

Unit 7

Introduction

Dilip Purushottam Chitre (1938–2009) was one of the foremost Indian writers and critics to emerge in post-Independent India. Apart from being a very important bilingual writer, writing in Marathi and English, he was also a painter and filmmaker.

Felling of the Banyan Tree is a powerful plea to protect trees. The poem also integrates ecological and cultural sensitivities.

Felling of the Banyan Tree

My father told the tenants to leave
Who lived on the houses surrounding our house on the hill
One by one the structures were demolished
Only our own house remained and the trees
Trees are sacred my grandmother used to say
Felling them is a crime but he massacred them all
The sheoga, the oudumber, the neem were all cut down
But the huge banyan tree stood like a problem
Whose roots lay deeper than all our lives
My father ordered it to be removed.

The banyan tree was three times as tall as our house
Its trunk had a circumference of fifty feet
Its scraggy aerial roots fell to the ground
From thirty feet or more so first they cut the branches
Sawing them off for seven days and the heap was huge
Insects and birds began to leave the tree
And then they came to its massive trunk.
Fifty men with axes chopped and chopped
The great tree revealed its rings of two hundred years
We watched in terror and fascination this slaughter
As a raw mythology revealed to us its age
Soon afterwards we left Baroda for Bombay
Where there are no trees except the one
Which grows and seethes in one's dreams, its aerial roots
Looking for the ground to strike.

Glossary

massacred(v) murdered **sheoga-oudumber**(n) names of trees **scraggy**(adj) rough **seethes**(v) boils

Activity

Read the poem carefully.

A. Choose the correct option and rewrite the complete sentence :

1. Felling of the tree is a/an _____.
(A) crime (B) compulsion
(C) duty (D) honour
2. The rings in the trunk of a tree reveal its _____.
(A) age (B) beauty
(C) quality (D) variety
3. The figure of speech in “we watched in terror and fascination this slaughter” is _____.
(A) Anastrophe (B) Metaphor
(C) Oxymoron (D) Tautology
4. The hidden message conveyed by the poet is _____.
(A) advantages of city life. (B) his shifting from Baroda to Bombay.
(C) the importance of Banyan tree (D) to control deforestation

B. Answer the following questions :

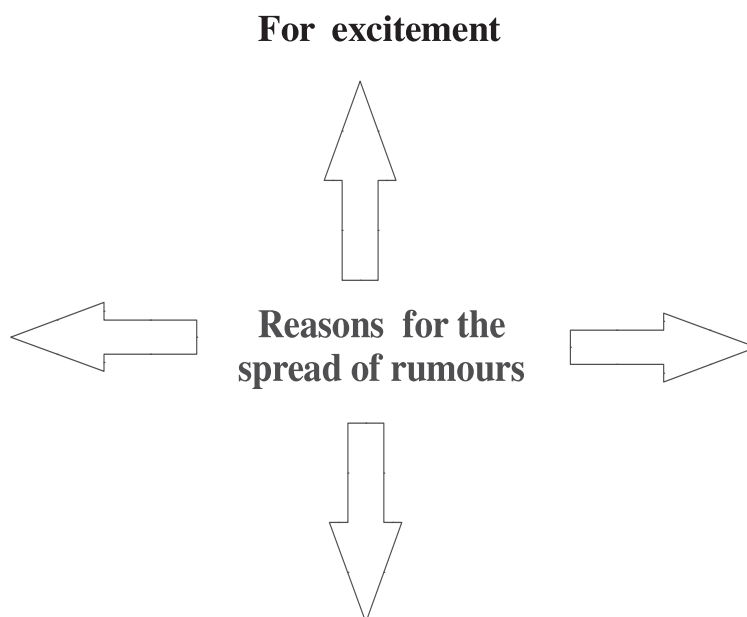
1. What was the grandmother’s belief about trees?
2. “Whose roots lay deeper than all our lives.” Explain.
3. Draw a pen-portrait of the Banyan tree.
4. Does the tree grow any longer in the poet’s mind? How?
5. Describe the pain of felling a tree.
6. The poem reflects the poet’s concern for ecology. Comment.



Unit 8

Activity I

Why do people spread rumours? Complete the web chart giving various reasons for the same.



Introduction

Ruskin Bond (1934) was born in Kasauli, Himachal Pradesh. Born to a first generation British migrant, Bond spent most of his childhood amidst the Himalayas. He was brought up at different places like Jamnagar, Dehradun and Shimla. As was customary in that period, he went to England for his primary education. Although Bond was studying in England, his mind resided in India. He returned to India and later became a prolific writer. The Indian Council for Child Education recognised his pioneering role in the growth of children's literature in India. He was honoured with the Sahitya Academy Award in 1992 for 'Our Trees Still Grow in Dehra' followed by Padma Shri in 1999 and Padma Bhushan in 2014. He now lives with his adopted family in Landour, in Mussoorie.

Ruskin Bond uses humour to unravel fear and insecurity which lies buried within the hearts and minds of people. The story very lightly exposes the human tendency of creating chaos even in apparently normal situations.

The Boy who Broke the Bank

Nathu grumbled to himself as he swept the steps of the Pipalnagar Bank, owned by Seth Govind Ram. He used the small broom hurriedly and carelessly, and the dust, after rising in a cloud above his head, settled down again on the steps. As Nathu was banging his pan against a dustbin, Sitaram, the washerman's son passed by.

Sitaram was on his delivery round. He had a bundle of freshly pressed clothes balanced on his head.

“Don’t raise such dust!” he called out to Nathu “Are you annoyed because they are still refusing to pay you an extra two rupees a month?”

“I don’t wish to talk about it”, complained the sweeper boy. “I haven’t even received my regular pay. And this is the twentieth of the month. Who would think a bank would hold up a poor man’s salary? As soon as I get my money, I’m off! Not another week I work in this place.” And Nathu banged the pan against the dustbin several times just to emphasize his point and giving himself confidence.

“Well, I wish you luck,” said Sitaram. “I’ll keep a lookout for any jobs that might suit you.” And he plodded barefoot along the road, the big bundle of clothes hiding most of his head and shoulders.

At the fourth home he visited. Sitaram heard the lady of the house mention that she was in need of a sweeper. Tying his bundle together, he said: “I know of a sweeper boy who’s looking for work. He can start from next month. He’s with the bank just now but they aren’t giving him his pay, and he wants to leave”.

“Is that so?” said Mrs. Srivastava. “Well, tell him to come and see me tomorrow”.

And Sitaram, glad that he had been of service to both a customer and his friend, hoisted his bag on his shoulders and went his way.

Mrs. Srivastava had to do some shopping. She gave instructions to the ayah about looking after the baby, and told the cook not to be late with the mid-day meal. Then she set out for the Pipalnagar market place, to make her customary tour of the cloth shops.

A large shady tamarind tree grew at one end of the bazaar, and it was here that Mrs. Srivastava found her friend Mrs. Bhushan sheltering from the heat. Mrs. Bhushan was fanning herself with a large handkerchief. She complained of the summer, which she affirmed, was definitely the hottest in the history of Pipalnagar. She then showed Mrs. Srivastava sample of the cloth she was going to buy, and for five minutes they discussed its shade, texture and design. Having exhausted this topic, Mrs. Srivastava said, “Do you know, my dear, that Seth Govind Ram’s bank can’t even pay its employees. Only this morning I heard a complaint from their sweeper, who hasn’t received his wages for over a month!”

“Shocking!” remarked Mrs. Bhushan. “If they can’t pay the sweeper they must be in a bad way. None of the others could getting paid either.”

She left Mrs. Srivastava at the tamarind tree and went in search of her husband, who was sitting in front of Kamal Kishor’s photograph-shop talking with the owner.

“So there you are!” cried Mrs. Bhushan. “I’ve been looking for you for almost an hour. Where did you disappear?”

“Nowhere”, replied Mr. Bhushan. “Had you remained stationary in one shop. I might have found you. But you go from one shop to another, like a bee in a flower garden.”

“Don’t start grumbling. The heat is trying enough. I don’t know what’s happening to Pipalnagar. Even the bank is about to go bankrupt.”

“What’s that?” asked Kamal Kishore, sitting up suddenly. “Which bank?”

“Why, the Pipalnagar Bank of course. I hear they have stopped paying employees. Don’t tell me you have an account there, Mr. Kishore?”

“No, but my neighbour has!” he exclaimed. And he called: “Deep Chand, have you heard the latest? The Pipalnagar Bank is about to collapse. You’d better get your money out as soon as you can!”

Deep Chand, who was cutting the hair of an elderly gentleman, was so startled that his hand shook and he nicked his customer’s right ear. The customer yelped with pain and distress: pain, because of the cut and distress because of the awful news he had just heard. With one side of his neck still unshaven, he sped across the road to the general merchant’s store where there was a telephone. He dialled Seth Govind Ram’s number. The Seth was not at home. Where was he then? The Seth was holidaying in Kashmir. Oh, was that so? The elderly gentleman did not believe it. He hurried back to the barber’s shop and told Deep Chand, “The bird has flown! Seth Govind Ram has left town. Definitely, it means a collapse.” And then he dashed out of the shop, making a beeline for his office and cheque book.

The news spread through the bazaar with the rapidity of forest fire. From the general merchant’s, it travelled to the shop, circulated amongst the customers, and then spread with them in various directions, to the betel-seller, the tailor, the free vendor, the jeweller, the beggar sitting on the pavement.

Old Ganpat, the beggar, had a crooked leg. He had been squatting on the pavement for years, calling for alms. In the evening, someone would come with a barrow and take him away. He had never been known to walk. But now, on learning that the bank was about to collapse. Ganpat astonished everyone by leaping to his feet and actually running at top speed in the direction of the bank. It soon became known that he had a thousand rupees in savings!

Men stood in groups at street corners discussing the situation. Pipalnagar seldom had a crisis, seldom or never had floods, earthquakes or drought; and the imminent crash of the Pipalnagar Bank set everyone talking and speculating and rushing about in a frenzy. Some boasted of their farsightedness congratulating themselves on having already taken out their money, or on never having put any: and others speculated on the reasons for the crash, putting it all down to excesses indulged in by Seth Govind Ram. “The Seth had fled the state” said one. He had fled the country, said another. “He was hiding in Pipalnagar”, said a third. “He had hanged himself from the tamarind tree”, said a fourth, “and had been found that morning by the sweeper-boy.”

By noon the small bank had gone through all its ready cash, and the harassed manager was in a dilemma. Emergency funds could only be obtained from another bank some thirty miles distant; and he wasn’t sure he could persuade the crowd to wait until then. And there was no way of

contacting Seth Govind Ram on his houseboat in Kashmir.

People were turned back from the counters and told to return the following day. They did not like the sound of that. And so they gathered outside, on the steps of the bank shouting “Give us our money or we’ll break in!” and “Fetch the Seth. We know he’s hiding in a safe deposit locker!” Mischief makers who didn’t have a paisa in the bank, joined the crowd and aggravated their mood. The manager stood at the door and tried to placate them. He declared that the bank had plenty of money but no immediate means of collecting it, he urged them to go home and come back the next day.

“We want it now!” chanted some of the crowd. “Now, now, now!”

And a brick hurtled through the air and crushed through the plate glass window of the Pipalnagar Bank.

Nathu arrived next morning to sweep the steps of the bank. He saw the refuse and the broken glass and the stones clattering the steps. Raising his hands in a gesture of horror and disgust he cried: “Hooligans! Sons of donkeys! As though it isn’t bad enough to be paid late, it seems my work has also to be increased!” He smote the steps with his broom scattering the refuse.

“Good morning, Nathu”, said the washerman’s boy, getting down from his bicycle. “Are you ready to take up a new job from the first of next month?” “You’ll have to I suppose, now that the bank is going out of business”.

“How’s that?” said-Nathu.

“Haven’t you heard? Well, you’d better wait here until half the population of Pipalnagar arrives to claim their money”. And he waved cheerfully-he did not have bank account and sped away on his cycle.

Nathu went back to sweeping the steps, muttering to himself. When he had finished his work, he sat down on the highest step, to await the arrival of the manager. He was determined to get his pay.

“Who would have thought the bank would collapse!” he said to himself, and looked thoughtfully into the distance. “I wonder how it could have happened”.

Glossary

annoyed(v) irritated **plodded(v)** walked with difficulty **hoisted(v)** (here) lifted **go bankrupt** unable to repay **nicked(v)** cut slightly **yelped(v)** screamed **awful(adj)** terrible, dreadful **squatting(v)** sitting (with the knees bent and the heels close) **imminent(adj)** approaching (about to happen) **speculating(v)** guessing (without firm evidence) **frenzy(n)** violent excitement **in a dilemma** confusion between two or more choices/alternatives **aggravated(v)** worsened **placate(v)** calm, pacify **refuse(n)** (here) rubble **hooligans(n)** troublemakers **smote(v)** struck hard

Activity II

Read the lesson carefully.

A. Choose the correct option and rewrite the complete sentence :

1. In the beginning of the story, Nathu was annoyed because _____.
(A) he had not received his salary from the bank
(B) he had to work too much
(C) he was asked to leave the job
(D) the bank owner always scolded him for being lazy
2. Sitaram tried to console Nathu by saying that _____.
(A) he would look for another job for him
(B) he would give him money for his expenses
(C) he would talk to the owner of the bank
(D) he would fight with the owner of the bank on his behalf
3. Sitaram was the son of a _____.
(A) cook (B) driver
(C) sweeper (D) washerman
4. Sitaram recommends Nathu for the job of a sweeper to _____.
(A) Deep Chand (B) Mrs. Srivastava
(C) Mr. Kishore (D) Mrs. Bhushan
5. Mr. Srivastava compares Mrs. Srivastava to a _____ in a flower garden.
(A) bee (B) butterfly
(C) snail (D) sparrow

B. Answer the following questions :

1. What was Nathu's problem?
2. How did Sitaram try to extend his helping hand towards Nathu?
3. What happened to Deep Chand when he heard about the collapse of Pipalnagar Bank?
4. What rumours were spreading around when Seth Govind Ram was out of town?
5. How did old Ganpat, the beggar, react when he heard the news about the bank going bankrupt?

C. Write in detail on :

1. The Ending of the Story
2. Role of Mrs. Srivastava in spreading the Rumour about the Collapse of the Bank

Activity III

A. Match the ways of paying with the following statements. Write the letters in the box below.

- | | |
|--------------------------------|---|
| (i) You can pay by cash | (a) The money will be deducted from your account. |
| (ii) You can pay by cheque | (b) Purchase now, pay later. |
| (iii) You can pay online | (c) There is an ATM across the road. |
| (iv) You can pay by debit card | (d) Just write your name and amount. |
| (v) You can pay by credit card | (e) You need an internet connection. |

(i) _____ (ii) _____ (iii) _____ (iv) _____ (v) _____

B. Write appropriate banking terms for the following :

- | | |
|---|-------|
| (i) The amount of money in your bank account | _____ |
| (ii) Money in the form of notes and coins | _____ |
| (iii) The paying of money into a bank account | _____ |
| (iv) Record of credit and debit in a bank account | _____ |
| (v) Machine from which you can withdraw money | _____ |
| (vi) The document which you sign to pay | _____ |

Activity IV

Read the following sentences carefully :

- (1) "I don't wish to talk about it", complained the boy.
A. The boy complained that he didn't wish to talk about it.
- (2) Mrs. Srivastava said, "Do you know, my dear, that Seth Govind Ram's bank can't even pay its employees?"
A. Mrs. Srivastava enquired if she knew that Seth Govind Ram's bank couldn't even pay its employees.

(1)A and (2)A are examples of indirect narration.

Now rewrite the following sentences in a similar manner :

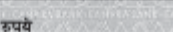
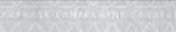
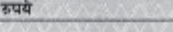
- "I'll keep a look out for any jobs that might suit you," said Sitaram.
- "Is that so?" said Mrs. Srivastava. "Well, tell him to come and see me tomorrow."
- "Don't raise such dust," he called out to Nathu.
- "Don't tell me you have an account there, Mr. Kishore," said Mr. Bhushan.
- "I have been looking for you for almost an hour. Where did you disappear?" cried Mrs. Bhushan.
- "Deep Chand, have you heard the latest? The Pipalnagar Bank is about to collapse," said Mr. Kishore.

Activity V

The class should be divided into two groups. Group A will select an object like a chair, a fan, a bird etc. One representative from group B will draw the picture of that object following the instructions given by a member of group A, on how to draw the object. Group B will have to guess the object being drawn on the board. Then team B will take its turn.

Activity VI

Mr. Kishore Sharma has to pay an amount of ₹ 1000/- to Ms. Rajvi Shah. He writes a cheque for her. Ms. Rajvi Shah has to fill the pay-in-slip to deposit it in her bank account. Fill in the details in the given cheque and the pay-in-slip.

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Unit 9

Activity I

Indian culture, often labelled as an amalgamation of several cultures, spans across the Indian subcontinent and has been influenced by a history that is several millennia old.

The social fabric of our country has been made strong over the centuries through our varied cultures.

Discuss the following questions with your partner:

1. Why has Indian Culture been labelled as ‘amalgamation of different cultures’?
2. How are newer generations able to retain the basics of their own culture?
3. What is your opinion about the influence of Western Culture?

Introduction

Nagavara Ramarav Narayana Murthy (1946) is an IT industrialist and co-founder of Infosys. Murthy has been listed among the greatest entrepreneurs of our time by Fortune magazine. He has been described as ‘Father of Indian IT Sector’ by Time magazine for encouraging outsourcing into India. He has also been honoured with Padma Shri and Padma Vibhushan awards.

The present speech, delivered by N. R. Narayana Murthy, guides the young generation of Indians to emulate lessons from the west for better development of the individual and the country.

Learning from the West

A Speech - N. R. Narayana Murthy

Ladies and Gentlemen,

It is a pleasure to be here at the Lal Bahadur Shastri Institute of Management. Lal Bahadur Shastri was a man of strong values and he epitomized simple living.

When I got the invitation to speak here, I decided to speak on an important topic on which I have pondered for years - the role of Western values in contemporary Indian society. Coming from a company that is built on strong values, the topic is close to my heart. Moreover, an organization is representative of society, and some of the lessons that I have learnt are applicable in the national context. In fact, values drive progress and define quality of life in society.

The word community joins two Latin words ‘**com**’ (“together” or “with”) and ‘**unus**’ (“one”). A community, then, is both one and many. It is a unified multitude and not a mere group of people. As it is said in the Vedas: Man can live individually, but can survive only collectively. Hence, the challenge is to form a progressive community by balancing the interests of the individual and that of the society. To meet this, we need to develop a value system where people accept modest sacrifices for the common good.

What is a value system? It is the protocol for behaviour that enhances the trust, confidence

and commitment of members of the community. It goes beyond the domain of legality, it is about decent and desirable behaviour.

Further, it includes putting the community interests ahead of your own. Thus, our collective survival and progress is predicated on sound values.

There are two pillars of the cultural value system loyalty to family and loyalty to community. One should not be in isolation to the other, because successful societies are those which combine both harmoniously. It is in this context that I will discuss the role of Western values in contemporary Indian society.

Some of you here might say that most of what I am going to discuss are actually Indian values in old ages, and not Western values. I live in the present, not in the bygone era. Therefore, I have seen these values practised primarily in the West and not in India. Hence, the title of the topic. I am happy as long as we practice these values whether we call it Western or old Indian values.

As an Indian, I am proud to be part of a culture, which has deep-rooted family values. We have tremendous loyalty to the family. For instance, parents make enormous sacrifices for their children. They support them until they can stand on their own feet. On the other side, children consider it their duty to take care of aged parents. We believe: 'मातृ देवो भव' (mother is God), and 'पितृ देवो भव' (father is God).

Further, brothers and sisters sacrifice for each other. In fact, the eldest brother or sister is respected by all the other siblings.

As for marriage, it is held to be a sacred union - husband and wife are bonded, most often, for life. In joint families, the entire family works towards the welfare of the family. There is so much love and affection in our family life.

This is the essence of Indian values and one of our key strengths. Our families act as a critical support mechanism for us. In fact, the credit to the success of Infosys goes, as much to the founders as to their families, for supporting them through tough times.

Unfortunately, our attitude towards family life is not reflected in our attitude towards community behaviour. From littering the streets to corruption to breaking of contractual obligations, we are apathetic to the common good. In the West-the U.S., Canada, Europe, Australia, New Zealand-individuals understand that they have to be responsible towards their community.

The primary difference between the West and us is that, there, people have a much better societal orientation. They care more for the society than we do. Further, they generally sacrifice more for the society than us. Quality of life is enhanced because of this. This is where we need to learn from the West.

I will talk about some of the lessons that we, Indians, can learn from the West.

In the West, there is respect for the public good. For instance, parks free of litter, clean streets, public toilets free of graffiti - all these are instances of care for the public good.

On the contrary, in India, we keep our houses clean and water our gardens everyday - but, when we go to a park, we do not think twice before littering the place.

Apathy in solving community matters has held us back from making progress, which is

otherwise within our reach. We see serious problems around us but do not try to solve them. We behave as if the problems do not exist or are somebody else's. On the other hand, in the West, people solve societal problems proactively.

There are several examples of our apathetic attitude. For instance, all of us are aware of the problem of drought in India. More than 40 years ago, Dr. K. L. Rao - an irrigation expert, suggested creation of a water grid connecting all the rivers in North and South India, to solve this problem. Unfortunately, nothing has been done about this.

What could be the reason for all this? We were ruled by foreigners for over thousand years. Thus, we have always believed that public issues belonged to some foreign ruler and that we have no role in solving them. Moreover, we have lost the will to proactively solve our own problems. Thus, we have got used to just executing someone else's orders.

Borrowing Aristotle's words: We are what we repeatedly do. Thus, having done this over the years, the decision-makers in our society are not trained for solving problems. Our decision-makers look to somebody else to take decisions.

Unfortunately, there is nobody to look up to, and this is the tragedy.

The most important attribute of a progressive society is respect for others who have accomplished more than they themselves have, and learn from them. Contrary to this, it is believed that other societies do not know anything! At the same time, every day, in the newspapers, you will find numerous claims, that ours is the greatest nation. These people would do well to remember Thomas Carlyle's words: The greatest of faults is to be conscious of none.

Infosys is a good example of such an attitude.

We continue to rationalize our failures. No other society has mastered this art as well as we have. Obviously, this is an excuse to justify our incompetence, corruption, and apathy. This attitude has to change. As Sir Josiah Stamp said: It is easy to dodge our responsibilities, but we cannot dodge the consequences of dodging our responsibilities.

Dignity of labour is an integral part of the Western value system. In the West, each person is proud about his or her labour that raises honest sweat. On the other hand, in India, we tend to overlook the significance of those who are not in professional jobs.

Yet another lesson to be learnt from the West is about their professionalism in dealings. The common good being more important than personal equations, people do not let personal relations interfere with their professional dealings. For instance, they don't hesitate to chastise a colleague, even if he is a personal friend, for incompetent work. In India, I have seen that we tend to view even work interactions from a personal perspective. Further, we are the most 'thin-skinned' society in the world - we see insults where none is meant. This may be because we were not free for most of the last thousand years.

Further, we seem to extend this lack of professionalism to our sense of punctuality. We do not seem to respect the other person's time. The Indian Standard Time somehow seems to be always running late. Moreover, deadlines are typically not met. How many public projects are completed

on time? The disheartening aspect is that we have accepted this as the norm rather than the exception.

In the West, they show professionalism by embracing meritocracy. Meritocracy by definition means that we cannot let personal prejudices affect our evaluation of an individual's performance. As we increasingly start to benchmark ourselves with global standards, we have to embrace meritocracy.

In the West, right from a very young age, parents teach their children to be independent in thinking. Thus, they grow up to be strong, confident individuals. In India, we still suffer from feudal thinking. I have seen people, who are otherwise bright, refusing to show independence and preferring to be told what to do by their boss. We need to overcome this attitude if we have to succeed globally.

The Western value system teaches respect to contractual obligation. In the West, contractual obligations are seldom dishonoured. This is important-enforceability of legal rights and contracts is the most important factor in the enhancement of credibility of our people and nation. In India, we consider our marriage vows as sacred. We are willing to sacrifice in order to respect our marriage vows. However, we do not extend this to the public domain.

In fact, according to a professor at a reputed US university, the maximum default rate for student loans is among Indians all of these students pass out in flying colors and land lucrative jobs, yet they refuse to pay back their loans. Thus, their action has made it difficult for the students after them, from India, to obtain loans. We have to change this attitude.

We are all aware of our rights as citizens. Nevertheless, we often fail to acknowledge the duty that accompanies every right. To borrow Dwight Eisenhower's words: People who value privileges above principles soon lose both. Our duty is towards the community as a whole, as much as it is towards our families.

We have to remember that fundamental social problems grow out of a lack of commitment to the common good. To quote Henry Beecher: Culture is that which helps us to work for the betterment of all. Hence, friends, I do believe that we can make our society even better by assimilating these Western values into our own culture-we will be stronger for it.

Most of our behaviour comes from greed, lack of self-confidence, lack of confidence in the nation, and lack of respect for the society. To borrow Gandhi's words: There is enough in this world for everyone's need, but not enough for everyone's greed. Let us work towards a society where we would do unto others what we would have others do unto us. Let us all be responsible citizens who make our country a great place to live. In the words of Churchill: Responsibility is the price of greatness. We have to extend our family values beyond the boundaries of our home.

Finally, let us work towards maximum welfare of the maximum people 'समस्ता जनानाम सुखिनो भवन्तु'. Thus, let us, people of this generation, conduct ourselves as great citizens rather than just good people so that we can serve as good examples for our younger generation.

Glossary

epitomized(v) exemplified, symbolized **protocol for behaviour** code of behaviour **apathetic**(adj) uninterested **graffiti**(n)(here) rude writing **proactively**(adv) not waiting for things to happen **chastise**(v) rebuke, criticize **feudal thinking** thinking enforced by hierarchical social structure **credibility**(n) believability, trustworthiness **public domain** public life **lucrative**(adj) profitable **assimilating**(v) absorbing

Activity II

Read the lesson carefully.

A. Choose the correct option and rewrite the complete sentence :

1. According to the speaker, _____ is most important for the development of a progressive society.
(A) a modern outlook (B) a strong value system
(C) ignoring the tradition (D) law
2. According to the speaker, the primary difference between the West and India is that the West has better _____.
(A) familial orientation (B) financial orientation
(C) individual orientation (D) societal orientation
3. “We are what we repeatedly do”, was said by _____.
(A) Aristotle (B) Carlyle
(C) Narayana Murthy (D) Sir Josiah Stamp
4. According to Narayan Murthy, Indians should learn how to be _____ from the West.
(A) punctual, professional and have independent thinking
(B) self-reliant, professional and hardworking
(C) punctual, self-reliant and have independent thinking
(D) punctual, professional and hardworking
5. _____ makes us behave as if problems do not exist or are someone else's.
(A) Antipathy (B) Apathy
(C) Empathy (D) Sympathy

B. Answer the following questions :

- (1) Why did Narayana Murthy decide to talk on the topic ‘The role of Western Values in Contemporary Indian Society?’
- (2) How does Narayana Murthy define the word ‘Community’? How does it help in developing a progressive community?
- (3) State the values that are core to the Indian family system as highlighted in the speech.
- (4) Why does the speaker say that Indians have an apathetic attitude towards society?
- (5) What, according to the speaker, do Indians need to learn from the West?

C. Write in detail on :

- (1) Essence of Indian Values
- (2) Difference between Indian and Western Societies

Activity III

Read the sentence

“The word community joins two Latin words **com** (‘together’ or ‘with’) and **unus** (‘one’).

Here, Narayana Murthy talks about the origin of the word “community”. Do you know what this is called? It is called Etymology which means the study of the origin of words and the way in which their meanings have changed over a period of time.

Here is a list of words from the lesson, with their origins in A. In B the meanings are given. Work in pairs. Match A with appropriate meaning in B.

Words	A	Answer	B
1. Value	Valere (Latin), Valoir (French)		A) Polyphony
2. Contemporary	Contemporaneus (Latin)		B) Dishonesty
3. Harmony	Harmous (Greek), Harmonia (Latin)		C) Worth
4. Sacrifice	Sacrificium (Latin)		D) Modern
5. Marriage	Marier (French)		E) Reasoned
6. Rational	Ratio (Latin)		F) Point of view
7. Corruption	Corrumpere (Latin)		G) Offering
8. Attitude	Aptus (Latin), Attitudine (Italian)		H) Wedding

Activity IV

Read the following sentences carefully :

1. You are not well. Perhaps you *should* see a doctor.
2. He was very kind to me. I *ought to* write him a letter of thanks.
3. You look tired. You *ought to* relax. You *should* take a break.

‘*Should*’ and ‘*Ought to*’ are used to say, what is the best or right thing to do.

Now let’s read some examples with the use of *be supposed to*. We use *be supposed to* when talking about the routine or correct way of doing something.

1. What time *are we supposed to* reach the school on International Yoga Day?
2. The senior students *are supposed to* help the juniors.
3. You *are not supposed to* park here. Please use parking space.

Now, read the lesson carefully. There are many instances where Mr. Narayana Murthy talks about the best/right things to do as Indians. Directly or indirectly, he also talks about correct ways of doing things. Identify such contexts and write five sentences using *should/shouldn’t, ought/ oughtn’t* or *be supposed to*.

Example : We *should* develop a value system where people accept modest sacrifices for the common good.

Activity V

People in different countries have different customs and manners of dressing, greeting etc. Each nation has its cultural heritage. Discuss cultural habits/behaviour of Indians. Try to find out why Indians have some particular habits like eating with hands, removing the shoes outside the house etc.



Activity VI

- (A) Prepare a poster presentation on “My Ideal India”.
- (B) Write in detail about how you would accomplish the ideals mentioned in your poster.



Unit 10

Introduction

Sarojini Naidu (1879-1949), the Nightingale of India, was a child prodigy, freedom fighter and poet. Her collections of poems attracted huge Indian and British readership. Her poems present events of her time with musicality and can be sung.

Palanquin Bearers generates images of royal wives being carried on a palanquin to their husband's house. This beautiful song is sung by palanquin bearers while carrying them. It is remarkable for its lyricism, cadence and rhythm.

Palanquin Bearers

Lightly, O lightly we bear her along,

She sways like a flower in the wind of our song;

She skims like a bird on the foam of a stream,

She floats like a laugh from the lips of a dream.

Gaily, O gaily we glide and we sing,

We bear her along like a pearl on a string.

Softly, O softly we bear her along,

She hangs like a star in the dew of our song;

She springs like a beam on the brow of the tide,

She falls like a tear from the eyes of a bride.

Lightly, O lightly we glide and we sing,

We bear her along like a pearl on a string.

Glossary

palanquin(n) *Palkhi* covered litter for one person **bear(v)** carry **skims(v)** passes over lightly **gaily(adv)** merrily **like a star in the dew** like the reflection of a star on a dew drop **on the brow of the tide** on the crest of high wave of the tide

Activity

Read the poem carefully.

A. Choose the correct option and rewrite the complete sentence :

1. The palanquin bearers are carrying _____.
(A) a bride (B) a dead body
(C) a pearl (D) a queen
2. While carrying the lady, the palanquin bearers _____.
(A) walk and talk (B) swing and laugh
(C) glide and sing (D) jump and shout
3. The rhyme scheme of the poem is _____.
(A) aabb (B) abab
(C) abca (D) abcd
4. 'She hangs like a star in the dew of our song...', the figure of speech in the line is _____.
(A) Antithesis (B) Climax
(C) Repetition (D) Simile

B. Answer the following questions :

1. Describe the manner in which the palanquin bearers carry the lady.
2. "She falls like a tear from the eyes of a bride". Explain.
3. List the words and phrases that are repeated in the poem. What effect do they create?
4. Where do you think the palanquin bearers take the lady?
5. The poet has used a number of comparisons in the poem. Identify and comment on these comparisons.



"Our greatest glory is not in never failing, but in rising every time we fail." – Confucius
"Remember that failure is an event, not a person."

- Zig Ziglar

Unit 11

Activity I

‘Panchatantra’ tells us about five ways that help human beings in life. ‘Pancha’ means ‘five’ and ‘tantra’ means ‘ways’. Popular throughout the world, these stories are primarily about statecraft.

1. Have you read any Panchatantra story? Which is your favourite story? Why? Discuss it with your partner.
2. What is a fable? How is it different from a simple story?

Introduction

James Grover Thurber (1894–1961) was an American cartoonist, author, journalist, playwright and celebrated wit. Thurber was best known for his cartoons and short stories, published mainly in *The New Yorker* magazine and collected in his numerous books. One of the most popular humorists of his time, Thurber celebrated the comic frustrations and eccentricities of ordinary people.

The Owl who was God mocks at blind devotion which ultimately leads to self destruction. This story can be considered as an allegory describing the human situation. Here animals are endowed with human traits.

The Owl who was God

Once upon a starless midnight, there was an owl who sat on the branch of an oak tree. Two ground moles tried to slip quietly by, unnoticed. “You!” said the owl. “Who?” they quavered, in fear and astonishment, for they could not believe it was possible for anyone to see them in that thick darkness. “You two!” said the owl. The moles hurried away and told the other creatures of the field and forest that the owl was the greatest and wisest of all animals because he could see in the dark and because he could answer any question. “I’ll see about that,” said a secretary bird, and he called on the owl one night when it was again very dark. “How many claws am I holding up?” said the secretary bird. “Two,” said the owl, and that was right. “Can you give me another expression for ‘that is to say’ or ‘namely’?” asked the secretary bird. “To wit,” said the owl. “Why does the lover call on his love?” asked the secretary bird. “To woo,” said the owl.

The secretary bird hastened back to the other creatures and reported that the owl indeed was the greatest and wisest animal in the world because he could see in the dark and because he could answer any question. “Can he see in the daytime, too?” asked a red fox. “Yes,” echoed a dormouse and a French poodle. “Can he see in the daytime, too?” All the other creatures laughed loudly at this silly question, and they set upon the red fox and his friends and drove them out of the region. They sent a messenger to the owl and asked him to be their leader.

When the owl appeared among the animals, it was high noon and the sun was shining brightly. He walked very slowly, which gave him an appearance of great dignity, and he peered about him

with large, staring eyes, which gave him an air of tremendous importance. “He’s God!” screamed a Plymouth rock hen. And the others took up the cry “He’s God!” So they followed him wherever he went and when he bumped into things they began to bump into things, too. Finally he came to a concrete highway and he started up the middle of it and all the other creatures followed him. Presently, a hawk, who was acting as outrider, observed a truck coming toward them at fifty miles an hour, and he reported to the secretary bird and the secretary bird reported to the owl. “There’s danger ahead,” said the secretary bird. “To wit?” said the owl. The secretary bird told him. “Aren’t you afraid?” he asked. “Who?” said the owl calmly, for he could not see the truck. “He’s God!” cried all the creatures again, and they were still crying “He’s God” when the truck hit them and ran them down. Some of the animals were merely injured, but most of them, including the owl, were killed.

Glossary

moles(n) small animals with black fur living underground **quavered(v)** trembled, shook
dormouse(n) small mouse with a furry tail **French poodle** a breed of dog **peered about** looked closely about **to bump into** to hit or knock against

Activity II

Read the lesson carefully.

A. Choose the correct option and rewrite the complete sentence :

- _____ brought the news to all the creatures that owl was the wisest of all animals.
 (A) Fox (B) Hawk (C) Hen (D) Moles
- All creatures laughed out loudly at the silly question of _____.
 (A) plymouth rock hen (B) the hawk (C) the owl (D) the red fox
- The secretary bird holds up _____ to check whether the owl could see in the dark.
 (A) a bone (B) a feather (C) a stick (D) claws
- The hawk could see that a _____ was coming towards them on the concrete highway.
 (A) bicycle (B) bus (C) cart (D) truck
- _____ is the moral of the story.
 (A) Don’t be a dumb, driven cattle (B) Fools rush in where angles fear to tread
 (C) Look before you leap (D) Prevention is better than Cure

B. Answer the following questions :

- Describe the opening of the story.
- What did the moles inform other creatures about the owl?
- Why was the owl considered to be the greatest and wisest among all the animals?
- What did the secretary bird do to check whether the owl was the greatest and wisest among them?
- Describe the owl’s appearance when he appeared before the animals.

C. Write in detail on :

1. The Moral of the Story
2. Title of the Story 'The Owl who was God'

Activity III

A. Underline the ten phrasal verbs in these sentences. One is done for you :

The moles hurried away and told the other creatures of the field and forest...

1. I sent off the order last week but the goods haven't turned up yet.
2. I came across an interesting book in the library. I took down the title.
3. We asked some friends around to watch a film, but the video was not working properly and it eventually broke down.
4. I brought up this problem at the last meeting. It's time to sort it out.
5. I wish he'd stop causing inconvenience! He's put the meeting off three times and now he wants to call it off altogether.

B. Match the ten phrasal verbs from sentences 1-5 in activity A above with their meanings from the box below. Work in pairs. You can use a dictionary :

deal with	stop working	find	invite home	postpone
arrive	post	cancel	write	mention

Activity IV

Read the following questions from the lesson carefully :

1. How many claws am I holding up?
2. Why does a lover call on his love?
3. Can he see in the daytime, too?

Questioning is an important skill in day-to-day communication. A lot depends on what and how we ask and reply.

Now, rearrange the following words to make meaningful questions. Use appropriate punctuation marks and capital letters wherever necessary :

1. you/can/Marathi/speak?
2. Is/brother/your/here?
3. he/play/can/the guitar?
4. much/how/fuel/there/is/in the/tank?
5. many/balls/are/how/in the basket/there?
6. do/you/why/come/school/to?
7. you and Mira/are/staying/the night here?
8. Dinesh/come/has/with/you?
9. you/have/received/the letter?
10. you/an Indian/are?

- B. Work in groups of ten. A student from the group will collect different things like pen, pencil, notebook, eraser, box, wristwatch, etc. from the group members and put them in a bag. Now, one by one each student will come forward and hold an object in the bag. The other group members will ask questions to guess what s/he is holding inside the bag.**

Example : Pen

- | | |
|----------------------------|--------|
| A. Is it made of metal? | No... |
| B. Is it made of plastic? | Yes... |
| C. Can we use it to write? | Yes... |
| D. Is it a pen? | Yes... |

Activity V

- A. Look at this list of subjects we study in school :**

English	Mathematics	Art
Geography	Physics	Physical Education
Chemistry	Biology	Language

Think for a few minutes. Choose one of the subjects you like and list three reasons for liking the subject. Choose one of the subjects you dislike and list three reasons for disliking it. Present it to the class.

- B. Work in two teams. One member of Team A will have to speak impromptu for one minute on a topic given by a member of Team B. Then team B will take its turn.**

Activity VI

Deforestation is one of the greatest problems for the earth and its inhabitants. Imagine that animals are discussing this problem. Write a dialogue between two animals about the problem.



Unit 12

Introduction

Philip David Charles(1957) popularly known as Phil Collins is an English singer, songwriter, multi-instrumentalist, music producer and actor. He is known for being a lead singer in the rock band called Genesis. He has won many reputed music awards including Grammy and Golden Globe. He was one of the most successful musicians in the world during the 1980s, releasing thirteen U.S. Top Ten hits between 1984 and 1990.

Another Day in Paradise addresses the issue of poverty and homelessness especially in America. It presents the plight of the homeless woman who lies on the side of the road and implores the passers-by to help her. The poet through this song attempts to make the readers aware of the plight of the poor and the needy and be considerate and helpful to them.

Another Day in Paradise

She calls out to the man on the street
 “Sir, can you help me?
It’s cold and I’ve nowhere to sleep,
Is there somewhere you can tell me?”
 He walks on, doesn’t look back
 He pretends he can’t hear her
Starts to whistle as he crosses the street
 Seems embarrassed to be there
 Oh think twice, it’s another day for
 You and me in paradise
Oh think twice, it’s just another day for you,
 You and me in paradise
She calls out to the man on the street
 He can see she’s been crying
She’s got blisters on the soles of her feet
 can’t walk but she’s trying
 Oh think twice.
Oh lord, is there nothing more anybody can do
Oh lord, there must be something you can say
 You can tell from the lines on her face
 You can see that she’s been there
Probably been moved on from every place
 ‘Cos she didn’t fit in there
 Oh think twice.

Glossary

blisters(n) small bubbles on the skin (containing watery or bloody fluid) **cos** (conj) (short form) because

Activity

Read the poem carefully.

A. Choose the correct option and rewrite the complete sentence :

1. The woman in the poem is _____.
(A) in the hospital (B) in the house
(C) in the palace (D) on the street
2. The man in the poem _____ the woman.
(A) helps (B) hits
(C) humiliates (D) ignores
3. The problem with the woman is that _____.
(A) she has no money (B) she has no place to sleep
(C) she is badly hit (D) she is lost in the city
4. The woman in the poem asks the man to _____.
(A) find her a place to sleep (B) lend her some money
(C) take her to the church (D) take her to the doctor

B. Answer the following questions :

1. Describe in your own words the plight of the woman as presented in the poem.
2. How does the man react when he sees the helpless woman?
3. What mood is evoked in the poem? Find out words from the poem to support your answer.
4. Identify the refrain (repetition) in the poem and comment on the meaning of it.
5. Why is the phrase “think twice” restated?
6. Explain : “Oh lord, is there nothing more anybody can do
Oh lord, there must be something you can say.”

(You can also hear the song at <https://www.youtube.com/watch?v=Qt2mbGP6VFI>)



Unit 13

Activity I

Earlier we used to keep a written account of our life in a diary but today many of us share our daily routines and feelings on social media.

For most, a diary is a place of private introspection where one can transfer thoughts and feelings onto paper. In some cases, diaries are interesting documents that reveal story of a certain time or place, like the diaries of Anne Frank and Samuel Pepys. It is no surprise that many diaries and journals of famous people have been published after their death.

1. Do you have the habit of writing a diary? Organize a debate on social media/diary as a medium of expressing personal experiences.
2. Discuss with your partner and name some of the famous diary writers whom you know or have heard about.

Introduction

Anne Frank (1929–1945) was born in Frankfurt, Germany and lived in Amsterdam, Holland with her family during World War II. Fleeing Nazi persecution of Jews, the family went into hiding. She was 15 when the family was found and sent to concentration camps where she died. During her hiding, Frank wrote about her experiences and wishes in a diary which was later published as *The Diary of a Young Girl*.

Diary writing is at one level personal and also unfolds the innermost ramblings of a person. The present piece is written by a very young girl living in confinement during World War II.

The Diary of a Young Girl

Sunday, June 14, 1942

I'll begin from the moment I got you, the moment I saw you lying on the table among my other birthday presents. (I went along when you were bought but that doesn't count.)

On Friday, June 12, I was awake at six o'clock, which isn't surprising, since it was my birthday. But I'm not allowed to get up at that hour, so I had to control my curiosity until quarter to seven. When I couldn't wait any longer, I went to the dining room, where Moortje (the cat) welcomed me by rubbing against my legs.

A little after seven I went to Daddy and Mama and then to the living room to open my presents, and you were the first thing I saw, maybe one of my nicest presents. Then a bouquet of roses, some peonies and a potted plant. From Daddy and Mama I got a blue blouse, a game, a bottle of grape juice, which to my mind tastes a bit like wine (after all, wine is made from grapes), a puzzle, a jar of cold cream, 2.50 guilders and a gift certificate for two books, I got another book as well, Camera Obscura (but Margot already has it, so I exchanged mine for something else),

a platter of homemade cookies (which I made myself, of course, since I've become quite an expert at baking cookies), lots of candy and a strawberry tart from Mother. And a letter from Grammy right on time, but of course that was just a coincidence.

Then Hanneli came to pick me up, and we went to school. During recess I passed out cookies to my teachers and my class, and then it was time to get back to work. I didn't arrive home until five, since I went to the gym with the rest of the class. (I'm not allowed to take part because my shoulders and hips tend to get dislocated.) As it was my birthday, I got to decide which game my classmates would play, and I chose volleyball. Afterwards they all danced around me in a circle and sang "Happy Birthday." When I got home, Sanne Ledermann was already there. Ilse Wagner, Hanneli Goslar and Jacqueline van Maarsen came home with me after gym, since we are in the same class. Hanneli and Sanne used to be my two best friends. People who saw us together used to say, "There goes Anne, Hanne and Sanne." I only met Jacqueline van Maarsen when I started at the Jewish Lyceum, and now she's my best friend. Ilse is Hanneli's best friend, and Sanne goes to another school and has friends there.

They gave me a beautiful book, Dutch Sasas and Lesends, but they gave me Volume II by mistake, so I exchanged two other books for Volume I. Aunt Helene brought me a puzzle, Aunt Stephanie a darling brooch and Aunt Leny a terrific book: Daisy Goes to the Mountains.

This morning I lay in the bathtub thinking how wonderful it would be if I had a dog like Rin Tin. I'd call him Rin Tin Tin too, and I'd take him to school with me, where he could stay in the Janitor's room or by the bicycle racks when the weather was good.

Monday, June 15, 1942

I had my birthday party on Sunday afternoon. The Rin Tin Tin movie was a big hit with my classmates. I got two brooches, a book mark and two books. I'll start by saying a few things about my school and my class, beginning with the students,

Betty Bloemendaal looks kind of poor, and I think she probably is. She lives in some obscure street in West Amsterdam, and none of us knows where it is. She does very well at school, but that's because she works so hard, not because she's so smart. She's pretty quiet.

Jacqueline van Maarsen is supposedly my best friend, but I've never had a real friend. At first I thought Jacque would be one, but I was badly mistaken.

D. Q.*[initials have been assigned at random to those persons who prefer to remain anonymous] is a very nervous girl who's always forgetting things, so the teachers keep assigning her extra homework as punishment. She's very kind, especially to G. Z.

E.S. talks so much it isn't funny. She is always touching your hair or fiddling with your buttons when she asks you something, They say she can't stand me, but I don't care, since I don't like her much either.

Henny Mets is a nice girl with a cheerful disposition except that she talks in a loud voice and is really childish when we're playing outdoors. Unfortunately, Henny has a girlfriend named Beppy who's a bad influence on her because she is dirty and vulgar.

J.R.- I could write a whole book about her. J, is a detestable, sneaky, stuck-up, two-faced gossip who thinks she's so grown up. She's really got Jacques under her spell, and that's a shame. J. is easily offended, burst into tears at the slightest thing and, to top it all off, is a terrible show-off. Miss J. always has to be right. She's very rich, and has a closet full of the most adorable dresses that are way too old for her. She thinks she's gorgeous, but she's not. J. and I can't stand each other.

Ilse Wagner is a nice girl with a cheerful disposition, but she's extremely finicky and can spend hours moaning and groaning about something. Ilse likes me a lot. She's very smart but lazy.

Hanneli Goslar or Lies as she's called at school is a bit on the strange side. She's usually shy outspoken at home but reserved around other people. She blabs whatever you tell her to her mother. But she says what she thinks, and lately I have come to appreciate her a great deal.

Nannie van Praag Sigaar is small, funny and sensible. I think she's nice. She's pretty smart. There isn't much else you can say about Nannie. Eefje de Jong is, in my opinion, terrific. Though she's only twelve, she's quite the lady. She acts as if I were a baby. She's also very helpful, and I like her.

G.Z. is the prettiest girl in our class. She has a nice face, but is kind of dumb. I haven't told her that I think they're going to hold her back a year, but of course I haven't told her that.

Glossary

peonies(n) type of flowers (singular-peony) **finicky** (adj) particular about details, fussy

Activity II

Read the lesson carefully.

A. Choose the correct option and rewrite the complete sentence:

1. Aunt Helena gifted a _____ to Anne Frank.
(A) camera (B) game (C) puzzle (D) book
2. _____ was the first thing that Anne Frank saw among the gifts.
(A) A diary (B) A bouquet of roses (C) Cookies (D) A jar of cold cream
3. Moortje is the name of Anne Frank's _____.
(A) cat (B) dog (C) hamster (D) squirrel
4. _____ was the first to welcome Anne Frank to the dining room.
(A) Aunt Helene (B) Hanneli (C) Moortje (D) Sanne Ledermann

B. Answer the following questions :

1. How did Anne Frank celebrate her birthday at school?
2. Why did Anne Frank desire to have a dog like Rin Tin Tin?
3. How does Anne Frank describe Betty Bloemendaal?
4. Who according to Anne Frank is the prettiest girl in the class and why?

C. Write in detail on :

1. The birthday celebration of Anne Frank
2. Anne Frank's description of her friends and classmates

Activity III

A. Read about the qualities teenagers look for in a friend. Then work in groups and put the qualities into the table below :

Ahmed

A friend is someone who is sensible, smart and loyal. A friend is someone who sticks up for you.



Krishani

A good friend is never detestable or sneaky.



	
➤ Sensible ➤ honest	➤ detestable ➤ sneaky

Darsh

A friend should be unreserved, outspoken, honest and funny.



Sanskriti

A friend is always a reliable, patient, generous, optimistic and practical person.

B. Now use dictionary and find out opposites of the words given in the table above:

Example :

1. sensible – foolish

Activity IV

Read the paragraph.

“Then Hanneli.....has friends there”

Now rewrite the paragraph as if it were happening in the future. You can begin:

“Then Hanneli will come

Activity V

Work in pairs. Think for five minutes about your partner. Prepare a short introduction of your partner and present it to the class.

You can talk about his/her

manners feature nature attitude haircut like/dislike habits behaviour complexion
--

Activity VI

A. Write in your diary details of one day of your life. Also try to note down your thoughts.

B. Read carefully.

Amitabh Bachchan's Official Blog

DAY 2648(i)

Jalsa, Mumbai

July 12/13, 2015

Sun/Mon 12:48 am

were the most time occupying practices of the day ... and worthy toothe Kabaddi season starts from July 18th and having been asked by Star to sing the signature song for them and ProKabaddi, was a delight .. I am so happy with all the reactions ..and also that it was Trending in India ..

Then there were stunning achievements on the grass and lawns of WimbledonSania won the women doubles title, Leander won the mixed doubles, Sumit won the Junior doubles ..

And way down in the African peninsular India beat Zimbabwe in the one day cricket ..we playing with our B team ..

BUT ... truly the game of the day was Djokovic v Federer, men Singles title for 2015 at Wimbledon ..a battle between giants, warriors, legends, absolute masters of the game .. fighting till the very last for their place in the sun .. what athletics and what measure of their achievement and performance ..

Eternal thanks to all ..

Now, list details of one day of your life to be published on a blog.



Unit 14

Activity I

Your personal vision guides your life and provides the direction necessary to chart the course of your days and the choices you make in your life. It is the light shining in the darkness towards which you turn to find your way. It illuminates your way.

From the questions given below, which question helps to express your vision for life? Discuss any one of your choice.



Introduction

Prithvi Nandy (1951), Indian poet, painter, journalist, politician, media and television personality, animal activist, film producer and member of Rajya Sabha, has published a number of books of poetry in English. He has also translated poems from Bengali and Urdu into English. He was conferred the Padma Shri in 1977 for his contribution to Indian literature.

Dr. APJ Abdul Kalam, the leading Indian space scientist, known as “the missile man”, contributed greatly to India’s space mission. Later he became the President of India. He was honoured with the Bharat Ratna. In this interview, Dr. Kalam shares his ideas about his vision of India, the role of persons and organizations in shaping his career, his love for literature and music, and the role of media towards the development of India.