where it was all play and

no work. This was really shocking state of affairs, they were of the opinion that the poorer (16) should be given only two alternatives: Either to starve quickly outside the workhouse, or gradually inside the house. View, they decided that the inmates of the workhouse would be issued (17) three meals of thin gruel a day, with an onion twice a week.

13. Choose an appropriate antonym from the given options.

- A. foolish
- B. unwise
- C. wiseless
- D. wisefree

14. Choose the verb form from the given options.

- A. entered
- B. entertain
- C. enter
- D. entertained

15. What is the appropriate meaning for the word ‘supper’?

- A. super lunch
- B. night meal
- C. light food in the evening
- D. suffer with fasting

16. Choose the correct form of the word.

- A. poorest
- B. pooring
- C. poored
- D. poor

17. Choose an appropriate synonym from the options.

- A. quarreled
- 2B. designed
- C. served
- D. delivered

(Questions 18-22): Complete the passage choosing the right word from those given below it. Each blank is numbered and for each blank has four choices (A), (B), (C) or (D) given. Choose the correct answer from these choices and write (A), (B), (C) or (D) in your answer booklet. (5x1=5 marks)

Finally, (18) advocacy, SOS Children's Villages aims
 (19) improve the overall framework conditions for children (20) parents
 cannot take care of them, or who are at risk of losing the care of their families.
 Successful advocacy, based on their experience as a practitioner, brings about changes
 in policies (21) practices that weaken children's rights leads to
 sustainable changes to improve the situation for children and families
 (22).

18. A. thorough
 B. throw
 C. threw
 D. through
19. A. of
 B. for
 C. to
 D. from
20. A. where
 B. whose
 C. When
 D. which
21. A. and
 B. or
 C. but
 D. also
22. A. anywhere
 B. somewhere
 C. everywhere
 D. nowhere

Section C:

Creative Writing

(Discourses)

(Question 23): Write an essay on untouchability.

Or

Write a letter of complaint to SI of police on any untouchability incident you witnessed.

(10 marks)

(Question 24): Prepare an awareness poster on “Child Labour”. (5 marks)

Paper –II

Answers

Section-A:

1. C
2. C
3. D
4. B
5. Oliver did not know what the live board was. He was frightened on seeing so many gentlemen in the room. The beadle gave Oliver a tap on his back with a cane. So he trembled and cried in the white-washed room.
6. ‘That’ refers to the word, “Orphan”. He doesn’t know the meaning of the word. So he asked them.
7. Yes, there are two orphan children near our colony. I would help them by giving my used clothes and my used books.
8. B
9. B
10. A
11. His family condition was very bad. So he came to Hyderabad to search for a job.
12. Romesh would continue as a child labour. He has to bear all the sufferings of child labour.

Section-B

13. A
14. B
15. B
16. A
17. C
18. D
19. C
20. B
21. A

Section-C

23. ESSAY ON UNTOUCHABILITY

Untouchability is a direct product of the caste system. It is not merely the inability to touch a human being of a certain caste or sub-caste. It is an attitude on the part of a whole group of people that relates to a deeper psychological process of thought and belief, invisible to the naked eye, translated into various physical acts and behaviours, norms and practices.

Untouchability is prompted by the spirit of social aggression and the belief in purity and pollution that characterises casteism. It is generally taken for granted that Dalits are considered polluted people at the lowest end of the caste order. The jobs considered polluting and impure are reserved for Dalits, and in many cases Dalits are prevented from engaging in any other work. These jobs include removing human waste (known as “manual scavenging”), dragging away and skinning animal carcasses, tanning leather, making and fixing shoes, and washing clothes. They are supposed to reside outside the village so that their physical presence does not pollute the “real” village. Not only are they restricted in terms of space, but their houses are also supposed to be inferior in quality and devoid of any facilities like water and electricity.

Untouchability is present in nearly every sphere of life and practiced in an infinite number of forms. At the village level Dalits are barred from using wells used by non-Dalits, forbidden from going to the barber shop and entering temples, while at the level of job recruitment and employment Dalits are systematically paid less, ordered to do the most menial work, and rarely promoted. Even at school, Dalit children may be asked to clean toilets and to eat separately.

The 1950 national constitution of India legally abolishes the practice of "untouchability," and there are constitutional reservations in both educational institutions and public services for Dalits. Unfortunately, these measures have not changed the reality of daily life for most Dalits, as the Indian government frequently tolerates oppression and open discrimination aimed at this group. Dalits usually live in separate areas away from the caste Hindu communities, and they are often forbidden to access public wells. In many areas, when Dalits eat in public restaurants or patronize street vendors, they must use a special glass for drinking tea or coffee to

prevent sharing between Dalits and caste Hindus.

We should aware of the social justice. All are equal. Encouraging inter-caste marriages and caste less society may be a permanent solution for this.

Letter of Complaint

From

Neelam Srinivasulu,

H.No. 3-21, Indiranagar,

Manchiryala, Adilabad Dist.

To

The Sub Inspector of Police,

Manchiryala Police Station,

Adilabad District.

Sir,

Sub: complaint on practising untouchability at hotel Sridevi in Manchiryala outskirts.

@@@

This is a serious problem to be solved. Untouchability is already banned as per constitution. Still many villages are practicing that inhuman and age old custom.

Hotel Sridevi is a famous hotel adjacent to West Manchiryala. Nearby village people come there regularly. Yesterday I went there on some personal work. There the hotel server was asking the customers about their caste and serving tea in two different glasses.

I enquired the server about this. He said that he has been practicing for many years. At that time an old man of higher caste interrupted me and abused Dalits.

This two glasses system is inhuman. It comes under practice of untouchability. The money given by any customer is of same value. So why this discrimination?

Hence I request you take necessary action against this. Order the hotels not to practice two-glass system.

Thanking you Sir,

Yours faithfully,
XXXX

24.

