

UNIT -IV

PROSE : WARMING UP

Warming up to prose? I must be joking. Is it not the section that has sent us back, frowned at us whenever we made an attempt to approach it. In comparison with other literary forms we shun prose because they do not most often provide the thrill, adventure and the emotional rides which the others do. We readily seek out what pleases our heart but when it comes to drilling the head an instant reluctance invariably fills us. May be that prose is closer to the way we think, speak and write in real world and the familiarity throws us off. We don't want to be doing what we have always been doing. Whatever the reason, it is not definitely wise to avoid prose, the medium through which all of us operate and which we use to conduct the business called life.

Unlike the other literary forms which are structured to create an effect/impact, most prose is discursive (moving from point to point) and closer to the way we usually think. Reflection, critical thinking, logical analysis are some of the mental activities that we come across in prose. So, do not shy away from prose. Intensive reading of prose pieces will help you gain language items having wider, practical applications. The thinking processes embedded here, parallel to the ones we use as already indicated above, can facilitate acquisition of thinking skills which can be employed in approaching real life problems / tasks.

Stories, poems, plays are interesting. The experiential trip is engaging and satisfying. To use an analogy, which do you think is more empowering – having a ride in a car driven by someone else or yourself driving the car and more, your being capable of repairing the car too. Definitely the latter for, it makes you self-reliant and confident. Acquiring skills involve initially hard labour and pain. When you jog on day one, the calf and thigh muscles beg you to stop, but persist the pain stops and you start enjoying running. To possess lightness and speed the initial pain is necessary, inevitable. Likewise stay with prose and work at it. Once past the initial difficulties, you will feel yourself improving as language users capturing more thoughts, ideas, emotions and then expressing and sharing them. So welcome to the prose gym.

SIX THINKING HATS

Edward de Bono

Introduction

Cogito ergo sum. "I think therefore I am."
- Rene Descartes

Such is the centrality of 'thinking' in our lives. As a popular Tamil saying goes, "If thought is beautiful, everything else will be beautiful." Capacities, capabilities, abilities, actions, our qualities as a person, worker, professional, communicator – all these are determined by what we think and how we think. We think before joining a course, think before getting married, why, we even think before deciding in which restaurant to dine or which movie to see.

But it does not seem enough to stop with thinking. As some of you may be aware 'learning to learn' has become the all important factor in education as well as profession. To achieve this, we need to think and then to think how we think. It is at the latter stage we comprehend how we function using our mind and heart, how we think and how we respond. Once we understand this, a productive control of mind, thoughts, emotions and feelings becomes a possibility. The ability to know and control mental processes makes one an effective communicator and performer.

Here is a piece of writing that can help you in this regard. Read it to find out about yourself as a thinker, your thinking habits and finally to improve as a thinking person.

Presentation and Discussion

What type of thinker am I?

Prepare a profile of you as a thinker.

Some of us allow emotions and feelings to dominate our thinking.

There are others among us who allow reason and calculation to dominate thinking.

Read out the profile one by one and have a general discussion.

The Text

SIX THINKING HATS

Edward de Bono

For about two thousand four hundred years we have been satisfied with argument as a way of thinking. The method was designed by the Greek Gang of Three : Socrates, Plato and Aristotle. Argument is an excellent method and has served us well. At the same time, as we have seen, it is unsophisticated. Each side makes a 'case' and then seeks to defend that case and proves the other 'case' to be wrong. We use argument not because we think it is such a wonderful method – but because we do not know any other method.

The Six Thinking Hats

In 1985 I devised the Six Hats method of better thinking, a method that will help you enhance your conversation and so develop a beautiful mind. The idea of the six coloured hats – white, red, black, yellow, green and blue – is used to align the thinkers or members of the discussion so that they are all looking the same direction at any one time. Hats have an association with thinking – 'Put on your thinking cap.' Hats are used to indicate roles – 'Wearing my police hat/my parent hat' and so on.

The White Hat

The white hat means 'information'. Some of the questions that form in our mind when the white hat is on are:

What do we know?

What do we need to know?

What is missing?

How might we get the information we need?

Information ranges from hard facts, which can be checked, to soft information like rumours and personal experience. If the information conflicts, then both versions are put down alongside each other. For example: 'The last plane for New York leaves at 9.30 pm.' And 'The last plane for New York leaves around 10.30 pm.' Both versions are noted. When it becomes important to check which may be true, the effort is made to see which version is right.

The Red Hat

Think of red as fire and warmth. The red hat represents emotions, feelings and intuition. This is a very important hat. In normal thinking your feelings and emotions are not supposed to come in. Of course, the emotions do come in – you merely disguise them as logic. A very important point is that under the red hat you do not have to give any reasons at all for your ‘feelings.’ They exist in you – so you express them. This is what we call intuition. Some of the questions that the red hat raises are :

I do not like this idea at all.

My feeling is that this is highly dangerous.

I feel it is a waste of time.

My intuition is that she is the right person for the job.

The Black Hat

The black hat is the basis of ‘critical thinking.’ The black hat is an excellent hat and probably the most useful of all the hats. The black hat stops us from doing things that are wrong, illegal or dangerous. The black hat can be used in a number of different ways :

To indicate a fault in logic

To point out incorrect information

To point out faults and weaknesses

To point out potential problems

The black hat may point out dangers, faults and problems, but it does not make it a ‘bad hat.’ A doctor who deals with illness is therefore not a bad person.

The Yellow Hat

The yellow hat represents values, benefits, and why something should work. It invites everyone to make an effort to find value. Under the yellow hat, major insights can happen. People suddenly see values they have never seen before.

The Green Hat

Think of vegetation, growth and energy. Think of branches and sprouting. Think of creative energy. The green hat is the productive hat. The green hat is the generative hat. The green hat is the creative hat. It asks for ideas, alternatives, possibilities, and designs.

The Blue Hat

The blue hat is like the conductor of the orchestra. The role of the blue hat is to organize the other hats and to organize the thinking. The blue hat has more to do with process control. The blue hat has two main functions. The first of these is defining the focus and purpose.

What are we here for?

What are we thinking about?

What is the end goal?

The second function is to lay out the sequence of hats for the session. During the discussion itself, the blue hat has largely a control function. For example : We are in the yellow hat right now, your remark is rather black hat. This is green hat time. We need some new ideas.

At the end, the blue hat has an important function. It puts together the outcome, the summary, the conclusion and the design. Therefore, the six hats provide an alternative to argument. They replace the ego and aggression of argument with the challenge to explore a subject thoroughly. These hats provide a quick method to switch thinking. In short, they get the best out of people.

Note on the text

This essay by Edward de Bono explains the Six Thinking Hats method designed by him. He has also written a separate book on this method. The author offers this method as a productive alternative to what he calls argumentative thinking propagated by Socrates, Plato and Aristotle.

Note on the author

Edward de Bono is a leading figure in the field of creative thinking. A teacher and a trainer in thinking, he makes it a performable skill. Realising the limitations of a sole dependence on linear thinking to solve problems, de Bono introduced the idea of 'lateral thinking', a concept that has not only caught on but paid dividends as well. The de Bono thinking systems are widely used in the corporate world. Some time ago, our Indian Cricket Team received training in thinking based on this method.

Glossary

unsophisticated	- simple
enhance	- improve
disguise	- change appearance
logic	- sensible ways of doing something
potential	- that can develop into something
insight	- the ability to see and understand the truth about people or situations
vegetation	- plants, especially the ones found in a particular environment
sprouting	- producing new leaves or buds
generative	- that can produce something
design	- a plan or an intention
ego	- sense of one's own value and importance

Check Your Reading

1. Socrates, Plato and Aristotle lived 2400 years ago. _____ (True / False)
2. The three belonged to ancient Rome. _____ (True / False)
3. The method of argument has not done any good at all. _____ (True / False)

4. List the six colours used by de Bono

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

5. Match the following

- The White Hat - Orchestra; organizing the other hats
- The Red Hat - Critical thinking
- The Black Hat - Information
- The Yellow Hat - Creative energy; asks for ideas and designs
- The Green Hat - values, benefits
- The Blue Hat - Emotions, feelings and intuition

Choose the correct answer

6. The Six Hats Method enhances

- a. conversation
- b. argument
- c. consternation
- d. compensation

7. Assign suitable hat for the following questions

- a. How are we to organise thinking?
- b. What do you feel about the new marketing strategy?
- c. Do you think it is safe to invest in shares?
- d. At what time does the Cheran Express leave Coimbatore?
- e. What are the advantages of activity based learning?
- f. What alternative can we think of?

Give the Antonyms of the following

satisfied
information
important
useful
organize

Activities

1. Colours have associations.

Most of us are fond of certain colours and not so of others.

We have sentiments regarding colours.

Based on this, try to bring out the association between the colour and the type of thinking.

You may use brainstorming and Group discussion.

2. Form groups of six

Choose a Topic

It could be the ropocar tragedy at Palani, bomb blasts at Hyderabad, controversy over the 123 agreement with the US or the latest hit movie.

Assign thinking hats to members.

Also switch hats so that each member would have put on all the hats.

Under each hat a member should utter at least one complete sentence.

Every member may write down what he/she felt about taking different standpoints on the same issue.

3. Go back to the texts prescribed for this paper and pick out passages involving any of these types of thinking.

4. Is there anyone who has never got angry and or quarrelled? Impossible. Going by mythologies even Gods are not above anger and quarrel.

Think of a situation in which you got angry.

How did you think when angry?

Once the anger subsided, how did your thinking on the same issue change?

Write down your observations.

5. Your movies, tele serials etc. are full of instances of understanding - misunderstanding - re-understanding – reconciliation.

A young boy and a young girl become lovers. They are estranged owing to a misunderstanding. Misunderstanding increases reaching a crisis. Then comes an intervention or reversal causing a review of the whole thing.

Next time you see a movie or a serial, observe how the characters switch thinking during moments of change. You may also classify the thinking according to the Six Hats Method.

Which hat, do you think, a character uses just before the moment of realization?

Model Questions

1. Explain White Hat thinking and Red Hat thinking.
(100 words)
2. Give an account of the Six Hats thinking method.
(200 words)

MY EARLY DAYS

A.P.J. Abdul Kalam

Introduction

Growing up is a wonderful experience, isn't not? All of us remember, fondly, our days as a young boy or girl. That is the time when we allow ourselves to be open to experience and learning. That is the time when tree, bird, wind or water fascinate us. That is the time when the ego has not sprouted and defensive reactions have not set in. That is the time when caring, loving people influence us with their wisdom. Who among us have not had grandparents or uncles or aunts or elder brothers and cousins that loved and cared for us? Do we not find ourselves living with memories of such people? People who never believed in thrusting anything upon the young but with gentle kindness let shaping influences breeze into you. Memories of such people and such times are a storehouse one can visit to refresh and rejuvenate as a person. When in times of troubles, we run into the arms of such soothing memories. We cherish them and remember them with gratitude.

Here is an account of such a phase in the life of a man who has become an indelible icon in the heart and mind of today's Indian youth.

Group Activity

Form groups of six and share childhood experiences. You may concentrate on important events and people that are permanent features of your memory. And of course the place and landscape of your childhood. You could say how they shaped you as a person for, memories that never leave us are records of shaping influences.

The group leader will sum up the discussion and make a presentation.

The Text

MY EARLY DAYS

(from Wings of Fire)

A.P.J. Abdul Kalam

I was born into a middle class Tamil family in the island town of Rameswaram in the erstwhile Madras state. My father, Jainulabdeen, had neither much formal education nor much wealth; despite these disadvantages, he possessed great innate wisdom and a true generosity of spirit. He had an ideal helpmate in my mother, Ashiamma. I do not recall the exact number of people she fed every day, but I am quite certain that far more outsiders ate with us than all the members of our own family put together.

My parents were widely regarded as an ideal couple. My mother's lineage was the more distinguished, one of her forebears having been bestowed the title of 'Bahadur' by the British.

I was one of many children – a short boy with rather undistinguished looks, born to tall and handsome parents. We lived in our ancestral house, which was built in the middle of the 19th century. It was a fairly large pucca house, made of limestone and brick, on the Mosque Street in Rameswaram. My austere father used to avoid all inessential comforts and luxuries. However, all necessities were provided for, in terms of food, medicine or clothes. In fact, I would say mine was a very secure childhood, both materially and emotionally.

I normally ate with my mother, sitting on the floor of the kitchen. She would place a banana leaf before me, on which she then ladled rice and aromatic sambhar, a variety of sharp, homemade pickles and a dollop of fresh coconut *chutney*.

The famous Shiva temple, which made Rameswaram so sacred to pilgrims, was about a ten-minute walk from our house. Our locality was predominantly Muslim, but there were quite a few Hindu families too, living amicably with their Muslim neighbours. There was a very old mosque in our locality where my father would take me for evening prayers. I had not the faintest idea of the meaning of the Arabic prayers chanted, but I was totally convinced that they reached God. When my father came out of the mosque after the prayers, people of different religions would be sitting outside, waiting for him. Many of them offered bowls of water to my father who would dip his fingertips in them and say a prayer. This water was then carried home for invalids. I also remember people visiting our home to offer thanks after being cured. My father always smiled and asked them to thank Allah, the benevolent and merciful.

The high priest of Rameswaram temple, Pakshi Lakshmana Sastry, was a very close friend of my father's. One of the most vivid memories of my early childhood is of the two men, each in his traditional attire, discussing spiritual matters. When I was old enough to ask questions, I asked my father about the relevance of prayer. My father told me there was nothing mysterious about prayer. Rather, prayer made possible a communion of the spirit between people. "When you pray," he said, "you transcend your body and become a part of the cosmos, which knows no division of wealth, age, caste, or creed."

My father could convey complex spiritual concepts in very simple, down-to-earth Tamil. He once told me, "In his own time, in his own place, in what he really is, and in the stage he has reached – good or bad – every human being is a specific element within the whole of the manifest divine Being. So why be afraid of difficulties, sufferings and problems? When troubles come, try to understand the relevance of your sufferings. Adversity always presents opportunities for introspection." "Why don't you say this to people who come to you for help and advice?" I asked my father. He put his hands on my shoulders and looked straight into my eyes. For quite some time he said nothing, as if he

was judging my capacity to comprehend his words. Then he answered in a low, deep voice. His answer filled me with a strange energy and enthusiasm :

“Whenever human beings find themselves alone, as a natural reaction, they start looking for company. Whenever they are in trouble, they look for someone to help them. Whenever they reach an impasse, they look to someone to show them the way out. Every recurrent anguish, longing, and desire finds its own special helper. For the people who come to me in distress, I am but a go-between in their effort to propitiate demonic forces with prayers and offerings. This is not a correct approach at all and should never be followed. One must understand the difference between a fear-ridden vision of destiny and the vision that enables us to seek the enemy of fulfilment within ourselves.”

I remember my father starting his day at 4 a.m. by reading the *namaz* before dawn. After *the namaz*, he used to walk down to a small coconut grove we owned, about 4 miles from our home. He would return, with about a dozen coconuts tied together thrown over his shoulder, and only then would he have his breakfast. This remained his routine even when he was in his late sixties.

I have throughout my life tried to emulate my father in my own world of science and technology. I have endeavoured to understand the fundamental truths revealed to me by my father, and feel convinced that there exists a divine power that can lift one up from confusion, misery, melancholy and failure, and guide one to one’s true place. And once an individual severs his emotional and physical bondage, he is on the road to freedom, happiness and peace of mind.

I was about six years old when my father embarked on the project of building a wooden sailboat to take pilgrims from Rameswaram to Dhanuskodi (also called Sethukkarai), and back. He worked at building the boat on the seashore, with the help of a relative, Ahmed Jallaluddin, who later married my sister Zohara. I watched the boat take shape. The wooden hull and bulkheads were seasoned with the heat from wood fires. My father was doing good business with the boat when, one day, a cyclone bringing winds of over 100 miles per hour carried away our boat, along with some of the landmass of Sethukkarai. The Pamban Bridge collapsed with a train full of passengers on it. Until then, I had only seen the beauty of the sea, now its uncontrollable energy came as a revelation to me.

By the time the boat met its untimely end, Ahmed Jallaluddin had become a close friend of mine, despite the difference in our ages. He was about 15 years older than I and used to call me Azad. We used to go for long walks together every evening. As we started from Mosque Street and made our way towards the sandy shores of the island, Jallaluddin and I talked mainly of spiritual matters. The atmosphere of Rameswaram, with its flocking pilgrims, was conducive to such discussion. Our first halt would be at the imposing temple of Lord Shiva. Circling around the temple with the same reverence as any pilgrim from a distant part of the country, we felt a flow of energy pass through us.

Jallaluddin would talk about God as if he had a working partnership with Him. He would present all his doubts to God as if He were standing nearby to dispose of them. I would stare at Jallaluddin and then look towards the large groups of pilgrims around the temple, taking holy dips in the sea, performing rituals and reciting prayers with a sense of respect towards the same Unknown, whom we treat as the formless Almighty. I never doubted that the prayers in the temple reached the same destination as the ones offered in our mosque. I only wondered whether Jallaluddin had any other special connection to God. Jallaluddin's schooling had been limited, principally because of his family's straitened circumstances. This may have been the reason why he always encouraged me to excel in my studies and enjoyed my success vicariously. Never did I find the slightest trace of resentment in Jallaluddin for his deprivation. Rather, he was always full of gratitude for whatever life had chosen to give him.

Incidentally, at the time I speak of, he was the only person on the entire island who could write English. He wrote letters for almost anybody in need, be they letters of application or otherwise. Nobody of my acquaintance, either in my family or in the neighbourhood even had Jallaluddin's level of education or any links of consequence with the outside world. Jallaluddin always spoke to me about educated people, of scientific discoveries, of contemporary literature, and of the achievements of medical science. It was he who made me aware of a "brave, new world" beyond our narrow confines.

Another person who greatly influenced my boyhood was my first cousin, Samsuddin. He was the sole distributor for newspapers in Rameswaram. The newspapers would arrive at Rameswaram station by the morning train from Pamban. Samsuddin's newspaper agency was a one-man organization catering to the reading demands of the 1,000-strong literate population of Rameswaram town. These newspapers were mainly bought to keep abreast of current developments in the National Independence Movement, for astrological reference or to check the bullion rates prevailing in Madras. A few readers with a more cosmopolitan outlook would discuss Hitler, Mahatma Gandhi and Jinnah; almost all would finally flow into the mighty political current of Periyar Ramaswamy's movement against high caste Hindus. *Dinamani* was the most sought after newspaper. Since reading the printed matter was beyond my capability, I had to satisfy myself with glancing at the pictures in the newspaper before Samsuddin delivered them to his customers.

The Second World War broke out in 1939, when I was eight years old. For reasons I have never been able to understand, a sudden demand for tamarind seeds erupted in the market. I used to collect the seeds and sell them to a provision shop on Mosque Street. A day's collection would fetch me the princely sum of one *anna*. Jallaluddin would tell me stories about the war which I would later attempt to trace in the headlines in *Dinamani*. Our area, being isolated, was completely unaffected by the war. But soon India was forced to join the Allied Forces and something like a state of emergency was declared. The first casualty came in the form of the suspension of the train halt at Rameswaram station. The newspapers now had to be bundled and thrown out from the moving train on the Rameswaram Road between Rameswaram and Dhanuskodi. That forced Samsuddin

to look for a helping hand to catch the bundles and, as if naturally, I filled the slot. Samsuddin helped me earn my first wages. Half a century later, I can still feel the surge of pride in earning my own money for the first time.

Every child is born, with some inherited characteristics, into a specific socio-economic and emotional environment, and trained in certain ways by figures of authority. I inherited honesty and self-discipline from my father; from my mother, I inherited faith in goodness and deep kindness and so did my three brothers and sister. But it was the time I spent with Jallaluddin and Samsuddin that perhaps contributed most to the uniqueness of my childhood and made all the difference in my later life. The unschooled wisdom of Jallaluddin and Samsuddin was so intuitive and responsive to non-verbal messages, that I can unhesitatingly attribute my subsequently manifested creativity to their company in my childhood.

I had three close friends in my childhood-Ramanadha Sastry, Aravindan and Sivaprakasan. All these boys were from orthodox Hindu Brahmin families. As children, none of us ever felt any difference amongst ourselves because of our religious differences and upbringing. In fact, Ramanadha Sastry was the son of Pakshi Lakshmana Sastry, the high priest of the Rameswaram temple. Later, he took over the priesthood of the Rameswaram temple from his father; Aravindan went into the business of arranging transport for visiting pilgrims; and Sivaprakasan became a catering contractor for the Southern Railways.

During the annual Shri Sita Rama Kalyanam ceremony, our family used to arrange boats with a special platform for carrying idols of the Lord from the temple to the marriage site, situated in the middle of the pond called Rama Tirtha which was near our house. Events from the *Ramayana* and from the life of the Prophet were the bedtime stories my mother and grandmother would tell the children in our family.

One day when I was in the fifth standard at the Rameswaram Elementary School, a new teacher came to our class. I used to wear a cap which marked me as a Muslim, and I always sat in the front row next to Ramanandha Sastry, who wore a sacred thread. The new teacher could not stomach a Hindu priest's son sitting with a Muslim boy. In accordance with our social ranking as the new teacher saw it, I was asked to go and sit on the back bench. I felt very sad, and so did Ramanadha Sastry. He looked utterly downcast as I shifted to my seat in the last row. The image of him weeping when I shifted to the last row left a lasting impression on me.

After school, we went home and told our respective parents about the incident. Lakshmana Sastry summoned the teacher, and in our presence, told the teacher that he should not spread the poison of social inequality and communal intolerance in the minds of innocent children. He bluntly asked the teacher to either apologize or quit the school and the island. Not only did the teacher regret his behaviour, but the strong sense of conviction Lakshmana Sastry conveyed ultimately reformed this young teacher.

On the whole, the small society of Rameswaram was highly stratified and very rigid in terms of the segregation of different social groups. However, my science teacher Sivasubramania Iyer, though an orthodox Brahmin with a very conservative wife, was something of a rebel. He did his best to break social barriers so that people from varying backgrounds could mingle easily. He used to spend hours with me and would say, “Kalam, I want you to develop so that you are on par with the highly educated people of the big cities.”

One day, he invited me to his home for a meal. His wife was horrified at the idea of a Muslim boy being invited to dine in her ritually pure kitchen. She refused to serve me in her kitchen. Sivasubramania Iyer was not perturbed, nor did he get angry with his wife, but instead, served me with his own hands and sat down beside me to eat his meal. His wife watched from behind the kitchen door. I wondered whether she had observed any difference in the way I ate rice, drank water or cleaned the floor after the meal. When I was leaving his house, Sivasubramania Iyer invited me to join him for dinner again the next weekend. Observing my hesitation, he told me not to get upset, saying, “Once you decide to change the system, such problems have to be confronted.” When I visited his house the next week, Sivasubramania Iyer’s wife took me inside her kitchen and served me food with her own hands.

Then the Second World War was over and India’s freedom was imminent. “Indians will build their own India,” declared Gandhiji. The whole country was filled with an unprecedented optimism. I asked my father’s permission to leave Rameswaram and study at the district headquarters in Ramanathapuram.

He told me as if thinking aloud, “Abdul! I know you have to go away to grow. Does the seagull not fly across the Sun, alone and without a nest? You must forego your longing for the land of your memories to move into the dwelling place of your greater desires; our love will not bind you nor will our needs hold you.” He quoted Khalil Gibran to my hesitant mother, “Your children are not your children. They are the sons and daughters of Life’s longing for itself. They come through you but not from you. You may give them your love but not your thoughts. For they have their own thoughts.”

He took me and my three brothers to the mosque and recited the prayer *Al Fatiha* from the Holy Qur’an. As he put me on the train at Rameswaram station he said, “This island may be housing your body but not your soul. Your soul dwells in the house of tomorrow which none of us at Rameswaram can visit, not even in our dreams. May God bless you, my child.”

Samsuddin and Ahmed Jallaluddin travelled, with me to Ramanathapuram to enrol me in Schwartz High School, and to arrange for my boarding there. Somehow, I did not take to the new setting. The town of Ramanathapuram was a thriving town of some fifty thousand people, but the coherence and harmony of Rameswaram was absent. I missed my home and grabbed every opportunity to visit Rameswaram. The pull of educational opportunities at Ramanathapuram was not strong enough to nullify the attraction of *poli*, a South Indian sweet my mother made. In fact, she used to prepare twelve distinctly

different varieties of it, bringing out the flavour of every single ingredient used in the best possible combinations.

Despite my homesickness, I was determined to come to terms with the new environment because I knew my father had invested great hopes in my success. My father visualized me as a Collector in the making and I thought it my duty to realise my father's dream, although I desperately missed the familiarity, security and comforts of Rameswaram.

Jallaluddin used to speak to me about the power of positive thinking and I often recalled his words when I felt homesick or dejected. I tried hard to do as he said, which was to strive to control my thoughts and my mind and, through these, to influence my destiny. Ironically, that destiny did not lead me back to Rameswaram, but rather, swept me farther away from the home of my childhood.

Note on the text

The text prescribed forms of the first chapter of Dr. Kalam's *Wings of Fire*. A compelling read, the book became popular. The book presents him as a boy, man and scientist. None of us could have missed this book as the display at almost every book stall has Dr. Kalam thoughtfully looking at us from the front cover.

Note on the author

DO WE REQUIRE ONE ? !!!!!!!

Glossary

innate	- that you have when you are born
helpmate	- a helpful partner, especially a wife
bestow	- to give something to somebody especially to show how much they are respected
austere	- simple and plain
aromatic	- bearing a pleasant noticeable smell
benevolent	- kind, helpful and generous
vivid	- producing very clear pictures in your mind

attire	- dress
cosmos	- the universe, especially when it is thought of as an ordered system
cache	- a hidden store of things
introspection	- examination of your own thoughts, feelings and reasons for behaving in a particular way
impasse	- a difficult situation in which no progress can be made because people involved cannot agree
propitiate	- to stop somebody being angry by trying to please them
endeavoured	- tried very hard to do something
melancholy	- a deep feeling of sadness that lasts for a long time and often cannot be explained
bondage	- the state of being a slave or a prisoner
hull	- the main, bottom part of a ship or boat, that goes in the water
bulkhead	- a wall that divides a ship or a boat into separate parts
revelation	- a fact that people are made aware of
imposing	- impressive to look at
conducive	- making it easy, possible or likely for something to happen
excel	- to be very good at doing something
resentment	- a feeling of anger or unhappiness about something that you think is unfair
scarce	- not enough, only available in small quantities
unique	- being the only one of its kind
intuitive	- obtained by using your feelings rather than by considering facts
subsequent	- happening after something else
downcast	- sad or depressed

- stratified - arranged in layers
- segregation - the act or policy of separating people of different races, religions or sexes treating them differently
- imminent - likely to happen very soon
- unprecedented - that has never happened, been done or been known before
- forego - to decide not to have
- boarding - the arrangement by which school students live at their school, going home during the holidays
- coherence - the situation in which all parts of something fit together well
- nullify - to make something such as agreement or order lose its legal force
- dejected - unhappy and disappointed

Allied Forces-The combined forces of USA, UK, France and Russia during World War II

Check Your Reading

1. What is the name of Kalam's father?

2. Kalam's father was a rich man. _____ (True / False)
3. The name of Kalam's mother is _____ (fill in the blank)
4. Kalam's father possessed great _____ and true _____.
(Read the text and supply the missing words)
5. The members of family were the only ones allowed to eat at Kalam's house.
_____ (True / False)
6. Kalam's parents were regarded as ideal couple. _____ (True / False)
7. Kalam tells us that he had an unhappy childhood because his father avoided comforts and luxuries _____. (True / False)
8. Kalam's mother would serve him _____ (Vegetarian / Non-vegetarian) food. (Choose the correct word)

9. Kalam understood the meaning the Arabic prayers. _____ (True / False)

10. Choose the correct answer

People offered bowls of water to Kalam's father for him to dip his fingers in them because

- a. the water turned sweet
- b. people wanted him to find out whether the water was hot or cold
- c. people believed that his touch gave the water curative powers
- d. because his fingers were always dry

11. Kalam's father believed that his touch rendered the water magical. _____ (True / False)

12. Pakshi Lakshmana Sastry was the _____ of _____ temple. (Read the text and supply the missing words)

13. Lakshmana Sastry and Jainulabdeen were good friends. _____ (True / False)

14. Kalam's father believed that prayer is transcending the body and becoming a part of the cosmos.

Consult glossary or dictionary and write down the meanings of the words

transcend -
cosmos -

15. Adversity always presents _____ for introspection. (Read the text and supply the missing word).

16. Kalam's father told his son that we should look for the enemy of fulfillment _____ (within / outside) ourselves. (Choose the correct word).

Choose the correct answer

17. Kalam believes in a divine power that

- a. performs miracles
- b. gives prosperity to people
- c. enables people escape difficulties
- d. can lift one from confusion, misery, melancholy and failure and guide one to one's true place.

18. The other name of Dhanuskodi was Sethukkuli. _____ (True / False)

Answer in a Sentence

19. For what purpose did Jainulabdeen build a boat?

20. Who was Ahmed Jallaluddin and whom did he marry?

Choose the correct answer

21. Jallaluddin used to call Kalam

- a. Ajit
- b. Ajay
- c. Azad
- d. Amit

22. Kalam and Jallaluddin felt a flow of energy passing through them while circling the Rameswaram temple. _____ (True / False)

23. “ I never doubted that the prayers in the temple reached the same destination as the ones offered in our mosque.”

Explain this statement by Kalam in two or three sentences.

Answer in a Sentence

24. In what manner did Jallaluddin talk about God?

25. Jallaluddin was satisfied with what God had given him. _____ (True / False)

26. Jallaluddin could write in English. _____ (True / False)

27. Make a list of the topics Jallaluddin spoke about.

28. Whose personal library did Kalam has access to?

29. Samsuddin was a distributor of _____. (newspapers / milk)
(Choose the correct word)

Choose the correct answer

30. The literate population of Rameswaram was

- a. 1500
- b. 2000
- c. 1000
- d. 500

31. List the uses of the newspapers by the literate people of Rameswaram

- 1.
- 2.
- 3.
- 4.
- 5.

32. The boy Kalam read the Dinamani from cover to cover. _____ (True / False)

Answer in a sentence

33. Which war did break out in 1939?

Choose the correct answer

34. For which commodity did a demand erupt?

- i. rice
- ii. tamarind seeds
- iii. kerosene
- iv. petrol

35. How much did Kalam make on a day by selling tamarind seeds?

36. Kalam is indebted for his

honesty and self-discipline to _____
goodness and deep kindness to _____
creativity to _____

(Read the text and fill in the blanks)

37. Name the three close childhood friends of Kalam.

- 1.
- 2.
- 3.

38. Kalam's mother narrated only events from the life of the Prophet as bedtime stories.
_____ (True / False)

Answer in a sentence

39. Why did the new teacher ask Kalam to sit in the last row?

Answer in a sentence or two

40. Who was Sivasubramania Iyer and what kind of a man was he?

Answer in a Sentence

41. What did become imminent after the Second World War?

42. Why did Kalam leave for Ramanathapuram?

43. Kalam's father was reluctant to allow his son leave home. _____ (True / False)

Answer in a Sentence

44. Who did Kalam's father quote to his wife?

45. Kalam felt very happy at Ramanathapuram. _____ (True / False)

46. Kalam missed the _____, _____ and _____ of Rameswaram.
(Read the text and supply the relevant words)

47. Kalam often recalled _____'s words when he felt homesick or dejected.
(Fill in the blank)

48. Kalam tried to control his _____ and his _____ to influence his destiny. (Read the text and fill in the blanks)

Rewrite as Directed

Change into indirect speech

1. Kalam said , “Father, Why don’t you say this to the people who come to you for help and advice?”
2. Sivasubramania Iyer said, “Kalam, I want you develop so that you are on a par with the highly educated people of the big cities.”
3. Kalam’s father said, “Abdul ! I know you have to go away and grow.”

Change into passive voice

1. People offered bowls of water to Kalam’s father.
2. A few readers discussed Hitler, Mahatma Gandhi and Jinnah.
3. Kalam sold tamarind seeds to a provision shop.
4. Lakshmana Sastry summoned the teacher.
5. Samsuddin helped me earn my first wages.

Activities

1. Recall the episode of people wanting Kalam’s father to dip his fingers in the bowls of water.

We live in a time when people throng to persons promising magical cure. (Remember people swallowing live fish?)

Collect information on a couple of such instances and examine them in the light of Jainulabdeen’s observation in this regard.

You may go back to the text and reread the passage beginning “Whenever human beings find themselves alone I” and “ enemy of fulfillment within ourselves.”

2. Make a list of people and another one on events that Kalam includes in this work.

After making those two lists go in for lists of your

- Reactions to events
- Responses to people / personality / behaviour

3. Count the personal pronouns 'I', 'my' and 'our' in this essay and find out what overall effect they help create.

4. The essay while being a record of childhood experiences is also a demonstration of how Kalam, the boy imbibed values from people and learnt from experiences. Go back to the essay to identify and name the values.

5. Do your own research and find out what happened to Dhanuskodi.

Find out the origin of the expression "brave, new world."

Find out about Khalil Gibran.

Do some reading on the Second World War.

6. Make a comparative list of adjectives and verbs. Which is more in number? Adjective or verb?

Or, are they more or less balanced?

Find out how crucial are verbs for events and adjectives for quality, value description.

7. This essay is a text written to be read. List the writerly and readerly qualities of the essay.

In other words,

Which are the passages that interest you most?

Which are the passages that make you admire?

Which are the passages easy to understand?

Which are the passages that you find difficult to comprehend?

Which are the passages that please your intelligence?

Which are the passages that you find moving?

8. Read the following sentence:

"The unschooled wisdom of Jallaluddin and Samsuddin was so intuitive and responsive to non-verbal messages, that I can unhesitatingly attribute my subsequently manifested creativity to their company in my childhood."

There is no one among us that does not use non-verbal messages. Observe how people use non-verbal communication.

9. Kalam mentions “aromatic sambhar” and “poli.” What does Kalam want to communicate to us?

Emphasis on food?

or

Emphasis on mother?

The latter of course.

Share your experiences of mother-food association by speaking about them in the class.

Model Questions

1. Bring out the influence of Kalam’s father on him. (100 words)
2. Give an account of Kalam’s growing up at Rameswaram. (200 words)

I HAVE A DREAM

Martin Luther King, Jr.

INTRODUCTION

We do come across speeches in our everyday life. There are speeches by political leaders, corporate directors, spiritual gurus and so on. Though not impressed by most of the speeches, we are aware that they are inevitable and necessary. Otherwise the practice of making speeches should not be continuing. Great speakers can influence a whole nation. We may remember some of the historical speeches here. Abraham Lincoln's Gettysburg speech, Winston Churchill's speech during the Second World War, Swami Vivekananda's Chicago address, Pandit Jawaharlal's Nehru's speech at the time of our independence and the list may be added to. King Henry V's speech to his soldiers in Shakespeare's play by that name is a masterpiece in such speaking which was repeatedly broadcast in Britain at the time of the Second World War to sustain patriotic spirit. So, let us tell ourselves that speeches are not mere ceremonies or rituals, but powerful devices that have in the past determined the course of history. Ancient Greece and Rome trained their youth as orators – to use a buzzword, communicators. All of us know the crucial importance of communication in today's world. Let us try and understand 'I have a Dream,' another historical speech that came to exercise a tremendous influence.

DISCUSSION

Powerful speeches do not occur frequently. But all of us have, sometime or the other, come across inspirational speeches. If not always in real life, in movies or plays enacted it is possible to encounter them. Choose one such spoken performance that influenced you and share it with others. You may also write down your observations and present them.

From the presentations, collate the specific factors responsible for the impact.

The Text

I HAVE A DREAM

Marin Luther King, Jr.

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

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

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

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

But it is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check – a check that has come back marked ‘insufficient funds.’ But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity in this Nation.

So we have come to cash this check. A check that will give us the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promise of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our Nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God’s children.

It would be fatal for the Nation to overlook the urgency of the moment. This sweltering summer of the Negro’s legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. 1963 is not an end, but a beginning.

Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the Nation returns to business as usual. There will be neither rest nor tranquillity in America until the Negro is granted his citizenship rights. The whirlwind of revolt will continue to shake the foundations of our Nation until the bright day of Justice emerges.

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

We must forever continue our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people – for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is inextricably tied up with our destiny. They have come to realize that their freedom is inextricably bound to our freedom.

We cannot walk alone, and as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, ‘When will you be satisfied?’ We can never be satisfied as long as the Negro is the victim of unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We can never be satisfied as long as the Negro’s basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating ‘For Whites Only.’

We cannot be satisfied so long as the Negro in Mississippi cannot vote and the Negro in New York believes he has nothing for which to vote. No, no, we will not be satisfied until ‘justice rolls down like water and righteousness like a mighty stream.’

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

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this Nation will rise up and live out the true meaning of its creeds: ‘we hold these truths to be self-evident that all men are created equal.’

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

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

I have a dream that my four little children will one day live in a Nation where they will not be judged by the color of their skins, but by the conduct of their character.

I have a dream today!

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

I have a dream today!

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

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

NOTE ON THE AUTHOR

Martin Luther King, Jr. (1929-68) was a champion of racial equality in America. He strove to gain freedom for the African Americans. He followed the principle of non-violence and peace. His was a very strong presence in the American Civil Rights Movement. This speech was delivered on 28 August, 1963 on the steps of Lincoln Memorial in Washington, D.C. 'I Have a Dream,' a landmark speech, appeals to the thirst for freedom present in every human heart.

GLOSSARY

- | | |
|--------------|---|
| emancipation | - the state of not being limited politically or socially |
| decree | - an official statement that something must happen |
| beacon | - a light or fire on the top of a hill that acts as a warning or signal |

captivity	- the state of being kept somewhere and not allowed to leave
manacles	- two metal rings joined by a chain, used to prevent a prisoner from escaping by fastening legs or arms
segregation	- the state of being kept apart from another
discrimination	- the practice of treating a group of people differently, especially in a worse way
languish	- to exist in an unpleasant or unwanted situation
exile	- the condition of someone being sent or kept away from their own country, village etc.
unalienable	- irremovable
pursuit	- the act of looking for something
vaults	- a room with thick walls and a strong door especially in a bank, used for keeping things safe
hallowed	- respected and important
tranquillize	- to make a person or animal unconscious by giving them a drug
gradualism	- the policy of gradual change in society
quicksands	- deep wet sand that you sink into if you walk on it; a dangerous situation difficult to escape from
sweltering	- very hot and uncomfortable
invigorating	- energizing
whirlwind	- very strong wind that moves very fast in a spinning movement and causes a lot of damage
inextricably	- too closely linked to be separated
ghetto	- an area of a city where many people of the same race or background live, separately from the rest of the population
persecution	- the condition of being treated in a cruel and unfair way

staggered	- surprised and shocked at something you are told, something that happens
redemptive	- that saves you from the power of evil
wallow	- to think about unhappy feelings all the time and seem to be enjoying them
oasis	- an area in the desert where there is water and plants grow; a pleasant place or time in the midst of unpleasantness and difficulties
vicious	- violent and cruel
racist	- one who treats unfairly people belonging to a different race
jangling	- making a harsh sound
symphony	- musical composition for a large orchestra
American Dream	- the ideal of equality of opportunity associated with United States

Give the antonyms of the following

momentous	prosperity	security	wrongful
daybreak	shameful	luxury	degenerate
captivity	sacred	segregation	satisfied
sadly	refuse	beginning	exalted
lonely	justice	bright	crooked

CHECK YOUR READING

1. The speaker is not confident the day will go down in history as the greatest demonstration of freedom. _____ (True / False)

2. Choose the correct answer

Five score years means

- a. Five years
- b. Ten years
- c. Fifty years
- d. Hundred years

3. Who do you think is the great American referred to in the second paragraph?

- a. John F. Kennedy
- b. Richard Nixon
- c. Abraham Lincoln
- d. George Bush

4. The negroes did not like very much the Emancipation Proclamation. _____
(True / False)
5. The speaker feels the negro is free now. _____ (True / False)
6. The American Constitution promised equality for all men. _____ (True /
False)
7. America has failed to keep that promise. _____ (True / False)
8. American banks have become bankrupt. _____ (True / False)
9. Martin Luther King Jr. wants the revolt to be a violent one. _____ (True /
False)
10. There are some white people who understand the negroes. _____ (True / False)
11. At the time of this speech America had motels and hotels for whites only.
_____ (True / False)
12. Martin Luther King Jr. is hopeful that one day the negroes will overthrow the whites.
_____ (True / False)
13. It is possible to achieve equality among negroes and whites. _____ (True /
False)

ACTIVITIES

Speaking

1. Which suits speaking performance? Active sentences or passive sentences.

Now keep this question in mind, go back to the text and look at the sentences.

2. Count the number of pronouns used in the text.

Read the text aloud in the class and get feedback on the impact it had on the listeners.

Find out how crucial is the use of pronouns 'I' and 'You.'

3. The text 'I Have a Dream' is full of repetitions of words, constructions etc. Usually we associate repetitions with not knowing much. Is that the case here? It can't be, otherwise we will not be reading this masterpiece today.

Do read aloud to find out the reason behind the use of such repetitions in making speeches.

Repetitions

“One hundred years later”

“We have to come to”

“Now is the time”

“We can never be satisfied”

“Some of you have come from”

“Go back to”

“I have a dream

“to Together”

By reading aloud and listening you will find out that repetitions such as these are very effective in emphasizing a point. Besides they also help in keeping the listeners focused – a very important factor in spoken communication.

You may initially imitate the constructions in the text. Once you get the feel of it, you can attempt your own constructions and try using them in your speech. It is agreed that most of us are not natural speech makers. But the capability can be grown in every one with constant practice.

So, choose a topic you can be passionate about and practise parallel constructions for emphasis and gaining and holding attention.

4. Most ideas are abstract. When asked to speak about abstract things in an abstract way what we can do at best is to parrot the words of someone else. This does not make us confident. Communication of abstract ideas become alive when concrete examples (visual words) are used.

Study how Martin Luther King Jr. employs the device.

Promissory note
Check

Bank of justice
Great vaults of opportunity

5. “There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwind of revolt will continue to shake the foundations of our Nation until the bright day Justice emerges.”

Prophetic, these words are. A few years ago when the video footage of one Mr. King, a Black American being brutally assaulted by white police was shown, the entire US witnessed riots or arson on a large scale.

Those of you adventurous enough may do some research using the web or reference library to find out more about the this episode.

Share your findings with the class.

6. Our former President, Dr. A.P.J. Adbul Kalam, uses the word ‘dream’ frequently. He wants the youth of the country to dream, dream big. For Dr. Kalam and Martin Luther King Jr., ‘dreaming’ is essential to convert ideas, visions into reality.

No individual is without a dream – i.e. aspiration. We have our own.

What do you dream of becoming?

Speak for 2 or 3 minutes about your major aspiration in life.

Model Questions

1. Comment on Martin Luther King Jr.’s use of the bank imagery – promissory note, check, vaults. (100 words)
2. Identify and describe the features of a good speech with specific reference to ‘I Have a Dream.’ (200 words)
