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B.B.A./B.COM/BAJMC II Year

Subject: ENGLISH

SYLLABUS

Class – II Year

SUBJECT – ENGLISH

UNIT – I	Daffodils – William Wordsworth Bangle Sellers – Sarojini Naidu Patriotism Beyond Politics and Religion – A. P. J. Abdul Kalam Letter to God – G. L. Fuentes Translated by Donald Yeats God Sees the Truth but Waits – Leo Tolstoy
UNIT- II	Comprehension Skills: Multiple Choice Questions based on unseen passage
UNIT- III	Language Skills: Use of Idioms, phrases, and punctuations, Mis-spelt & Inappropriate Words and Cloze Test, Conjunctions, re-organizing jumbled sentences, and spotting the errors.
UNIT-IV	Writing Skills: Advertisement and Notice-writing, Letter Writing (Formal & Informal)
UNIT- V	Speech Skills: Vowel and consonant sounds, phonetic symbols Accent, Modulation, and intonation



UNIT - 1

(1). Daffodils by William Wordsworth

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the Milky Way,
They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced; but they
Out-did the sparkling waves in glee:
A poet could not but be gay,
In such a jocund company:
I gazed—and gazed—but little thought
What wealth the show to me had brought:

For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

About the author- William Wordsworth

Early Life and Education: William Wordsworth was born on April 7, 1770, in Cockermouth, Cumberland, England. He was the second of five children born to John Wordsworth and Ann Cookson Wordsworth. His early education was at Hawkshead Grammar School, where his love for poetry was nurtured. He later attended St John's College, Cambridge, where he completed his degree in 1791.

Personal Life: Wordsworth's personal life was marked by both joy and sorrow. In 1795, he received a legacy that allowed him to live with his beloved sister, Dorothy Wordsworth, in Racedown, Dorset. They later moved to Alfoxden House, near the Quantock Hills, where he met Samuel Taylor Coleridge, a fellow poet with whom he developed a deep and influential friendship.



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Wordsworth married Mary Hutchinson, a childhood friend. They had five children, though a tragedy struck with the deaths of two of his children, Thomas and Catherine, in 1812. These personal losses profoundly affected Wordsworth and influenced his later poetry.

Literary Career and Major Works: Wordsworth is a key figure in English Romanticism, and his poetry is characterized by its celebration of nature, the rural landscape, and the human connection to the natural world. Some of his most significant works include:

- "Lyrical Ballads" (1798):** Co-authored with Samuel Taylor Coleridge, this collection is considered a cornerstone of English Romantic poetry. It includes Wordsworth's famous poem "Lines Composed a Few Miles Above Tintern Abbey."
- "Preface to Lyrical Ballads" (1800):** This critical essay outlines Wordsworth's poetic principles, emphasizing the use of everyday language and the importance of emotional sincerity in poetry.
- "The Prelude" (1850):** An autobiographical poem that Wordsworth worked on throughout his life, "The Prelude" explores the development of his poetic mind and his deep connection to nature.
- "I Wandered Lonely as a Cloud" (1807):** Commonly known as "Daffodils," this poem is one of Wordsworth's most famous and is a quintessential example of his nature poetry.
- "Ode: Intimations of Immortality from Early Childhood" (1807):** This poem reflects Wordsworth's philosophical musings on memory, childhood, and the passage of time.

Awards and Honors:

Wordsworth received several honors during his lifetime:

- Poet Laureate:** In 1843, Wordsworth was appointed Poet Laureate of the United Kingdom, a position he held until he died in 1850. This honor recognized his significant contribution to English literature.
- Honorary Degrees:** Wordsworth was awarded honorary degrees from both the University of Durham and Oxford, acknowledging his literary achievements and influence.

Later Life and Legacy: In his later years, Wordsworth's poetry became more conservative, reflecting his evolving views on society and politics. He continued to write and revise his works until his death on April 23, 1850. Wordsworth was buried in St. Oswald's Churchyard in Grasmere, Cumbria.

Wordsworth's legacy endures through his profound influence on the Romantic movement and his lasting contributions to English literature. His exploration of nature, emotion, and the human spirit resonates with readers and poets alike.



Stanza 1

I wandered lonely as a cloud

That Floats on high o'er vales and hills,
When all at once I saw a crowd
A host, of golden daffodils;
Beside the lake, beneath the trees, Fluttering and dancing in the breeze.

Meaning:

In this stanza, Wordsworth describes himself as a solitary cloud drifting over valleys and hills. His lonely wandering is suddenly uplifted by the sight of a large group of golden daffodils by a lake and under trees. The daffodils appear to be fluttering and dancing joyfully in the breeze, which immediately catches the poet's attention and brings a sense of companionship and delight.

Stanza 2

Continuous as the stars that shine
And twinkle on the Milky Way,
They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

Meaning:

Wordsworth continues to describe the daffodils, comparing them to the countless stars in the Milky Way to emphasize their vast number and beauty. The daffodils seem to stretch endlessly along the edge of the bay, creating a stunning, continuous display. He estimates there are at least ten thousand daffodils, all moving together in a lively, rhythmic dance, adding to the impression of a vibrant, living entity.

Stanza 3

The waves beside them danced; but they
Out-did the sparkling waves in glee:
A poet could not but be gay,
In such a jocund company:
I gazed—and gazed—but little thought
What wealth the show to me had brought:

Meaning:

Here, Wordsworth observes that even the waves of the lake seem to dance, but the daffodils surpass the waves in their joyful movement. The beauty and exuberance of the scene are so overwhelming that no poet could help but feel happy in such a joyful company. Wordsworth is captivated by the sight, staring in wonder, though at that moment, he doesn't fully realize the deep, lasting happiness this scene will bring him.



Stanza 4

For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

Meaning:

In the final stanza, Wordsworth reflects on the lasting impact of the daffodils. When he is alone, lying on his couch, either daydreaming or deep in thought, the memory of the daffodils suddenly appears in his mind's eye. This "inward eye" refers to his imagination and memory, which provide a source of joy and contentment. The memory of the daffodils fills his heart with pleasure and makes him feel as if he is dancing with them once again, highlighting the profound and enduring effect of nature's beauty on his spirit.

KEYWORDS

1. Wandered: Moved about aimlessly or without a fixed course.
2. Lonely: Feeling alone or isolated
3. Cloud: A visible mass of condensed water vapor floating in the sky.
4. Crowd: A large number of people or things gathered together.
5. Daffodils: Type of flowering plant with bright yellow flowers.
6. Fluttering: Moving lightly and quickly, as if with small, rapid motions.
7. Dancing: Moving rhythmically to music, typically following a set sequence of steps.
8. Glee: Great delight or happiness.
9. Jocund: Cheerful and light-hearted
10. Solitude: The state of being alone, often by choice.

PRACTICE QUESTIONS

1. Who is the poet of "Daffodils"?
A: William Wordsworth.
2. What natural phenomenon is the poet compared to in the first line?
A: A cloud.
3. What flower is central to the poem?
A: Daffodils.
4. How does the poet describe the movement of the daffodils?
A: Fluttering and dancing.



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5. What does the poet compare the daffodils to in terms of quantity?

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6. Where does thune poet see the daffodils?

A: Beside the lake and beneath the trees.

7. How does the poet feel in the presence of the daffodils?

A: Gay (happy).

8. What does the memory of the daffodils bring to the poet later?

A: Pleasure.

9. What term does the poet use to describe his memory of the daffodils?

A: Inward eye.

10. What activity does the poet's heart join in after recalling the daffodils?

A: Dancing.

(2). The Bangle Sellers by Sarojini Naidu

Bangle sellers are we who bear
Our shining loads to the temple fair...
Who will buy these delicate, bright
Rainbow-tinted circles of light?
Lustrous tokens of radiant lives,
For happy daughters and happy wives.

Some are meet for a maiden's wrist,
Silver and blue as the mountain mist,
Some are flushed like the buds that dream
On the tranquil brow of a woodland stream,
Some are aglow with the bloom that cleaves
To the limpid glory of new-born leaves.

Some are like fields of sunlit corn,
Meet for a bride on her bridal morn,
Some, like the flame of her marriage fire,
Or, rich with the hue of her heart's desire,
Tinkling, luminous, tender, and clear,
Like her bridal laughter and bridal tear.

Some are purple and gold-flecked grey
For she who has journeyed through life midway,
Whose hands have cherished, whose love has blest,



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And cradled fair son on her faithful breast,

And serves her household in fruitful pride,

And worships the gods at her husband's side.

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About the author- Sarojini Naidu

Early Life and Education:

Sarojini Naidu was born on February 13, 1879, in Hyderabad, India, to Aghorenath Chattopadhyay, a scientist and philosopher, and Barada Sundari Devi, a poetess. Her early education was at the University of Madras, and she later studied at King's College London and Girton College, Cambridge. Her exposure to English literature and European culture significantly influenced her poetic style.

Literary Career:

Sarojini Naidu, often referred to as the "Nightingale of India," was celebrated for her lyrical and evocative poetry, which blended Indian themes with English verse forms. Some of her notable works include:

1. "The Golden Threshold" (1905): Her first collection of poems, it established her reputation as a significant literary figure. The poems reflect her deep connection to Indian culture and landscape.

2. "The Bird of Time" (1912): This collection includes poems that explore themes of love, nature, and patriotism, showcasing her ability to weave vivid imagery with emotional depth.

3. "The Broken Wing" (1917): This collection features some of her most famous poems, including "The Gift of India," which pays tribute to the Indian soldiers who fought in World War I.

Political Career and Contributions:

Sarojini Naidu was not only a poet but also a prominent political figure. She played a crucial role in India's struggle for independence from British rule. Some of her key contributions include:

1. Indian National Congress: Naidu joined the Indian National Congress and worked closely with leaders like Mahatma Gandhi and Jawaharlal Nehru. She was a strong advocate for civil rights, women's emancipation, and social justice.

2. Salt March: She participated in the historic Salt March of 1930, led by Gandhi, and was subsequently arrested for her involvement in the Civil Disobedience Movement.

3. First Woman President of the Indian National Congress: In 1925, Naidu became the first Indian woman to preside over the Indian National Congress, highlighting her leadership and influence in the freedom movement.

4. First Woman Governor: After India gained independence in 1947, Naidu became the first woman to serve as a governor in independent India, taking office as the Governor of the United Provinces (now Uttar Pradesh).

Legacy:



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Sarojini Naidu's legacy endures through her poetry, her contributions to India's independence movement, and her pioneering role as a woman leader in Indian politics. Her work continues to inspire generations of poets, writers, and activists. She passed away on March 2, 1949, but remains an enduring symbol of India's rich cultural and literary heritage.

Stanza 1

Bangle sellers are we who bear
Our shining loads to the temple fair...
Who will buy these delicate, bright
Rainbow-tinted circles of light?
Lustrous tokens of radiant lives,
For happy daughters and happy wives.

Meaning:

In this stanza, the bangle sellers introduce themselves as bearers of shining, colorful bangles. They describe their wares as delicate and bright, likening them to rainbow-tinted circles of light. The bangles are portrayed as symbols of joy and happiness, meant for women who are either daughters or wives, reflecting important phases in a woman's life.

Stanza 2

Some are meet for a maiden's wrist,
Silver and blue as the mountain mist,
Some are flushed like the buds that dream
On the tranquil brow of a woodland stream,
Some are aglow with the bloom that cleaves
To the limpid glory of new-born leaves.

Meaning:

Here, the bangle sellers describe different types of bangles suitable for young maidens. Some bangles are silver and blue, reminiscent of the mist over mountains, symbolizing purity and innocence. Others are pink like budding flowers beside a quiet woodland stream, signifying youthful dreams and aspirations. Some are green, like new leaves, symbolizing freshness and the beginning of a new life.

Stanza 3

Some are like fields of sunlit corn,
Meet for a bride on her bridal morn,
Some, like the flame of her marriage fire,
Or, rich with the hue of her heart's desire,
Tinkling, luminous, tender, and clear,
Like her bridal laughter and bridal tear.

Meaning:

This stanza focuses on bangles suitable for brides. Some are golden, like sunlit cornfields, appropriate for a bride on her wedding day, symbolizing prosperity and happiness. Others are red, like the flames of the marriage fire, representing passion and desire. The bangles are described as



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tinkling, luminous, tender, and clear, capturing the mixed emotions of a bride's laughter and tears on her special day.

Stanza 4

Some are purple and gold-flecked grey
For she who has journeyed through life midway,
Whose hands have cherished, whose love has blest,
And cradled fair sons on her faithful breast,
And serves her household in fruitful pride,
And worships the gods at her husband's side.

Meaning:

In the final stanza, the bangle sellers describe bangles for women who are in the middle stages of their lives. These bangles are purple and gold-flecked grey, colors that signify maturity and dignity. They are meant for women who have cherished and nurtured their families, raising sons and serving their households with pride. These women are also depicted as devout, worshiping the gods alongside their husbands, representing the fulfillment of their roles and responsibilities in their families and society.

The poem as a whole uses the metaphor of bangles to celebrate different stages in a woman's life, from maidenhood to bridal joy to the seasoned grace of middle age. Each type of bangle reflects the beauty, aspirations, and duties associated with these phases.

Keywords

1. Bangle: Ornament
2. Shining: Bright
3. Rainbow: Multicolored
4. Maiden: Young
5. Mist: Fog
6. Bud: Blossom
7. Bloom: Flower
8. Sunlit: Radiant
9. Marriage: Wedding
10. Pride: Honor

PRACTICE QUESTIONS

1. Who is the poet of "The Bangle Sellers"?
A: Sarojini Naidu.
2. What do the bangle sellers bear to the temple fair?
A: Bangles.
3. What are the bangles compared to in terms of color?



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4. For whom are the silver and blue bangles suitable?

A: Maiden.

5. What symbolizes youthful dreams in the poem?

A: Buds.

6. Which bangles are suitable for a bride?

A: Sunlit corn.

7. What color represents the marriage fire?

A: Red.

8. What stage of life do purple and gold-flecked grey bangles represent?

A: Middle age.

9. What does the poet use to depict different phases of a woman's life?

A: Metaphor.

10. What is the poet's writing style characterized by?

A: Lyrical.

(3). Patriotism Beyond Politics And Religion by A.P.J. Abdul Kalam

(Patriotism Beyond Politics and Religion --- Chapter of Ignited Mind by Abdul Kalam)

I do not care for liberation, I would rather go to a hundred thousand hells, 'doing good to others(silently) like the spring', this is my religion.

--Swami Vivekananda

Walking has been an essential part of my life. Wherever I go I make it a point to walk five kilometers in the morning. I am particularly attached to seeing the beauty of the sunrise, the light that precedes its arrival and my ears are tuned to the songs that birds sing to welcome the dawning of a new day on this planet. Each time I experience these phenomena --- the cool breeze, the singing of the birds and the arrival of the sun --- I am filled with awe at how nature brings together all the elements that go into making this moment possible and feel thankful to God.

I have been fortunate in that my work has taken me to very many beautiful places that



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opened up my mind to cosmic reality. One such was Chandipur in Orissa.

From Kolkata, the distance to Balasore is around 234 km and Chandipur is 16 km from the town. The name means the abode of the Goddess Chandi or Durga. The beach here is surely among the finest in India. At low tide the water recedes three kilometers as the tides follow their rhythmic cycle.

The lonely beach, the whispering of tamarisk trees and the cool breeze create a feeling of extraordinary calm. I used to walk on the beach to the mouth of the river Suwarnarkha. The river's vast spread and the bewitching, ceaseless ripples of its water were hypnotic in their effect. It was a feeling as close to bliss as I have ever felt.

We started test-firing our missiles from the Sriharikota Range of ISRO but needed our own missile test range. The Interim Test Range (ITR) was established in 1989 as a dedicated range for launching missiles, rockets and flight test vehicles. A number of missiles of different class including the multirole Trishul, multi-target capable Akash, the anti-tank nag missile, the surface-to-surface missile Prithvi, and the long-range technology demonstrator Agni have been test-fired from the ITR. BrahMos, the Indo-Russian joint venture set up to develop supersonic cruise missile has also been tested at this range. The ITR has also supported a number of other missions such as testing of the multi-barrel rocket launcher Pinaka and the pilotless aircraft Lakshya.

The ITR has also been made capable for testing airborne weapons and systems with the help of sophisticated instrumentation. Thrust areas include tracking long-range missiles, air defence missile systems, weapons systems delivered by the Light Combat Aircraft (LCA), multi-target weapon systems and high-acceleration maneuverable missiles.

The ITR extends 17 km along the seacoast where a number of tracking instruments have been deployed along the flight path of the test vehicles. Some of the significant test facilities at the ITR are

a mobile and fixed electro-optical tracking system, mobile S-band tracking radar, fixed C-band tracking radar, fixed and mobile telemetry system, range computer, photo processing system, meteorological system and range safety systems. An expert system has been developed for aiding safety decisions during launch. The ITR is slowly but surely growing into a world-class range.

It was a hot and humid midnight sometime in July 1995. We were going through the results of the fourth consecutive successful flight of Prithvi. People's faces of celebration. More than thirty of us, representing 1,200 hard-working team members, were pondering over the question—what next? Lt. Gen Ramesh Khosla, Director General Artillery, suggested that Army needed a flight test on a land range with accuracy of impact at the final destination within 150 meters. This is called Circular Error Probability (CEP) in technical terms.

We opened a geographical map of India. There were five tiny dots at a distance of 70 to 80 km from ITR. These are the Wheeler Islands. We could not go to the Rajasthan desert for obvious



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The Andaman and Nicobar Islands are far away. At 2.00 a.m. we decided that the islands were the right choice for the missile impact test. Now the search for a suitable island started. A helicopter was used to survey the area. Someone proposed asking the fishermen to guide us to the islands.

My two colleagues, Saraswat and Salwan, drove to a place called Dhamra. From Dhamra, they hired a boat for the day for Rs.250. By the time they reached the island it was almost dark. Salwan had carried fruits for eating during the journey but these eventually became their dinner. There was no option but to stay on the island. It was a beautiful night but my friends, neither familiar with the sea nor used to being marooned on a deserted island, spent it rather fearfully—thought they won't confess it and claim instead that they enjoyed it. Early the next morning, they began their survey of the island, which is about 3 km long and 800 meters wide. To their surprise, they saw on the eastern side of the island a Bangladesh flag flying atop a tree with huts nearby. The island was probably frequented by fishermen from the neighboring country. My friends quickly removed the flag.

Things moved fast thereafter. The district authorities, including forest and environment officers, visited the island. Soon after, I got the Defence Minister's clearance to acquire the islands. The formalities were gone through with the Orissa government and the forest department to transfer the land. I personally met the concerned senior officials to make the file move to the desk of the Chief Minister. I also wrote a detailed letter to the Chief Minister explaining why we needed the islands for DRDO work, specially for use as a range for experimental purposes.

We had already done preparatory work before moving the application. There are typical questions about fishing activity in the vicinity, the disturbance that might be caused to turtle migration and above all the cost of the islands. Within ten days we got an appointment from the Chief Minister. I had heard a lot about Chief Minister Biju Patnaik, particularly about his days as a pilot and his friendship with President Sukarno. When I entered the Chief Minister's chambers with Maj. Gen. K.

N. Singh and Salwan, he welcomed us warmly. To me he exclaimed, 'Oh my friend Kalam, I have followed your work from the time of Dr Sarabhai to now, whatever you ask, I will give.' In my presence he signed the Orissa government's decision said, 'Kalam, I have given the approval you asked for, I know you will use it well. Your mission—the missile programme—is very important to

the country. Anything needed from Orissa will be yours.' Then, suddenly, he held me and gave me a very affectionate hug. He said in a demanding tone, 'Kalam, you have to give me a promise and assurance to the nation. The day India makes its own ICBM I shall be stronger as an Indian.' There was silence. I had to respond immediately. Biju Patnaik was a man with a tremendous personality and deeply impressive as a leader too, one whose love for the nation transcended politics. I looked straight into his eyes and said, 'Sir, we will work for your mission. I will discuss your thought in Delhi.'

Some forty years ago, the daredevil Biju Patnaik piloted his Kalinga Airways plane into Jakarta



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to find in Indonesian president Sukarno in the first flush of fatherhood. Sukarno's wife delivered

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a baby, and the family was searching for a name for the newborn girl when Bijuda called on them.

Sukarno explained the problem on hand to the visitor from India. Biju Patnaik cast him mind back to the clouds that had greeted the baby's arrival and suggested the Sanskrit equivalent for them. Sukarno's daughter was promptly christened Megawati and thus the daughter of the leader of the world's largest Muslim nation got a Hindu name. For great men, religion is a way of making friends; small people make religion a fighting tool.

Many years later, after several political upheavals, Megawati Sukarnoputri would become first the Vice President and then the President of Indonesia.

Lament, my friend, at the passing away of a generation of politicians with a voice, vision and reach that went far beyond our borders. Lament at our State-sponsored, abnormal and paranoid fixation with a particular country that has blinded us to the rest of the world, including the Third World, which we used to head not so long ago. And weep softly at what we have reduced ourselves to in the company of nations. For a large country with a billion people, a country with a thriving industry and a large pool of scientific talent, a country moreover, that is a nuclear power, India does not count for as much as it should. In terms of our influence in world affairs, probably no other country is so far below its potential as we are.

After Pokhran II, the west speaks about India and Pakistan in the same breath. Is it not in our national interest to demonstrate to the world that we can think of a world beyond Pakistan, that we are a qualitatively better, more mature and secular country with a greater commitment to the values of democracy and freedom?

During March 2002, I was teaching about 200 final year students of engineering at Anna University and I gave a series of ten lectures on 'Technology and Its Dimensions'. On the final day of the interaction, there was a discussion on Dual Use Technologies. One of the students raised a question.

Sir, I have recently come across Dr Amartya Sen's statement that the nuclear weapon test conducted in May 1998 by India was ill conceived. Dr Amartya Sen is a great economist and a Nobel laureate who is much respected for his ideas on development. A comment from such a personality can't be ignored. What is your view on his comments?

'I acknowledge the greatness of Dr Amartya Sen in the field of economic development and admire his suggestion, such as that thrust should be given to primary education'. I said 'At the same time, it seemed to me that Dr Sen looked at India from a Western perspective. In his view, India should have a friendly relationship with all countries to enhance its economic prosperity. I agree, but we must also bear in mind India's experience in the past. Pandit Nehru spoke in the United Nations against nuclear proliferation and advocated zero nuclear weapons in all the countries. We know the result. One should note that there are more than 10,000 nuclear warheads on American soil. Another 10,000 nuclear warheads are on Russian



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Some of them are in the UK, China, France, Pakistan and some other countries.

The START II and the recent agreements between the USA and Russia only talk about the reducing the number of nuclear warheads to 2,000 each and even these agreements are limping. Nobody takes the reduction of warheads in serious terms. There should be a movement by those who are against the May 1998 test in America and Russia or other Western countries to achieve zero nuclear weapons status. It is essential to remember that two of our neighboring countries are armed with nuclear weapons and missiles. Can India be a silent spectator?

India has been invaded in the last 3,000 years by a succession of conquerors, including the British, French, Dutch and Portuguese, either to enlarge their territory or to spread a religion or to steal the wealth of our country. Why is it India never invaded other countries. Is it because our kings were not brave enough? The truth is Indians were tolerant and never understood the true implications of being ruled by others for generations. But after the long independence struggle when we got united and has physical economic prosperity as the only goal? The only way to show the strength of the country is the might to defend it. Strength respects strength and not weakness. Strength means military might and economic prosperity. The decisions and policies of the United Nations Security Council are dictated by the countries who possess nuclear weapons. How is it we did not get a seat in the Security Council so far but now other nations are recommending that India be made a member?

In this regard, there is another incident I would like to narrate. My friend, Admiral L. Ramdas, who retired as the naval chief, told me that he and a group of people would hold a demonstration before Parliament protesting against the nuclear test carried out in May 1998. I replied to my friend that he and his group should first demonstrate in front of the White House and Kremlin against the large quantity of nuclear warheads and ICBMs there.

I call to my people to rise to greatness. It is a call to all Indians to rise to their highest capabilities. What are the forces which lead to the rise or fall of nations? And what are the factors which go to make a nation strong? Three factors are invariably found in a strong nation; a collective pride in its achievements, unity and the ability for combined action.

For a people and a nation to rise to the highest, they must have a common memory of great heroes and exploits, of great adventures and triumphs in the past. If the British rose to great heights it is because they had great heroes to admire, men like Lord Nelson, say, or the Duke of Wellington.

Japan represents a fine example of national pride. The Japanese are proud of being one people, having one culture, and because of that they could transform a humiliating military defeat into a triumphant economic victory.

All nations which have risen to greatness have been characterized by a sense of mission. The Japanese have it in large measure. So do the Germans. In the course of three decades, Germany was twice all but destroyed. And yet its people's sense of destiny never dimmed. From the ashes of the Second World War, it has emerged a nation



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economically powerful and politically assertive. If Germany can be a great nation, why can't India?

Unfortunately for India, historic forces have not given a common memory to all communities by taking them back to their roots a millennium down the ages. Not enough effort has been made in the last fifty years to foster that memory.

I had the fortune of learning many of our religions in the country from my childhood, in high school and then onwards for nearly seventy years. One aspect I realize is that the central theme of any religion is spiritual well-being. Indeed it should be understood that the foundation of secularism in India has to be derived from spirituality.

It is because our sense of mission has weakened that we have ceased to be true to our culture and ourselves. If we come to look upon ourselves as a divided people with no pride in our past and no faith in the future, what else can we look forward to except frustration, disappointment and despair?

In India, the core culture goes beyond time. It precedes the arrival of Islam; it precedes the arrival of Christianity. The early Christians, like the Syrian Christians of Kerala, have retained their Indianness with admirable determination. Are they less Christian because their married women wear the mangalsutra or their menfolk wear the dhoti in the Kerala style? Kerala's Chief Minister, A. K. Antony, is not a heretic because he and his people are part of Kerala's culture. Being a Christian does not make him an alien. On the contrary, it gives an added dimension to his Indianness. A. R. Rahman maybe a Muslim but his voice echoes in the soul of all Indians, of whatever faith, when he sings Vande Matram.

The greatest danger to our sense of unity and our sense of purpose comes from those ideologists who seek to divide the people. The Indian Constitution bestows on all the citizens total equality under its protective umbrella. What is now cause for concern is the trend towards putting religious form over religious sentiments. Why can't we develop a cultural—not religious—context for our heritage that serves to make Indians of us all? The time has come for us to stop differentiating. What we need today is a vision for the nation which can bring unity.

It is when we accept India in all its splendid glory that, with a shared past as a base, we can look forward to a shared future of peace and prosperity, of creation and abundance. Our past is there with us forever. It has to be nurtured in good faith, not destroyed in exercises of political one-upmanship.

The developed India will not be a nation of cities. It will be a network of prosperous villages empowered by telemedicine, tele-education and e-commerce. The new India will emerge out of the combination of biotechnology, biosciences and agriculture sciences and industrial development. The political leaders would be working with the zeal born of the knowledge that the nation is bigger than individual interests and political parties. This attitude will lead to minimizing the rural-urban divide as progress takes place in the countryside and urbanites



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move to rural areas to absorb the best of what nature can give in the form of products and wealth.

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The most important and urgent task before our leadership is to get all the forces for constructive change together and deploy them in a mission mode. India is a country of one billion people with numerous religions and communities. It offers a wide spectrum of ideologies, besides its geographic diversity. This is our greatest strength. However, fragmented thinking, compartmentalized planning and isolated efforts are not yielding results. The people have to come together to create a harmonious India.

The second vision of the nation will bring about a renaissance to the nation. The task of casting a strong India is in the hands of a visionary political leadership.

KEYWORDS

- Plurality: The state of being numerous or diverse.
- Syncretism: The combination or reconciliation of different beliefs, religions, or cultures.
- Secularism: The belief that religion should not be involved in the affairs of the state or public education.
- Inclusive: Including or covering all the services, facilities, or items normally expected or required.
- Renaissance: A period of great cultural and artistic change and development, usually characterized by a revival of interest in classical art, literature, and learning.
- Lament: The word "lament" is a noun that refers to an expression of grief or sorrow, often through words or music.

About the author- A. P. J. Abdul Kalam

Personal Life

Abul Pakir Jainulabdeen Abdul Kalam, commonly known as A.P.J. Abdul Kalam, was born on October 15, 1931, in Rameswaram, Tamil Nadu, India. He came from a modest background and his father Jainulabdeen was a boat owner and imam of a local mosque, while his mother Ashiamma was a housewife. Kalam was deeply influenced by his parents' kindness and generosity.

Education and Early Career

Kalam graduated from the Madras Institute of Technology in 1958 with a degree in Aeronautical Engineering. He then started his career at the Defense Research and Development Organization (DRDO) and the Indian Space Research Organization (ISRO). He played a crucial role in India's space and missile development programs.

Work and Achievements

1. ISRO Contributions: Kalam was involved in the development of India's first satellite launch vehicle (SLV-III) which successfully deployed the Rohini satellite in near-earth orbit in July 1980.
2. Missile Program: He played a pivotal role in the development of ballistic missile technology in India, particularly the Agni and Prithvi missiles.



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3. Presidency: A.P.J. Abdul Kalam served as the 11th President of India from 2002 to 2007. He was known as the 'People's President' due to his friendly and accessible nature.

Achievements and Awards

- Bharat Ratna: India's highest civilian honour, awarded to him in 1997 for his contributions to the scientific research and modernization of defence technology in India.

- Padma Bhushan: He received this award in 1981 for his work in science and engineering.

- Indira Gandhi Award for National Integration: Awarded in 1997 for promoting national integration in India.

Personal Traits

- Kalam was known for his humility, simplicity, and dedication to education and youth empowerment. He was a prolific writer and speaker, inspiring millions with his vision of a developed India.

Legacy

- A.P.J. Abdul Kalam is remembered as a visionary leader who made significant contributions to India's space and missile programs. His books and speeches continue to inspire young minds to pursue science and technology for the betterment of society.

Dr. A.P.J. Abdul Kalam passed away on July 27, 2015, while delivering a lecture at the Indian Institute of Management, Shillong. He left behind a legacy of scientific innovation, patriotism, and dedication to the welfare of his fellow citizens.

Short Summary

1. Visionary Leadership: Kalam emphasizes the need for visionary leadership to ignite minds towards nation-building.

2. Education and Innovation: He advocates for education and innovation as catalysts for societal progress and global competitiveness.

3. Youth Empowerment: The chapter underscores the importance of empowering youth with knowledge and skills to shape a better future.

4. Role of Teachers: Kalam highlights the pivotal role of teachers in nurturing creativity and critical thinking among students.

5. Spiritual Foundation: He discusses the role of spiritual values in guiding scientific pursuits and ethical decision-making.

6. National Integration: The chapter promotes national integration through shared values and a collective vision for a united India.



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7. Technological Advancement: Kalam stresses the significance of leveraging technology for inclusive growth and development.

8. Entrepreneurship: He encourages entrepreneurship and self-reliance to foster economic independence and job creation.

9. Environmental Responsibility: Kalam emphasizes environmental stewardship and sustainable development practices.

10. Global Citizenship: The chapter advocates for global citizenship, where individuals contribute positively to global peace and harmony through their actions and innovations.

PRACTICE QUESTIONS

1. How can education ignite the minds of young people?

A: Education can ignite young minds by imparting knowledge, fostering creativity, and instilling a sense of purpose and responsibility towards society.

2. Why does Kalam emphasize the role of teachers?

A: Kalam believes teachers are crucial as they shape the character and intellect of students, guiding them towards becoming productive and responsible citizens.

3. What does Kalam mean by the term "ignited mind"?

A: An ignited mind refers to an individual who is driven by curiosity, creativity, and a passion for learning, contributing actively to the progress of society.

4. How can spirituality complement scientific endeavors?

A: Spirituality provides a moral compass, guiding scientists to use their knowledge and discoveries for the benefit of humanity, promoting ethical practices in research and innovation.

5. Why does Kalam stress the importance of national integration?

A: National integration fosters unity and harmony among diverse communities, essential for achieving collective goals and overcoming societal challenges.

6. How can technology empower individuals and nations?

A: Technology enhances productivity, connectivity, and access to information, empowering individuals to innovate, create wealth, and improve quality of life.

7. What role does patriotism play in Kalam's vision for India?

A: Patriotism inspires citizens to contribute selflessly to the nation's progress, promoting civic responsibility, and fostering a sense of pride in India's achievements and potential.

8. How does entrepreneurship contribute to economic growth?



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entrepreneurship drives innovation, creates job opportunities, and stimulates economic development by harnessing local talent and resources.

9. What environmental challenges does Kalam address?

A: Kalam highlights the need for sustainable development practices to preserve natural resources, mitigate climate change impacts, and ensure a healthy environment for future generations.

10. How can individuals become global citizens?

A: By embracing universal values, respecting cultural diversity, and actively participating in global initiatives, individuals can contribute to promoting peace, cooperation, and sustainable development worldwide.

(4). A Letter To God by G. L. Fuentes (Translated by Donald A. Yates)

The house – the only one in the entire valley – sat on the crest of a low hill. From this height one could see the river and, next to the corral, the field of ripe corn dotted with the kidney bean flowers that always promised a good harvest.

The only thing the earth needed was a rainfall, or at least a shower. Throughout the morning Lencho

– who knew his fields intimately – had done nothing else but scan the sky toward the northeast.

“Now we’re really going to get some water, woman.”

The woman, who was preparing supper, replied: “Yes, God willing.”

The oldest boys were working in the field, while the smaller ones were playing near the house, until the woman called to them all: “Come for dinner...”

It was during the meal that, just as Lencho had predicted, big drips of rain began to fall. In the northeast huge mountains of clouds could be seen approaching. The air was fresh and sweet.

The man went out to look for something in the corral for no other reason than to allow himself the pleasure of feeling the rain on his body, and when he returned he exclaimed: “those aren’t raindrops falling from the sky, they’re new coins. The big drops are ten-centavo pieces and the little ones are fives...”

With a satisfied expression he regarded the field of ripe corn with its kidney bean flowers, draped in a curtain of rain. But suddenly a strong wind began to fall. These truly did resemble new silver coins. The boys, exposing themselves to the rain, ran out to collect the frozen pearls.

“It’s really getting bad now,” exclaimed the man, mortified. “I hope it passes quickly.”



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It did not pass quickly. For an hour the hail rained on the house, the garden, the hillside, the cornfield, on the whole valley. The field was white, as if covered with salt. Not a leaf remained on the trees. The corn was totally destroyed. The flowers were gone from the kidney bean plants. Lencho's soul was filled with sadness. When the storm had passed, he stood in the middle of the field and said to his sons: "A plague of locusts would have left more than this... the hail has left nothing: this year we will have no corn or beans..."

That night was a sorrowful one: "All our work, for

nothing!" "There's no one who can help us!"

But in the hearts of all who lived in that solitary house in the middle of the valley, there was a single hope: help from God.

"Don't be so upset, even though this seems like a total loss. Remember, no one dies of

hunger!" "That's what they say: no one dies of hunger...."

All through the night, Lencho thought only of his one hope: the help of God, whose eyes, as he had been instructed, see everything, even what is deep in one's conscience.

Lencho was an ox of a man, working like an animal in the fields, but still he knew how to write. The following Sunday, at day break, after having convinced himself that there is a protecting spirit he began to write a letter which he himself would carry to town and place in the mail.

It was nothing less than a letter to God.

"God," he wrote, "if you don't help me, my family and I will go hungry this year. I need a hundred pesos in order to reshew the field and to live until the crop comes, because the hailstorm..."

He wrote "To God" on the envelope, put the letter inside and, still troubled, went to town. At the post office he placed a stamp on the letter and dropped it into the mailbox.

One of the employees, who was a postman and also helped at the post office, went to his boss, laughing heartily and showed him the letter to God. Never in his career as a postman had he known that address. The postmaster – a fat amiable fellow – also broke out laughing, but almost immediately he turned serious and, tapping the letter on his desk, commented: "what faith! I wish I had the faith of the man who wrote this letter. To believe the way he believes. To hope with the confidence that he knows how to hope with. Starting up a correspondence with God!"

So, in order not to disillusion that prodigy of faith, revealed by a letter that could not be delivered, the postmaster came up with an idea: answer the letter. But when he opened it, it was evident that to answer it he needed something more than good will, ink and paper. But



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he stuck to his resolution: he asked for money from his employee, he himself gave part of his salary, and several friends of his were obliged to give something "for an act of charity".

It was impossible for him to gather together the hundred pesos requested by Lencho, so he was able to send the farmer only a little more than half. He put the bills in an envelope addressed to Lencho and with them a letter containing only a signature:

GOD

The following Sunday Lencho came a bit earlier than usual to ask if there was a letter for him. It was the postman himself who handed the letter to him, while the postmaster, experiencing the contentment of a man who has performed a good deed, looked on from the doorway of his office.

Lencho showed not the slightest surprise on seeing the bills – such was his confidence – but he became angry when he counted the money. God could not have made a mistake, nor could he have denied Lencho what he had requested!

Immediately, Lencho went up to the window to ask for paper and ink. On the public writing table, he started to write with much wrinkling of his brow, caused by the effort he had to make to express his ideas. When he finished, he went to the window to buy a stamp, which he licked and then affixed to the envelope with a blow of his fist.

The moment that the letter fell into the mailbox the postmaster went to open it. It said; "God: Of the money that I asked for only seventy pesos reached me. Send me the rest, since I need it very much. But don't send it to me through the mail, because the post office employees are a bunch of crooks. Lencho."

About the Author: G. L. Fuentes

Novelist, poet, and journalist Gregorio López y Fuentes was from Mexico. In the Huasteca district of Veracruz, he was born on a ranch on November 17, 1895. At the age of fifteen, shortly after the Mexican Revolution started, he started writing. His role as one of the most significant historians of the Mexican Revolution and its consequences is what makes him most famous.

In his early years, Fuentes spent a lot of time in his father's general store, where he met the local Indians, farmers, and laborers, whose lives he would later depict in great detail. After making futile attempts at poetry and novels, he started to draw on his Revolutionary War experiences. His first bestseller, *Campamento* (1931; "Encampment"), was succeeded by several additional works that dealt with different elements of the Revolution, such as *Tierra* (1932; "Earth"), a novel about the life of Mexican revolutionary Emiliano Zapata, *Mi general!* (1934; "My General!"), an account on the lives of generals after the Revolution, and *El Indio* (1935; "The



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He started his illustrious career as a journalist at El Universal during the post-Revolutionary era, rising to the position of general editor in 1948 and holding it until the 1960s. Fuentes, who is regarded as one of the leading proponents of the "Novel of the Revolution," wrote on the major social challenges of his time.

"Cartas de niños" and "El campo y la ciudad," two collections of short stories for kids, were also written by Fuentes. La siringa de cristal (1914), Clas de selva (1921), El vagabundo (1922), El alma del poblacho (1924), Arrieros (1937), Huasteca (1939), Una Carta a Dios (1940), and many more are only a few of his numerous other works. In 1935, Fuentes received the National Prize in the Arts and Sciences. He passed away in Mexico City on December 10, 1966.

SUMMARY:

A Letter to God is a story written by G.L. Fuentes which depicts the firm faith of a poor and simple-minded farmer named Lencho in God. Lencho was poor yet a dedicated farmer. He was hoping for a decent harvest. To his dismay, a hailstorm came suddenly and destroyed all his crops and harvest completely. Seeing the damage, the poor farmer was taken aback and felt sad. However, he had a strong faith in God. He was a learned man who knew how to read and write. Due to his straightforward nature, he was certain that God would definitely help him. Thus, he decided to draft a letter to God while addressing his financial concerns to him. In the letter, he requested God to send him one hundred pesos to sow his fields again and save his family from starvation. Soon he wrote a letter and went to the post office. He placed a stamp on the letter and dropped it into the mailbox.

When the postman took out the letter from the letter-box, he laughed heartily after reading it. He immediately rushed to the postmaster and showed him the strange letter. The postmaster read the letter but laughed out loud when he noticed that the letter was addressed to God. However, he was also moved by the faith of the farmer with which the letter was written to God. He lauded the poor farmer's unquestionable faith in God and decided to help him. Soon, he asked the employees of the post office to contribute some money as a charity and also gave a part of his salary so that Lencho's faith in God is not shaken. However, the money collected was a little less than what Lencho had requested from God. The postmaster then put all the money collected in an envelope and addressed it to the poor farmer.

The following Sunday, Lencho went to the post office to check if there was a letter for him. The postmaster gently handed over the letter to him. Lencho was not surprised at all to see the letter with money inside the envelope. He confidently opened the envelope to count the money, but became angry when he saw that there was only seventy pesos in it. He was sure that God could have never made such a grave mistake. He instantly went to the window to ask for paper and ink and wrote another letter to God and dropped it into the letterbox.

When Lencho had left the place, the postmaster opened and read his letter immediately. In it,



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Lencho had raised a complaint to God that he had initially requested for one hundred pesos, but he was upset to find seventy pesos only. Furthermore, he criticized the post office employees and felt that they must have stolen the remaining thirty pesos from his envelope. He urged God to send him the rest of the money since he was in urgent need of it. However, he requested God not to send the money through the mail because Lencho thought that the post office employees were 'a bunch of crooks' who might have stolen the remaining money from the envelope.

PRACTICE QUESTIONS

1. Who is the protagonist of the story?

A: Lencho.

2. What natural disaster ruined Lencho's crops?

A: Hailstorm.

3. To whom does Lencho write a letter?

A: God.

4. How much money does Lencho ask for in his letter?

A: 100 pesos.

5. What emotion drives Lencho to write the letter?

A: Desperation.

6. Who reads Lencho's letter at the post office?

A: Postmaster.

7. How much money do the post office employees collect for Lencho?

A: 70 pesos.

8. How does Lencho react to receiving less money than he requested?

A: Anger.

9. What does Lencho think of the people at the post office?

A: Thieves.

10. What theme is prominent in the story?

A: Faith.

(5). God sees the truth but waits by Leo Tolstoy



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Subject: English

In the town of Vladimir lived a young merchant named Ivan Dmitrich Aksionov. He had two shops and a house of his own. Aksionov was a handsome, fair-haired, curly-headed fellow, full of fun, and very fond of singing. When quite a young man, he had been given to drink, and was riotous when he had had too much; but after he married he gave up drinking, except now and then.

One summer Aksionov was going to the Nizhny Fair, and as he bade good-bye to his family, his wife said to him, "Ivan Dmitrich, do not start to-day; I have had a bad dream about you."

Aksionov laughed, and said, "You are afraid that when I get to the fair I shall go on a spree.

His wife replied: "I do not know what I am afraid of; all I know is that I had a bad dream. I dreamt you returned from the town, and when you took off your cap I saw that your hair was quite grey."

Aksionov laughed. "That's a lucky sign," said he. "See if I don't sell out all my goods, and bring you some presents from the fair."

So he said good-bye to his family, and drove away.

When he had travelled half-way, he met a merchant whom he knew, and they put up at the same inn for the night. They had some tea together, and then went to bed in adjoining rooms.

It was not Aksionov's habit to sleep late, and, wishing to travel while it was still cool, he aroused his driver before dawn, and told him to put in the horses.

Then he made his way across to the landlord of the inn (who lived in a cottage at the back), paid his bill, and continued his journey.

When he had gone about twenty-five miles, he stopped for the horses to be fed. Aksionov rested awhile in the passage of the inn, then he stepped out into the porch, and, ordering a samovar to be heated, got out his guitar and began to play.

Suddenly a troika drove up with tinkling bells and an official alighted, followed by two soldiers. He came to Aksionov and began to question him, asking him who he was and whence he came. Aksionov answered him fully, and said, "Won't you have some tea with me?" But the official went on cross-questioning him and asking him. "Where did you spend last night? Were you alone or with a fellow-merchant? Did you see the other merchant this morning? Why did you leave the inn before dawn?

Aksionov wondered why he was asking all these questions, but he described all that had happened and then added, "Why do you question me as if I were a thief or a robber? I am travelling on a business of my own, and there is no need to question me.

The official, calling the soldiers, said, "I am the police-officer this district, and I question you because the merchant with whom you spent last night has been found with his throat cut. We must search your things."

They entered the house. The soldiers and the police-officer unstrapped Aksionov's luggage and searched it. Suddenly the officer drew a knife out of a bag,



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Aksionov looked, and seeing a blood-stained knife taken from his bag, he was

frightened. "How is it there is blood on this knife?"

Aksionov tried to answer, but could hardly utter a word, and only stammered: -don't know--not mine." Then the police officer said: This morning the merchant was found in bed with his throat cut. You are the only person who could have done it. The house was locked from inside, and no one else was there. Here is this blood-stained knife in your bag and your face and manner betray you! Tell me how you killed him, and how much money you stole?"

Aksionov swore he had not done it; that he had not seen the merchant after they had had tea together; that he had no money except eight thousand roubles of his own, and that the knife was not a hit. But his voice was broken, his face pale, and he trembled with fear as though he went guilty.

The police officer ordered the soldiers to bind Aksionov and to put him in the cart. As they tied his feet together and flung him into the cart, Aksionov crossed himself and wept. His money and goods were taken from him, and he was sent to the nearest town and imprisoned there. Enquiries as to his character were made in Vladimir. Merchants and other inhabitants of that town said that in former days he used to drink and waste his time, but that he was a good man. Then the trial came on: he was charged with murdering a merchant from Ryazan, and robbing him of twenty thousand rubles.

His wife was in despair and did not know what to believe. Her children were all quite small; one was a baby at her breast. Taking them all with her, she went to the town where her husband was in jail. At first she was not allowed to see him; but after much begging, she obtained permission from the officials, and was taken to him. When she saw her husband in prison dress and in chains, shut up with thieves and criminals, she fell down and did not come to her senses for a long time. Then she drew her children to her and sat down near him. She told him of things at home and asked about what had happened to him. He told her all, and she asked, "What can we do now?" |

"We must petition the Czar not to let an innocent man perish." His wife told him that she had sent a petition to the Czar, but it had not been accepted.

Aksionov did not reply, but only looked downcast.

Then his wife said, "It was not for nothing I dreamt your hair had turned grey. You remember? You should not have started that day." And passing her fingers through his hair, she said: "Vanya dearest, tell your wife the truth; was it not you who did it"

"So you, too, suspect me!" said Aksionov, and, hiding his face in his hands, he began to weep. Then a soldier came to say that the wife and children must go away; and Aksionov said good bye to his family for the last time. When they

were gone, Aksionov recalled what had been said, and when he remembered that his wife also



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had suspected him, he said to himself, "It seems that only God can know the truth; it is to Him
Ye are all one we must appeal, and from Him alone expect mercy."

And Aksionov wrote no more petitions; gave up all hope, and only prayed to God.

Aksionov was condemned to be flogged and sent to the mines. So he was flogged with a knot, and when the wounds made by the knot were healed, he was driven to Siberia with other convicts.

For twenty-six years Aksionov lived as a convict in Siberia. His hair turned white as snow, and his beard grew long, thin, and grey. All his mirth went; he stooped; he walked slowly, spoke little, and never laughed, but he often prayed.

In prison Aksionov learnt to make boots, and earned a little money, with which he bought The Lives of the Saints. He read this book when there was light enough in the prison; and on Sundays in the prison church he sang in the choir; for his voice was good.

The prison authorities liked AKsionov for his meekness, and his fellow prisoners respected him and called him "Grandfather and the Saint" When they wanted to petition the prison authorities, they always made Aksionov their spokesperson. When there were quarrels among the prisoners, they came to put the things right, and to judge the matter.

No news from his home, and he did not even know if his and children were still alive.

One day a fresh gang of convicts came to the prison. In the evening, the old prisoners collected round the new ones and asked them what towns or village came from, and what they were sentenced for.

Aksyonov sat down near the newcomers, and listened with downcast air to what was said. One of the new convicts, a tall, strong man of sixty with a closely-cropped grey beard, was telling the others what he had been arrested for. Well friends." he said, "I only took a horse that was tied to a sledge, and I was arrested and charged for stealing. He said I had only taken it to get home quicker, and then let it go; besides, the driver was a personal friend of mine So I said, 'It's all right. "No,' said they, you stole it.' But how and where I stole it they could not say. I once really did something wrong, and ought to by rights have come here long ago, but that time I was not found out. Now I have been sent here for nothing at all... Eh, but it's lies I'm telling you; I've been to Siberia before, but I did not stay long.

"Where are you from?" asked some one.

"From Vladimir. My family is of that town. My name is Makar, and they also call me Semyonich."Aksionov raised his head and said: "Tell me, Semyonich, do you know anything of the merchants Aksionov of Vladimir? Are they still alive?"

"Know them? Of course I do. The Aksionovs are rich, though execution of their father is in Siberia: a sinner like ourselves. It seems A convict, for you, Gran'dad, how did you come here?"

Aksionov did not like to speak of his misfortune. He only sighed, and said, "For sins I have been in prison these twenty-six years.



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What sins? asked Makar Semyonich.

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But Aksionov only said, "Well, Well--- I must have deserved it!" He would have said no more, but his companions told the newcomers how Aksionov came to be in Siberia; how someone had killed a merchant, and had put the knife among Akstonov's things, and Aksionov had been unjustly condemned.

When Makar Semvonich heard this, he looked at Aksionov, slapped his own knee, and exclaimed. "Well, this is wonderful! Really wonderfull But how old you've grown, Gran'dad! "

The others asked him why he was so surprised, and where he had seen Aksionov before: but Makar Semyonich did not reply. He only said: "It's wonderful that we should meet here, lads!"

These words made Aksionov wonder whether this man knew who had killed the merchant; so he said, "Perhaps, Semyonich, you have heard of that affair, or maybe you've seen me before?"

"How could I help hearing? The world's full of rumours. But it's a long time ago, and I've forgotten what I heard.

"Perhaps you heard who killed the merchant?" asked Aksionov.

Makar Seryonich laughed, and replied: "It must have been him in whose bag the knife was found! If someone else hid the knife there, 'He's not a thief till he's caught,' as the saying is. How could anyone put a knife into your bag while it was under your head? It would surely have woke you up."

When Aksionov heard these words, he felt sure this was the man who had killed the merchant. He rose and went away. All that night Aksionov lay awake. He felt terribly unhappy, and all sorts of images rose in his mind. There was the image of his wife as she was when he parted from her to go to the fair. He saw her as if she were present; her face and her eyes rose before him; he heard her speak and laugh. Then he saw his children, quite little, as they were at that time: one with a little cloak on, another at his mother's breast. And then he remembered himself as he used to be - young and merry. He remembered how he sat playing the guitar in the porch of the inn where he was arrested, and how free from care he had been. He saw, in his mind, the place where he was flogged, the executioner, and the people standing around; the chains, the convicts, all the twenty-six years of his prison life, and his premature old age. The thought of it all made him so wretched that he was ready to kill himself.

"And it's all that villain's doing!" thought Aksionov. And "What his anger was so great against Makar Semyonich that he longed for vengeance, even if he himself should perish for it. He kept he repeating prayers all night, but could get no peace. During the day he did not go near Makar Semyonich nor even look at him.

A fortnight passed in this way. Aksionov could not sleep at night and was so miserable that he did not know what to do.

One night as he was walking about the prison he noticed some earth that came rolling out from under the shelves on which the prisoners slept. He stopped to see what it was. Suddenly, Makar Semyonich crept out from under the shelf and looked up at Aksionov with frightened face. Aksivonov tried to pass without looking at him, but Makar seized his hand and told him that he had dug a hole under the wall getting rid of the earth by putting it into his high-boots,



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and emptying every day on the road when the prisoners were driven to their work.

"Just you keep quiet, old man, and you shall get out too. If you blab, they'll flog the life out of me, but I will kill you first."

Aksionov trembled with anger as he looked at He drew his hand away, saying, "I have no wish to escape; you do not need to kill me; you killed me long ago! As to telling of you--I may do so or not, as God shall direct." Next day, when the convicts were led out to work, convoy soldiers noticed that one or other of the prisoners emptied some earth out of his boots. The prison was searched and a tunnel found. The Governor came and questioned all prisoners to find out who had dug the hole. They all denied knowledge of it. Those who knew would not betray Makar Semyonich, knowing he would be flogged almost to death. At last the Governor turned to Aksionov whom he knew to be a just man, and said

"You are a truthful old man; tell me, before God, who dug the hole?"

Makar Semyonich stood as if he were quite unconcerned looking at the Governor and not so much as glancing Aksionov. Aksionov's lips and hands trembled, and for a long time he could not utter a word. He thought, "Why should I screen him who ruined my life? Let him pay for what I have suffered. But if I tell, they will probably flog the life out and maybe I suspect him wrongly. And, after all, what good would it be to me?"

"Well, old man," repeated the Governor, "tell me the truth; who has been digging under the wall?"

Aksionov glanced at Makar Semyonich, and said, "I cannot say your honour. It is not God's will that I should tell! Do what you like with me. I am in your hands." However much the Governor tried, Aksionov would say no more, so the matter had to be left.

However much the Governor tried, Aksionov would say no more, so the matter had to be left.

That night, Aksionov was lying on his bed and just beginning to doze, someone came quietly and sat down on his bed. He peered through the darkness and recognized Makar.

"What more do you want of me?" asked Aksionov, "Why have you come here?"

Makar Semyonich was silent. So Aksionov, sat up and said, "What do you want? Go away, or I will call the guard"

Makar Semyonich bent close over Aksionov, and whispered. "Ivan Dmitrich,

forgive me!" "What for?" asked Aksionov.

It was I who killed the merchant and hid the knife among your things. I meant to kill you too, but I heard a noise outside. so I hid the knife in your bag and escaped out of the window."

Aksionov was silent, and did not know what to say. Makar Semyonich slid off the bed shelf and knelt upon the ground. "Ivan Dmitrich," said he, "forgive me! For the love of God, forgive me! I will confess that it was I who killed the merchant, and you will be released and can go to your



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"It is easy for you to talk," said Aksionov, "but I have suffered for you these twenty-six years. Where could I go to now. My wife is dead, and my children have forgotten me. I have nowhere to go..."

Makar Semyonich did not rise. but beat his head on the floor. "Ivan Dmtrich, forgive me!" he cried. "When they flogged me, it was not so hard to bear as it is to see you had pity on me, and did not tell. For Christ's sake, Forgive me, wretch that I am" And he began to sob.

When Aksionov heard him sobbing he, too, began to weep. "God will forgive you!" said he. "Maybe I am a hundred times worse than you." at these words his heart grew light, and the longing for home left him. He no longer had any desire to to leave the prison but only hoped for his last hour to come. In spite of what Aksivonov had said, Makar Semyonich confessed his guilt. But when the order for his release came, Aksionov was already dead.

About the Author: Leo Tolstoy

Personal Life

- Full Name: Count Lev Nikolayevich Tolstoy
- Birth: September 9, 1828, Yasnaya Polyana, Russian Empire
- Death: November 20, 1910, Astapovo, Russian Empire

Leo Tolstoy was born into an aristocratic Russian family. He faced the loss of both parents at a young age and was raised by relatives. Tolstoy had a tumultuous early life, marked by gambling debts and a struggle with purpose. He eventually settled down, married Sophia Andreevna Behrs in 1862, and had 13 children, 8 of whom survived to adulthood. Despite his noble birth, Tolstoy sought a simpler, morally rigorous life, which led him to adopt a lifestyle of pacifism, asceticism, and nonviolent resistance.

Major Works

1. "War and Peace" (1869)
 - A monumental novel set against the backdrop of the Napoleonic Wars, exploring themes of history, philosophy, and human experience through the lives of its vast array of characters.
2. "Anna Karenina" (1877)
 - A tragic story of love and infidelity in Russian high society, focusing on the doomed affair between Anna Karenina and Count Vronsky.
3. "The Death of Ivan Ilyich" (1886)
 - A novella addressing the existential questions of life and death, through the perspective of a dying man reflecting on his life.
4. "Resurrection" (1899)
 - A novel critiquing the Russian justice system and church, following the spiritual awakening of Prince Dmitri Ivanovich Nekhlyudov.

Philosophy and Influence



Tolstoy's later years were marked by a deep spiritual and philosophical transformation. He rejected

his earlier literary fame, adopted a form of Christian anarchism, and advocated for nonviolent resistance. His writings on nonviolence and civil disobedience influenced figures like Mahatma Gandhi and Martin Luther King Jr.

Awards and Honors

Tolstoy did not receive traditional literary awards, as many of the prominent literary prizes were established after his death. However, his legacy and influence are immeasurable:

- Nobel Prize in Literature: Tolstoy was nominated multiple times for the Nobel Prize in Literature (1902, 1906), but he never won.
- Nobel Peace Prize: He was also a nominee for the Nobel Peace Prize.

Later Years and Death

Tolstoy's final years were filled with internal conflict and a search for a purer way of living. He left his home in Yasnaya Polyana in 1910, intending to live out his remaining days as a wandering ascetic, but fell ill and died at a remote railway station in Astapovo.

SUMMARY

"God Sees the Truth, but Waits" is a short story by Leo Tolstoy originally published in 1872. The story, a **parable** about **forgiveness** that explores religious and spiritual themes, tells of a man sent to prison in Siberia for a murder he did not commit. The story has been adapted for various media, including films and radio programs. This guide refers to the 1990 Norton Critical Edition.

Set in Tolstoy's contemporary Russia, the story is narrated in the third person in a simple and straightforward **style**. The main character is **Ivan Dmitrich Aksenov**, a successful merchant from the town of Vladimir. Aksenov is a carefree man who led a somewhat wild youth before settling down and starting a family.

One summer, as Aksenov prepares to leave town on business, his wife approaches him and begs him to delay his departure. She recounts an ominous dream in which she saw Aksenov return from his journey and take off his cap, only to reveal that the hair underneath had turned gray. Aksenov casually dismisses his wife's concerns and sets out.

During his journey, Aksenov meets another merchant, an acquaintance of his, on the road. The two spend the night at the same inn. The next morning, Aksenov rises early and continues his journey without waking the other merchant. Soon, however, the police stop and question him, revealing that the merchant with whom Aksenov stayed the night before was murdered. While searching through Aksenov's baggage, the police find a bloody knife and conclude that Aksenov

murdered the merchant and stole his money. Aksenov insists that he is innocent and the knife is not his, but the police do not believe him. They arrest Aksenov and take him to a nearby town, where he is imprisoned.



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Aksenov is charged with murdering the merchant and robbing him of 20,000 rubles. His wife visits him, bringing their children with her. She is overcome when she sees her husband, asking him what to do and reminding him that she warned him not to leave town when he did. She then asks if Aksenov really committed the murder. Aksenov is horrified that even his wife suspects him. After his family leaves, he determines that only **God** knows the truth and that he must turn to God for mercy.

Aksenov is convicted, flogged, and sentenced to hard labor in Siberia, where he spends 26 years as a convict. During this time, he acquires a reputation for piety and meekness; the other inmates nickname him

“Grandfather” and “The Saint.”

One day, a new prisoner named **Makar Semenich** turns up at the prison camp. Aksenov suspects that Makar is the man who really murdered the merchant. He experiences a moral crisis, longing for vengeance against the person who caused all his suffering.

The conflicted Aksenov soon happens upon Makar digging a tunnel out of the prison. Makar tells Aksenov of his plan to escape and promises to get Aksenov out too if he cooperates, but he threatens to kill Aksenov if he reports the tunnel. The next day, the authorities discover the tunnel and interrogate all the prisoners. When they ask Aksenov if he knows who is responsible, he considers betraying Makar and letting him pay for ruining his life. However, he decides to

keep silent and responds that it is not God’s will for him to speak.

Makar, deeply moved, approaches Aksenov that night and begs for his forgiveness, confessing that it was he who murdered the merchant 26 years before. He promises to tell the truth to the authorities so that Aksenov can go home. Aksenov is reluctant to forgive Makar, saying that he no longer has a home to go back to. Makar breaks down in tears, still begging for forgiveness, and Aksenov weeps with him. Finally, Aksenov tells Makar that God will forgive him; he himself identifies with Makar as a sinner. At this moment, Aksenov is released from all desire except the desire to die. Though Makar confesses to the authorities, Aksenov is dead by the time the order for his release arrives.

PRACTICE QUESTIONS

1. Who is the protagonist of the story? A: Aksionov.

2. What is Aksionov wrongly accused of?



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3. Where is Aksionov sent after his conviction?

A: Siberia.

4. How long does Aksionov spend in prison?

A: 26 years.

5. Who is the real murderer in the story?

A: Makar Semyonich.

6. What does Aksionov become known for in prison?

A: His piety.

7. What evidence is found in Aksionov's luggage?

A: Bloody knife.

8. How does Aksionov react when Makar confesses?

A: Forgives him.

9. What does Makar do after Aksionov forgives him?

A: Confesses to authorities.

10. What theme is central to the story?

A: Forgiveness.

Assignment Questions

1. Analyze how the bangle sellers' descriptions of their wares reflect the different stages of a woman's life in Indian culture. How can these stages be compared to the major milestones in your own life or someone you know?
2. Wordsworth finds solace and joy in nature through his description of daffodils. Describe a place or natural setting that brings you similar peace and happiness. Create a visual representation (drawing, photograph, collage) and explain its significance to you.
3. Aksionov's story is a powerful narrative on forgiveness and redemption. Reflect on a situation in your life where forgiveness played a crucial role. How did it affect the outcome, and what did you learn from it?



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4. Lencho's unwavering faith in divine intervention leads him to write a letter to God. Discuss a time when you had to rely on faith or hope in a difficult situation. What actions did you take, and what was the outcome?
5. Dr. Kalam emphasizes the power of dreams and the importance of nurturing young minds. Identify a personal goal or dream that you have. Outline a practical plan of action that you will take over the next five years to achieve this dream, incorporating lessons from "Ignited Minds".

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UNIT-2

Comprehension Skills:

Multiple Choice Questions based on unseen passage

Introduction

Comprehension skills are crucial for effectively understanding and interpreting unseen passages. An unseen passage is a piece of text provided in exams or assessments that students have not encountered before. The ability to comprehend such passages tests a student's reading skills, critical thinking, and ability to infer and deduce information from the text.

Basic Rules or Tips to Solve an Unseen Passage

1. Read the Passage Carefully
 - Skim through the passage once to get a general idea.
 - Read it a second time more slowly to understand the details.
2. Identify the Main Idea
 - Determine the primary theme or main idea of the passage. This helps in answering general questions about the text.
3. Underline or Highlight Key Points
 - Mark important facts, dates, names, or events. This makes it easier to refer back to the text when answering questions.
4. Look for Context Clues
 - Use surrounding words and sentences to infer the meanings of unfamiliar words or phrases.
5. Understand the Structure
 - Pay attention to the introduction, body, and conclusion of the passage. Note any arguments, examples, or conclusions presented.
6. Answer in Order
 - Start with questions that refer to specific lines or sections. This helps build confidence and familiarity with the passage.
7. Refer Back to the Passage
 - Always go back to the text to confirm your answers. Avoid relying solely on memory.
8. Manage Your Time
 - Allocate time wisely. Spend more time on longer passages and complex questions.
9. Practice Regularly:
 - Regular practice with different types of passages improves speed and accuracy.

Types of Questions in Unseen Passages

1. Factual Questions:



The questions ask for specific information directly stated in the passage.

Example: "What is the name of the protagonist in the passage?"

2. Inferential Questions:

- These require reading between the lines to deduce information not explicitly stated.
- Example: "What can be inferred about the author's attitude towards the subject?"

3. Vocabulary-Based Questions:

- Questions about the meanings of words or phrases used in the passage.
- Example: "What does the word 'incredulous' mean as used in the passage?"

4. Main Idea Questions:

- These ask for the central theme or main point of the passage.
- Example: "What is the main idea of the passage?"

5. Title or Heading Questions:

- Questions that ask for a suitable title or heading for the passage.
- Example: "Which of the following is the most appropriate title for the passage?"

6. True/False Questions:

- These require determining the validity of statements based on the passage.
- Example: "True or False: The protagonist was born in 1920."

7. Author's Purpose or Tone:

- Questions about why the author wrote the passage or the tone of the writing.
- Example: "What is the author's purpose in writing this passage?"

8. Synonyms and Antonyms:

- Identifying words that have similar or opposite meanings as used in the passage.
- Example: "Find a synonym for 'exuberant' in the passage."

Conclusion

Mastering comprehension skills for unseen passages involves careful reading, understanding the main idea, and answering various types of questions accurately. Regular practice and familiarity with different question types, including vocabulary-based questions on synonyms and antonyms, can significantly improve a student's ability to tackle unseen passages effectively.

Passage1

Climate change refers to significant changes in global temperatures and weather patterns over time. While climate change is a natural phenomenon, scientific evidence shows that human activities have been accelerating this process at an unprecedented rate. The burning of fossil fuels, deforestation, and industrial activities have contributed to increased levels of greenhouse gases in the atmosphere, leading to global warming. The impacts of climate change are far-reaching, affecting ecosystems, sea levels, and weather events. Addressing climate change requires a concerted effort from governments, businesses, and individuals to reduce carbon emissions and adopt sustainable practices.



1. What is climate change?
2. What human activities have accelerated climate change?
3. What are the impacts of climate change mentioned in the passage?
4. What does addressing climate change require?
5. What is meant by 'unprecedented rate' in the context of the passage?

Answers

1. Climate change refers to significant changes in global temperatures and weather patterns over time.
2. Human activities that have accelerated climate change include the burning of fossil fuels, deforestation, and industrial activities.
3. The impacts of climate change mentioned in the passage include affecting ecosystems, sea levels, and weather events.
4. Addressing climate change requires a concerted effort from governments, businesses, and individuals to reduce carbon emissions and adopt sustainable practices.
5. 'Unprecedented rate' means at a speed or level never seen before.

Passage2

The internet has revolutionized the way we communicate, work, and access information. Since its inception, it has become an indispensable tool in daily life. People use the internet for various purposes such as online shopping, social networking, and research. However, this digital revolution also has its drawbacks. Issues like cyberbullying, privacy concerns, and internet addiction have become prevalent. Despite these challenges, the benefits of the internet are undeniable, offering unparalleled connectivity and access to knowledge.

Questions

1. How has the internet changed the way we communicate and work?
2. List three purposes for which people use the internet according to the passage.
3. What are some drawbacks of the internet mentioned in the passage?
4. What is the overall impact of the internet as described in the passage?
5. What does the passage suggest about the balance between the benefits and challenges of the internet?

Answers

1. The internet has revolutionized the way we communicate, work, and access information.
2. People use the internet for online shopping, social networking, and research.
3. Some drawbacks of the internet mentioned in the passage include cyberbullying, privacy concerns, and internet addiction.
4. The overall impact of the internet, as described in the passage, is that it offers unparalleled connectivity and access to knowledge.
5. The passage suggests that despite the challenges, the benefits of the internet are undeniable.

Passage3



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Wildlife conservation is the practice of protecting animal species and their habitats. This is essential to maintaining biodiversity and ensuring that ecosystems remain balanced. Conservation efforts can include creating protected areas such as national parks, enforcing anti-poaching laws, and rehabilitating injured animals. One of the most critical aspects of wildlife conservation is public awareness and education. By informing people about the importance of wildlife and the threats they face, conservationists hope to foster a sense of responsibility and encourage actions that support conservation efforts.

Questions

1. What is wildlife conservation?
2. Why is wildlife conservation essential?
3. List three conservation efforts mentioned in the passage.
4. Why is public awareness important in wildlife conservation?
5. What is the aim of informing people about wildlife conservation?

Answers

1. Wildlife conservation is the practice of protecting animal species and their habitats.
2. Wildlife conservation is essential to maintaining biodiversity and ensuring that ecosystems remain balanced.
3. Three conservation efforts mentioned in the passage are creating protected areas such as national parks, enforcing anti-poaching laws, and rehabilitating injured animals.
4. Public awareness is important in wildlife conservation because it fosters a sense of responsibility and encourages actions that support conservation efforts.
5. The aim of informing people about wildlife conservation is to foster a sense of responsibility and encourage actions that support conservation efforts.

Practice questions

Passage:1

The ancient city of Pompeii was a thriving Roman city near modern Naples in Italy. In AD 79, Mount Vesuvius erupted catastrophically, burying Pompeii under a thick layer of volcanic ash. This sudden disaster preserved the city in a moment of time, providing a unique snapshot of Roman life. Archaeologists have uncovered homes, shops, and public buildings, all remarkably well-preserved. The people of Pompeii were caught off guard by the eruption, and many perished in the catastrophe. Today, Pompeii is a popular tourist destination, attracting visitors who are eager to explore its well-preserved ruins and learn about ancient Roman culture.

Questions

1. What was the fate of the ancient city of Pompeii?
2. When did Mount Vesuvius erupt and bury Pompeii?
3. What has the preservation of Pompeii provided to archaeologists?
4. What types of buildings have been uncovered in Pompeii?



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5. How were the people of Pompeii affected by the eruption?

6. Why is Pompeii a popular tourist destination today?

7. Find a synonym for "catastrophically" in the passage.

8. Find an antonym for "preserved" as used in the passage.

9. What does the word "thriving" mean in the context of the passage?

10. Why is the preservation of Pompeii considered unique?

Passage:2

The Amazon rainforest, often referred to as the "lungs of the Earth," plays a critical role in regulating the global climate. This vast forest covers much of northwestern Brazil and extends into Colombia, Peru, and other South American countries. It is home to an incredible diversity of wildlife, including many species that are found nowhere else on the planet. However, the Amazon is under threat from deforestation, driven by logging, agriculture, and infrastructure development. The loss of this vital ecosystem could have devastating consequences for global biodiversity and climate stability. Conservation efforts are underway, but the challenges are immense.

Questions

1. Why is the Amazon rainforest referred to as the "lungs of the Earth"?
2. Which countries does the Amazon rainforest extend into?
3. What makes the Amazon rainforest's wildlife unique?
4. What threats does the Amazon rainforest face?
5. What could be the consequences of losing the Amazon rainforest?
6. What efforts are being made to conserve the Amazon rainforest?
7. Find a synonym for "diversity" in the passage.
8. Find an antonym for "immense" as used in the passage.
9. What does the word "vital" mean in the context of the passage?
10. Why are the conservation efforts in the Amazon rainforest challenging?

Assignment Questions

1. Analyze and Infer

- Select a recent newspaper article or an excerpt from a non-fiction book that you have not read before. Read the passage carefully and then answer the following questions:

- What is the main idea or theme of the passage?
- Identify three key points or arguments made by the author.
- What can be inferred about the author's perspective or bias on the subject?

Provide evidence from the text to support your inference.

- What are two possible questions that could be asked about this passage to test understanding of its content and implications?

2. Critical Thinking and Reflection

- Read an unseen passage from a scientific or historical text. After reading, answer the following questions and reflect on the passage:

- Summarize the passage in your own words in no more than three sentences.



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biases affect the information presented?

- What questions does the passage raise for you about the topic? List three questions and describe how you would go about finding answers to them.
- Reflect on how reading and analyzing this passage has influenced your understanding of the topic. Write a short paragraph discussing any new insights or changes in your perspective.

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