

Unit

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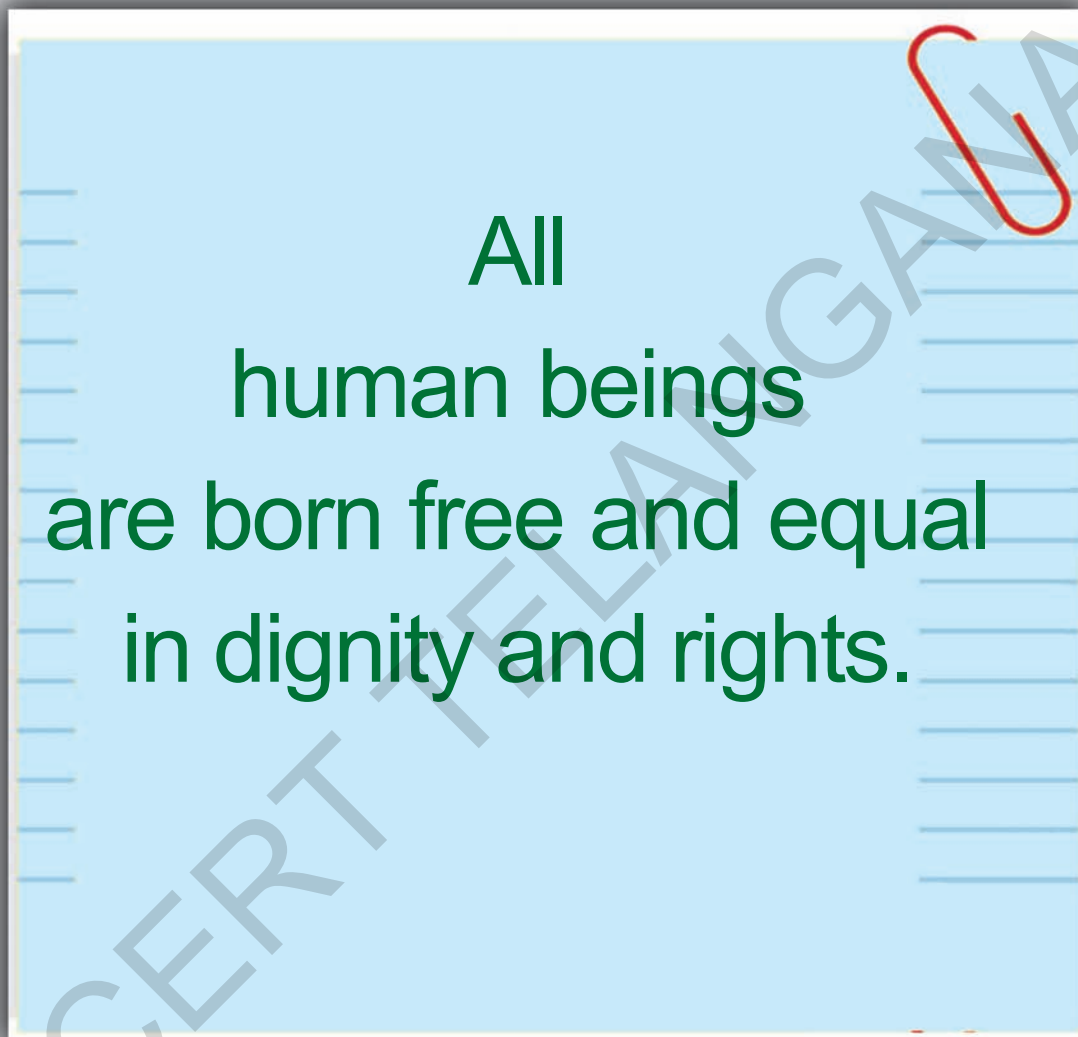
A - Jamaican Fragment
B - Once upon a Time
C - What Is My Name?



Human Rights

8 . Human Rights

Read the following statement and answer the questions that follow.



1. What does this statement speak about?
2. Do you agree or disagree to the statement? Justify.
3. Have you ever witnessed any incidents in contrast to the above statement? Tell your class.

Oral Discourse: Debate - “Children should not have equal dignity and rights as adults.”

Jamaican Fragment

Everyday, I walk a half-mile from my home to the tramcar lines in the morning and from the lines to my home in the evening. The walk is pleasant. The road on either side is flanked by red and green-roofed bungalows, green lawns and gardens. The exercise is good for me, and now and then, I learn something from a little incident. One morning, about half-way between my front gate and the tram track, I noticed two little boys playing in the garden of the more modest cottages. They were both very little boys, one was four years old perhaps, the other five. The bigger of the two was a sturdy youngster, very dark, with a mat of coarse hair on his head and coal-black eyes. He was definitely a little Jamaican — a strong little Jamaican. The other little fellow was smaller, but also sturdy — he was white, with hazel eyes and light-brown hair. Both were dressed in blue shirts and khaki pants. They wore no shoes and their feet were muddy. They were not conscious of my standing there, watching them; they played on. The game, if it could be called a game, was not elaborate. The little white boy strode imperiously up and down, and every now and then shouted imperiously at his bigger playmate. The little brown boy shuffled along quietly behind him and did what he was told.



'Pick up that stick!' The dark boy picked it up. 'Jump into the flowers!' The dark boy jumped.

'Get me some water!' The dark boy ran inside. The white boy sat down on the lawn.

I was amazed. Here before my eyes, a white baby, for they were little more than babies, was imposing his will upon a little black boy. And the little black boy submitted. I puzzled within myself as I went down the road. Could it be that the little dark boy was the son of a servant in the home and therefore had to do the white boy's bidding? No. They were obviously dressed alike, the little dark boy was of equal class with his playmate. No. They were playmates, the little dark boy was a neighbour's child. I was sure of that. Then how was it that he obeyed so faithfully the white boy's orders?

Was it that even as a boy he sensed that in his own country he would be at the white man's beck and call? Could he, at his age, divine a difference between himself and the white boy? And did the little white youngster, so young, such a baby, realize that he would grow to dominate the black man? Was there an indefinable quality in the white man that enabled his baby, smaller and younger than his playmate, to make him his slave? I could find no answer. I could not bring myself to believe such a thing, and yet, with my own eyes I had seen a little dark boy take orders from a little white boy — a little white boy, obviously his social equal, and younger and smaller. Were we, as a race, really inferior? So inferior that even in our infancy we realised our deficiencies, and accepted a position as the white man's servant?



For a whole day I puzzled over this problem. For a whole day my faith in my people was shaken. When I passed by that afternoon the little boys were not there. That evening I thought deeply on the subject.

The next morning the boys were there again, and a man was standing at the gate watching them. I stopped and looked, just to see what the white boy was making his little servant do. To my utter astonishment the little dark boy was striding imperiously up and down the lawn, while the white youngster walked abjectly behind him.

'Get me a banana!' The little boy ran into the house and reappeared shortly with a banana. 'Peel it for me!' the little white boy peeled the banana and handed it to his dark master.

I saw it now. It was indeed a game, a game I had played as a child. Each boy took it in turn every alternate day to be the boss, the other the slave. It had been great fun to me as a youngster. I smiled as I remembered. I looked at the man standing by the gate. He was a white man. I remembered what I had thought yesterday. He, no doubt, I thought to myself, was wondering if the black race is superior to the white. I laughed gently to myself. How silly grown-ups are, how clever we are, how wonderfully able we are, to impute deep motives to childish actions! This man, I said to myself, will puzzle all day on whether the blacks will eventually rise and rule the world because he thinks he sees a little black boy realizing at a tender age his superiority over the white. I will save him from his puzzle. I will explain it to him. I went across to him.

'I know what you're thinking,' I said. 'You're thinking that may be the black race is superior to the white, because you just saw the little dark youngster on the lawn ordering the little white boy around. Don't think that; it's a game they play. Alternate days one is the boss, the other the servant. It's a grand game. I used to play it and may be so did you. Yesterday I saw the little white boy bossing the dark one and I worried all day over the dark boy's realisation of his inferiority so young in life! We are silly, we grown-ups, aren't we?'

The man was surprised at my outburst. He looked at me smiling. 'I know all about the game,' he said. 'The boys are brothers — my sons.' He pointed to a handsome brown woman on the verandah who had just come out to call in the children. 'That's my wife', he said.

I smiled. My spirit laughed within me. This is Jamaica, I said in my heart, this is my country — my people. I looked at the white man. He smiled at me. 'We'll miss the tram if we don't hurry,' he said.

By A.L.Hendricks

About the author

Arthur Lemière Hendriks (1922-1992) was a Jamaican poet, writer, and broadcasting director (known as Micky Hendriks in his broadcasting career). He was born in 1922 in Kingston, Jamaica, to a Jamaican father and a French mother. He was particularly well known for his contributions to the Christian Science Monitor, The Daily Gleaner, and BIM. He also contributed as a columnist and literary critic to the Daily Gleaner. He died in 1992 at the age of 69.

Glossary

be flanked by (v)	: to have something on one or both sides
sturdy (adj)	: strong and healthy
hazel (adj)	: reddish/greenish brown
at one's beck and call	: (<i>idiom</i>) be ready to do what someone asks
divine (v)	: find out something by guessing
imperiously (adv)	: haughtily
shuffled (v)	: walked by dragging one's feet slowly along
bidding (n)	: ordering
stride (v)	: to walk with long steps
abjectly (adv)	: completely without pride
impute (v)	: claim that someone has done something unjustly

Comprehension

I. Answer the following questions.

1. 'I puzzled within myself,' says the narrator. What conclusion did he come to after this puzzling thought?
2. 'For a whole day my faith in my people was shaken.' What do you think was the writer's faith? Why was it shaken?
3. Why did the game next morning astonish the author? What did he see?

4. The second day, the narrator smiled as he remembered something. What made him laugh?

5. Read the following sentences from the first paragraph:

“...I noticed two little boys playing in the garden...”

“The game, if it could be called a game, was not elaborate.”

From these two sentences, we can understand that the writer knows it is a game, but then why was he puzzled?

6. If the writer had seen the second day's game on the first day, what would he have thought about it?

7. Why did the white man feel surprised at the narrator's outburst? Eventually, he also smiled. Why?

8. Did the white man believe in white supremacy? How do you know?

9. How did the narrator come to the conclusion that grown-ups are silly?

10. How did the story begin? How did the writer take the story forward?

What is the point of conflict? How did the story end?

What are the characters you empathize with?

II. Read the following sentences. Some of them are not in accordance with the story. Tick (✓) these sentences.

1. The narrator was worried that even a very young white boy commanded the older black boy which indicated racial domination.

2. The black boy played the role of the servant on both the days and followed his brother's commands meekly.

3. The white boy who was younger of the two played the role of the master and the older boy who was a black played the role of the servant on the first day.

4. The narrator observed two boys playing a game one day when he was going for an evening walk.

5. The little white boy commanded the black boy to perform a few tasks which the black boy did obediently.

Vocabulary

I. Tick (✓) the correct meaning of the words underlined below.

- The game, if it could be called a game, was not elaborate.
a) simple b) detailed c) brief d) mysterious
- The little boy strode imperiously up and down.
a) politely b) respectfully c) humbly d) proudly
- This man, I said to myself, will puzzle all day on whether the blacks will eventually rise and rule the world.
a) gradually b) finally c) immediately d) temporarily
- Could it be that the little dark boy was the son of a servant in the home and therefore had to do the white boy's bidding?
a) advice b) instruction c) order d) suggestion
- The white youngster walked abjectly behind him.
a) submissively b) unhappily c) miserably d) secretly

II The following words/phrases describe the two boys in the story *Jamaican Fragment*.

four-year-old coarse hair five-year-old hazel eyes

- 1) Now look for the other words in the lesson that describe the two boys. Write your words in the appropriate column.

The White Boy	The Black Boy

- 2) Think of some other words that may be used to describe the characters of the white boy and the black boy.

III Read the following sentence.

The bigger of the two was a sturdy youngster, very dark, with a mat of coarse hair on his head and coal black eyes.

In the above sentence, the narrator described the hair and eyes of the boy in an effective way.

The expression 'a mat of coarse hair' is a metaphor.

A metaphor is a word / phrase used in an imaginative way to describe something or somebody in order to show that the two things have the same qualities and make the descriptions more effective.

Now **the hair of the boy** can also be described as **the hair of the boy is like a mat**.

A simile is a figure of speech that expresses the resemblance of one thing to another of a different category usually introduced by **like, as... as**.

A simile, like a metaphor, is also a comparison. The primary difference is that a simile contains the words **like, as, as...as** to compare two things while a metaphor simply suggests different (dissimilar) things as the same (similar).

Read the following paragraph and identify the similes and metaphors in it.

Sunitha was an exceptional student. She was good at sports and other co-curricular activities too. One day the teachers were talking about her. The maths teacher said fondly, "My Sunitha is the Shakuntala of our school." The science teacher said, "She is as clever as Kalpana Chawla and as hard working as Marie Curie. One day she will bring the Nobel prize to our country." The physical education teacher started singing the praises of Sunitha saying, "You know, she runs like a hare and swims like a fish. And in the boxing ring? She is a leopard. I must say she is the Mary Kom of our state." Unlike other teachers, the social studies teacher hated this girl as Sunitha belonged to the so-called 'lower caste'. She said, "Sunitha... a hare, a fish and ... what is that? ... a leopard. She is more an animal than a girl, I suppose." All other teachers said in unison, "Yes, she is an animal for animals that cannot understand the metaphor in a language."

Writing

I. Discuss in groups and write an essay on the 'Violation of Child Rights in Indian Society' based on your experiences / reading.

The following points may help you.

- What are the child rights?

- How are they violated?
- Reasons for violation
- Measures to be taken to prevent child rights violation
- Conclusion

Remember the following points.

- Collect ideas on the given theme.
- Sequence the ideas.
- Maintain coherence and cohesion.
- Use appropriate linkers.
- Give your point of view.

Study Skills

Study the following information given in the table and do the task given below it.

Over view of the Forms/Sites of Untouchability Practices in Rural India, by Degree of Prevalences in a Study done in 400 Villages.

More than 50% of Villages	45-50% of villages
<ul style="list-style-type: none"> ● Denied entry into non-Dalit Houses ● Prohibitions against food sharing ● Denied entry into places of worship ● Ill-treatment of women by other women 	<ul style="list-style-type: none"> ● Denied cremation in burial grounds ● Denied access to water facilities ● Ban on marriage processions ● Not allowed to sell milk to cooperatives ● Denied barber services ● Denied laundry services ● Ill-treatment of women by non-SC men
30-40% of villages	25-30% of village
<ul style="list-style-type: none"> ● Schools-separate eating ● Payment of wages : no contract ● Denied entry into village shops ● Denied work as agricultural labour ● Cannot sell things in local markets ● Denied visits by health workers ● Separate seating in hotels ● Separate utensils in hotels ● Discriminatory treatment in police stations 	<ul style="list-style-type: none"> ● Separate seating in Panchayats ● Separate seating in schools ● Not employed in house building ● Denied entry into police stations ● Denied entry into PDS shops ● Forced to stand before upper-caste men

20-25% of villages	15-20% of villages
<ul style="list-style-type: none"> . Paid lower wage rates for same work . Ban on festival processions on roads . Segregated seating in schools . Denied entry into private health clinics . Separate drinking water in the schools 	<ul style="list-style-type: none"> . Cannot wear new/bright clothes. . Denied access to public roads/passage . Denied entry into primary health centres . Discriminatory relationship by non-SC teachers towards SC students . Discriminatory relationship by non-SC teachers towards SC teachers
10-15% of villages	Less than 10% of villages
<ul style="list-style-type: none"> . Denied entry into panchayat offices . Schools : SC teachers and non-SC students . Separate lines at polling booth . Discriminatory treatment in Primary Health Centres 	<ul style="list-style-type: none"> . Denied access/entry to public transport . Cannot use bicycles on public roads. . Denied entry / seating in cinema halls . Compulsion to seek blessing in marriages

Source : Ghanshyam shah, Harsh Mander, Sukhadeo Thorat, Satish Deshpande and Amita Baviskar, untouchability in Rural India : A survey conducted in 565 villages of 11 states, Sage Publications, 2006.

Now, using the information given above, analyse the following forms of untouchability in Rural India. Then prepare a brief report stating how Dalits are discriminated against .

- 1 List the places where Dalits are denied entry.
- 2 Where are Dalits separated from other castes ?
- 3 What are the prohibitions and bans imposed on Dalits?

Listening

Listen to your teacher telling you a story of a girl called Maya and say whether the following statements are True or False.

1. When Maya was born, all were happy. ()
2. When Maya grew, she began to help her mother. ()
3. Maya could not join her friends as she had a lot of work. ()
4. Maya completed her graduation. ()
5. If Maya were a boy, her parents would let her complete school education. ()
6. Maya thinks that her life will be much different from that of her mother. ()

Oral Activity

Imagine that on the occasion of 'Children's Day' your school is organizing a speech competition on the topic 'Education of girls for women's empowerment'.

Draft a speech and deliver it in the class.

The following points may help you in preparing the speech:

- Importance of girls' education
- gender bias and other problems in girls' education
- how to end bias towards girls

Remember the following points while delivering the speech:

- Maintain appropriate posture
- Modulate your voice using stress, pause and intonation
- Use appropriate gestures and facial expressions
- Maintain eye contact with the audience

B Reading

Once upon a Time

Once upon a time, son,
they used to laugh with their hearts
and laugh with their eyes:
but now they only laugh with their teeth,
while their ice-block-cold eyes
search behind my shadow.