



The Voice had to be listened to, not only on account of its form but for the matter which it delivered. It gave a message to the country that it needed greatly. It brought to the common people a realization of their duty to concern themselves with their affairs. The common people were made to take an interest in the manner in which they were governed, in the taxes they paid, in the return they got from those taxes. This interest in public affairs—politics as you may call it—was to be the concern no longer of the highly educated few but of the many—the poor, the propertyless, the workingmen in town and country. Politics was not to be the concern of a small aristocracy of intellect or property of the masses. And with the change in the subjects of politics that Voice brought about also a change in the objects of politics. Till then politics had busied itself mainly with the machinery of Government towards making its personnel more and more native, with proposals for a better distribution of political power, with protests against the sins of omission and of commission of the administration. This Voice switched politics on to concern for the needs of the common people. The improvement of the lot of the poor was to be the main concern of politics and the politician. The improvement, especially of the lives of the people of the neglected villages, was to be placed before Governments and political organizations as the goal of all political endeavour. The raising of the standard of living of the people of the villages, the finding of subsidiary occupations which would give the agricultural poor work for their enforced leisure during the off season and an addition to their exiguous income, the improvement of the housing of the poor, the sanitation of the villages—these were to be the objectives to be kept in view. In the towns, the slums and *cheries* were to receive especial attention. There was especially a class of the poor for which that compassionate Voice pleaded and protested. This was for the so-called depressed class, the outcastes of Hindu society and history. It raised itself in passionate protest against the age-old wrongs of this class and forced those that listened to it to endeavour to remove the most outrageous of them like untouchability. It caused a revolution in Hindu religious practice by having Hindu temples thrown open to these people. It made the care of them a religious duty of the Hindus by re-naming them Harijans.

—Mr. Ruthnasal

## QUESTIONS

1. Why had people to listen to "The Voice" of Mahatma Gandhi ?
2. Why had people to take an interest in politics ?
3. What was the change brought about in the objects of politics ?
4. What improvements were made for the common man ?
5. Explain :—
  - (a) Sins of omission and of commission of the administration.
  - (b) No longer the monopoly of the classes, but the property of the masses.



The next ingredient is a...

contain vast knowledge.

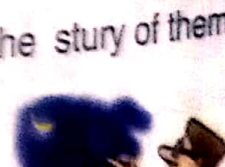
... historical pictures, famous people and incidents. These small things ... has a

## EXERCISE 148

*Write summaries of the following passages of about one-third of the original length:—*

1. In every country people imagine that they are the best and the cleverest and the others are not so good as are not so good as they are. The Englishman thinks that he and his country are the best; the Frenchman is very proud of France and everything French. The Germans and Italians think no less of their countries and many Indians imagine that India is in many ways the greatest country in the world. This is wrong. Everybody wants to think well of himself and his country. But really there is no person who has not got some good and some bad qualities. In the same way, there is no country which is not partly good and partly bad. We must take the good wherever we find it and try to remove the bad wherever it may be. We are, of course, most concerned with our own country, India. Unfortunately, it is in a bad way today. Many of our people are poor and unhappy. They have no joy in their lives. We have to find out how we can make them happier. We have to see what is good in our ways and customs and try to keep it, and whatever is bad we have to throw away. If we find anything good in other countries, we should certainly take it.

2. There are hundreds of superstitions which survive in various parts of the country, and the story of them ... that it is unlucky to point to the new moon or to look



Use of first person is not allowed in precis.

Pratik Kumar

## Improvement of country

~~Each~~<sup>P</sup> people consider ~~his~~<sup>their</sup> country to be the best which is not ~~not~~ wrong. As every person has good and bad qualities, similarly, each country has good and bad ~~country~~. As citizens of India, we are concerned with it. It is in poverty and we have to make ways to make people happy in it by throwing bad and we can also take good from other countries.

You are allowed to submit only one question in one pdf. The remaining questions may be submitted in separate pdfs.

Q) Reading Comprehension

1

Ans: People had to listen to voice because, it gave people awareness that they had to take interest in politics and to see how they are governed.

2

People had to take an interest in politics because it was no longer fit rich but it was fit poor and to make the poor to live better.

③

1) The politics was no longer for rich, intellectual and aristocrats. The only purpose of politics was ~~the~~ needs of common people, improvement in neglected villages and provide human rights.

④

Ans: sins of omission and commission of administration means that the government had neglected the needs of common and poor people, it was a mistake of administration.

⑤

No longer the monopoly of the classes, but the property of the masses. is pointing towards politics, in past politics was in hands of few people but now it had come in the hands of people.