

UNIT 3



Pre-task

1. Read the Sanskrit shlok and its translation in English.

पिबन्ति नद्यः स्वयमेव नाम्भः
स्वयं न खादन्ति फलानि वृक्षाः।
नादन्ति सस्यं खलु वारिवाहाः
परोपकाराय सतां विभूतयः॥

Rivers do not consume their own waters. Neither do the trees consume their own fruits. Even the water carrier clouds never eat up the grains they grow. The wealth of the noble ones is always for charity.

Fill in the blanks with similar words in Sanskrit or English :

- अम्भः _____ • वारिवाहाः _____ • विभूतयः _____
• grains _____ • consume _____ • nobles _____

2. Write one or two sentences about each :

Elements of Nature	Contribution to Human Life
Rivers	
The sun	
Wind	
Trees	

(B) Here is a list of some trees. How do they help us? What is their importance? Write one/two sentences :

- Neem tree
- Teak wood
- Peepal tree
- Banyan tree

Read 1

FEMALES FOR FORESTRY

Since time began, the natural broad-leaved forests of the Himalayas have played a significant role in the life of the people of Uttar Pradesh. In fact, the forests are the foundation of the whole economy of the hilly villages. Green leaves and grass, for example, provide fodder for the animals, whose dung is used as fertilizer for the croplands. Dry twigs and branches are the only source of domestic cooking fuel. The forests also provide large supplies of fruits, edible nuts, fibers and herbs for local consumption.

The forests break the flow of the seasonal rainfall that lashes the slopes of this mountain range every year during the monsoon. This creates springs and ever-flowing streams which are vital for the mountain people and their animals during the hot summer months.

For many years, however, large areas of these rich forest resources are getting destroyed. For example, the forests of Tehri-Gadhwali were exploited to supply timber for the expanding railway network in the plains.

Europeans in Mussourie wanted cultivation of new food crops like potatoes, leading to large-scale clearing of mixed oak forests. There was clearly a contradiction between the village people's basic needs, and the requirements of the state to earn money. In 1930, the people of Tehri-Gadhwal began a non-cooperation movement called *satyagrah*, a form of peaceful resistance to obtain justice in opposition to the oppressive forest laws. In that year, a large number of people were killed in Tilari by the armed forces of the kingdom of Tehri-Gadhwal, when they formed a protest meeting against official forest policy.

Look at the picture. What do you notice? There are some men, women and children embracing the trees. The two men are with saws in their hands. They want to cut down the trees but the people are protecting them. They do not allow them to do any harm to the trees as they are emotionally attached to them. It was 'Chipko Movement' to save the forests. The movement saved the green forest and protected the environment.



The post independence Chipko ("hug-a-tree") movement has grown out of the *satyagrah* movement in which village people have actually put their bodies around trees to stop them from being felled.

This grass-roots struggle against commercial cutting of the Himalayan forests of Uttar Pradesh has forced the state government to rethink its strategy. Commercial felling, in fact, is now banned above a height of 1000m. But there are large areas of degraded forests, and the Forest Department has failed to reafforest them. As a result, there is now a severe scarcity of animal fodder and domestic fuel, and acute water shortage. The women suffer the most. In many parts of the hills, women now have to walk all day to collect the daily requirements of fodder, fuel and water. Inspired by the Chipko movement, the village women have now started to manage and protect local forests, to ensure their regeneration.

Under the leadership of Shri Sundar Bahuguna and Shri Chandi Prasad of Tehri Gadhwal District, in Uttaranchal, tree lovers came forward to save the Deodar Forests that lie on the slopes of the Himalayas. In this movement, the tree lovers used to embrace the trees to save them from being cut. It was popularly known as the Chipko Movement.

Conservation of forests is our moral duty. Our constitution now reads "It is every citizen's fundamental duty to conserve and thereby improve forests, lakes, rivers, environment, alongwith wildlife, and also to have compassion towards organisms."

Kangad, a village of 200 families, lies at the height of 2000 m. It is an excellent example of the way in which local people can manage their own forestry. By 1977, the forest of Kangad had already become degraded. In that year, however, the Forest Department decided to fell it. The village women- who had to walk long distances for fuel, fodder and water- were determined to save the last patch of trees. The men of Kangad, though, were offered work by the Forest Department to fell the trees. As a result, there was a conflict between the village men and women.

After four months of resistance, the women succeeded in saving their forest. The women's organisation (the Mahila Mangal Dal) then decided to revive the degraded forests. On the basis of the number of cattle owned by each family, contributions were raised to employ a forest guard, who was paid ₹ 300 per month. For three years the arrangement worked well, but problems then arose; the forest guard became negligent, and protection was loose. Once the women discovered this, they abolished the post and decided to guard the forest themselves.

Now, the Mahila Mangal Dal has assigned the duty of looking after the forest to a group of village women. The responsibility is shared among 15 women in rotation. Thus the duty for each woman comes after 15 days. As one woman said, "On these days we leave our work and protect the forest, because our oak trees are like our children." Once, when a migrant shepherd allowed his goats to graze in the protected forest area, the women took away the goats and fined the shepherd ₹ 200. Villagers themselves are fined up to ₹ 100 for cutting trees for firewood.

Thanks to Nature, and thanks to the strength of women, the mixed natural oak forests are now recovering in all parts of Gadhwal. But the women still have to be very vigilant. In 1980, for example, the Mahila Mangal Dal agreed to help the Forest Department in tree planting. They dug 15,000 pits, but then they found that the Department was only interested in planting poplars. The women refused to allow the planting of the poplar, which is a foreign commercial tree. Instead, they forced the Forest Department to plant different kinds of indigenous fodder trees that would benefit them directly.

Thus the natural forests are now regenerating in the hilly areas in many parts of Uttar Pradesh. In addition to supporting local agriculture and animal husbandry, the regenerated forests have reduced the intensity of floods and soil erosion, and have ensured a permanent water supply. The practice of community protection of forests has spread to many neighbouring villages.

Glossary

significant important **fodder** dried food for animals **domestic** of the home, household **herbs** lowgrowing plants used in medicine **consumption** using up **lash** make a sudden movement **exploit** use selfishly **contradiction** denial **resistance** desire to oppose **oppressive** unjust **embracing** covering by putting arms around **saw** tool with a zigzag edge for cutting wood **fell** cut **degraded** reduced **reafforest** replant with forest trees **scarcity** shortage **come forward** take initiative **constitution** written form of the system of laws **compassion** pity and sympathy **organism** living thing **conflict** fight struggle **indigenous** belonging to native **intensity** strength power **vigilant** watchful

Comprehension 1

C.1.1 Reflect and share your opinions/ feelings on these questions :

1. Why should we say 'bravo' to Mahila Mangal Dal ?
2. Why did the women take lead in forest saving movement?
3. Write a note on the strength of women as expressed in this text.

C.1.2 Underline three sentences in the text that show women's act of courage.

C.1.3 In the text there are words/phrases indicating problems and words/ phrases describing solutions. Read the text and fill in the table.

Problem situation	Solution
1. Oppressive forest laws	Non- cooperation movement-Satyagraha
2.	
3.	
4.	
5.	

C.14 Form five groups and prepare a speech of one minute on any one of these situations. Present it to the class :

1. A woman inspired by Chipko, addressing a village meeting.
2. A satyagrahi of 1930 recollecting memories of their protest.
3. 'We protect the forests, because the Oak trees are like our children'.
4. A member of MMD talking about 'Forest-guard event'.
5. A Chipko activist describing the methods of saving trees.

C 1.5 Tick mark the correct answer :

1. The tree lovers came forward to save forests. Means
 - The tree lovers planned to save forests. ☐ - The tree lovers began a movement to save forests. ☐ - The tree lovers marched to save forests. ☐ - The tree lovers went to the forests and saved them. ☐
2. Imagine that you are the leader of the 'Chipko Movement'. You should not advise the people to...
 - protect trees. ☐ - regenerate the trees. ☐
 - embrace trees when someone comes to cut them. ☐ - inspire people for deforestation. ☐
3. Europeans didn't want large forests because they wanted
 -to remove forests. ☐ -industrial development. ☐
 -commercial development. ☐ -to grow food items they liked the most. ☐
4. Chipko movement was started to
 - plant more trees. ☐ - save trees. ☐
 - oppose the cutting of trees. ☐ - save environment. ☐
5. The hillside people of UP opposed....
 - the development in their area. ☐ - the plantation of new crops like potatoes. ☐
 - the commercial cutting of trees in their area. ☐ - expansion of railway network in their area. ☐

C 1.6 Match Cause with Effect :

	Cause		Effect
1	forest product	A	decrease in washing away of soil
2	commercial development of cities	B	earning for hillside people
3	unfavourable forest policy	C	deforestation
4	ban on cutting trees above 1000m	D	chipko movement starts

Answer : 1 _____ 2 _____ 3 _____ 4 _____

C 1.7 Put ☒ or ☐ :

1. People silently accepted new forest policy. ☐
2. In Chipko movement the social workers embraced the forest trees. ☐
3. All villagers earned their living from forest. ☐
4. Forest people buy fruits and firewoods from local market. ☐
5. People living in forests depended on local market for their everyday needs. ☐

C 1.8 Answer these questions in about three to five sentences each.

1. How are forests useful to hillside people ?
2. What were the reasons for launching a *satyagrah* by the villagers of Tehri-Gadhwali area ?
3. How did the men and women of Kangad find themselves in opposite camps?
4. How did MMD help the forest Department in reforestation ?

Read 2**WOODMAN, SPARE THAT TREE****- George Pope Morris**

Woodman, spare that tree !
 Touch not a single bough !
 In youth it sheltered me
 And I'll protect it now.
 'Twas my forefather's hand
 That placed it near his cot;
 There, woodman, let it stand,
 Thy ax shall harm it not.
 That old familiar tree;
 Whose glory and renown
 Are spread o'er land and sea-
 And wouldst thou hew it down ?

Woodman, forbear thy stroke !
 Cut not its earth-bound ties ;
 Oh, spare that aged oak
 Now towering to the skies !
 When but an idle boy,
 I sought its grateful shade ;
 In all their gushing joy
 Here, too, my sisters played.
 My mother kissed me here ;
 My father pressed my hand-
 Forgive this foolish tear,
 But let that old oak stand.

Glossary

spare not to hurt or harm *shelter* (v) protect *axe* *hew* cut down *forbear* control *earth-bound ties*
root gushing overflowing

Comprehension 2

C.2.1 Put ☒ or ☐ :

1. This oak is wider than its height. ☐ 2. The tree is known only in the poet's village. ☐
3. The woodcutter did not listen to the poet's appeal. ☐ 4. The roots of the oak tree have gone deep into the soil. ☐ 5. The woodcutter was invited to cut the oak tree. ☐

C.2.2 Arrange the sentences in a proper sequence according to the poem :

- ☐ The tree is very high. ☐ It was a very famous tree.
☐ It was planted by his grandfather. ☐ The poet passed his life in the company of that tree.
☐ It is well-known in surrounding areas. ☐ The poet wished to sit under the shade of the big oak.

C.2.3 Complete this table :

Description	Line	Paraphrase
Poet's appeal to the woodcutter	Woodman, spare that tree!	Don't cut the tree and leave it.
	Thy ax shall harm it not.	
Description of the tree		It was a famous tree
	Now towering to the skies!	

C.2.4 Answer these questions in one/two sentences :

1. What does the poet appeal to the woodman?
2. What does 'earth-bound ties' mean ?
3. Describe the tree in brief.
4. Which feelings of the poet for the oak tree appeal to you?

Mark three priorities.

- The tree was planted by the poet's grandfather.
- It was planted near his house.
- The poet played with his sisters under the tree.
- He experienced the tender love of mother under the tree.
- It was a very huge and well-known tree.

C.2.5 Do you remember any tree which you liked when you were a child? Mention two to three memories connected with that tree.

C.2.6 Read any Gujarati poem about a tree. Write your thoughts / feelings about the poem.

Vocabulary

V.1 To correct the meaning of the sentence, rewrite one of the underlined parts :

Example : In modern times the gladiators were made to fight till the last breath of life.

Answer : In ancient times the gladiators were made to fight till the last breath of life.

1. Afforestation is the hewing down a lot of trees in the forest area.
2. Forestry is the science and craft of creating, managing, using, destroying, and repairing forests.
3. Deforestation is the permanent construction of forests in order to make the land available for other uses.
4. Examples of deforestation include conservation of forestlands into croplands.
5. Deforestation is the natural or intentional restocking of existing forests and woodlands that have been destroyed.

V.2 Read the sentence and tick the option that best conveys its meaning more appropriately :

1. Woodman, spare that tree.
 - Woodman is prevented from saving the tree.
 - Woodman is instructed not to use even a branch of the tree.
 - Woodman is prevented from cutting the tree.
2. 'Twas my forefather's hand that placed it near his cot.
 - The poet had a forefather who used a cot.
 - The cot of his forefather always stayed near the tree.
 - The tree was planted by poet's forefather.
3. Whose glory and renown are spread o'er land and sea –
 - Many people like the poet were emotionally attached to the tree.
 - Oak trees are found everywhere.
 - Oak tree is famous everywhere.
4. When but an idle boy –
 - The poet has never been idle.
 - When the poet was a young boy who had a lot of spare time and no activities.
 - When the poet liked to sleep idly.
5. I sought its grateful shade
 - The tree was grateful to the poet for using its shade.
 - The poet always needed and praised the tree's shade for which he was grateful.
 - The poet always had a sight of the shadow of the tree when he was a young boy.
6. My father pressed my hand.
 - The poet's father punished him by painfully pressing his hand.
 - The poet's father consoled or encouraged him.
 - The poet's father oppressed the poet.

V.3 Match pairs of words in part A with part B appropriately and use them in the sentences of your own. Read them aloud :

Part A	Part B	Sentences
mountain	government	Example : Alibhai used to travel alone in the Himalayan mountain ranges.
water	felling	
basic	network	
post independence	streams	
degraded	shortage	
ever flowing	fodder	
railway	erosion	
state	range	
commercial	forests	
soil	needs	
animal	movement	

V.4 Tick mark the odd one with reference to the text :

- ☐ branch ☐ bough ☐ twig ☐ forest
- ☐ exploit ☐ oppose ☐ destroy ☐ oppress
- ☐ felling ☐ conservation ☐ forestation ☐ reforestation
- ☐ fruits ☐ nuts ☐ herbs ☐ jam
- ☐ ban ☐ resistance ☐ policy ☐ government
- ☐ mother ☐ grave ☐ longing ☐ death

V.5 Tick mark the word or pair of words that best completes the relationship to the given pair. Consult text for clarifying the relationship between words :

- thou : woodman : _____ : _____
 (a) old tree : friend (b) thee : the oak tree (a) idle : boy (b) forgive : tear
 (c) the poet : hand (d) axe : woodman (c) spare : tree (d) wild-bird : sing
- thy : your : _____ : _____
 (a) you : thee (b) thou : you (a) woodman : bend (b) poet : planted
 (c) you : your (d) your : you (c) branches : cut (d) birds : sing

Function**F.1 Read the dialogue :**

Ms Parul : Why are you so late Sanju? Did you get up late?

Sanju : No madam. I got up early but I could not get the bus.

Ms Parul : It's not good. You always come late.

Sanju : Sorry madam. Though I try hard, I can't come on time.

Ms Parul : In spite of my frequent warnings, you've failed to improve your habit. Don't be late now onwards.

Sanju : Okay madam, I will never.

Mr Kotak was an employee in the Monarch Company. Though he worked sincerely, he was never promoted. He met the manager with an application in this regard but he was not heard. However gentle the manager was, he did not show any sympathy towards him. In spite of being angry, Mr Kotak tolerated the injustice. Fed up as he was, he continued working.

No.	Situation	Contrast	Connector
1	he worked sincerely	he was never promoted	Though
2			
3			
4			
5			

F.2 Study the table and frame sentences :

No.	Situation	Contrast	Connector
1	was a barrister	remained a typical farmer	though
2	is old	active	although
3	immensely rich	miser	as
4	a man of honesty	never appreciated	in spite of
5	affected by earth quake	not lose courage	however

Example :

1. Though Sardar Patel was a barrister, he remained a typical farmer till his death.

2.

3.

4.

5.

F.3 Collect the information of your three classmates and fill in the boxes :

Name	Situation	Contrast	Connector	Sentence
Kavita	ran fast	won race	but	Kavita ran fast but she could not win the race
			though	
			however	
			in spite of	

F.4 Write five sentences about yourself which express contrast :

Example : I would like to give a speech in school assembly but I have stage fear.

1. _____
2. _____
3. _____
4. _____
5. _____

F.5 Complete the sentences using the guiding words given in the brackets :

1. The boy didn't give up playing.....(though, injured)
2., I work for minimum wage. (though, master degree)
3. However well Tejal performed,(not get, prize)
4. Though the police drove fast.....(thief, escape)
5. The novel was interesting..... (but, my cousin, enjoy)
6., the match was not won. (in spite of, put in, sincere efforts, players)

F.6 Rewrite the passage by filling up the blanks using the words given in the brackets. (but, though, as, however, in spite of)

..... we know that water is the elixir of life, we waste it. We admit it.....
 we do not follow it. easily available it is, somewhere there is a shortage of it.
 Important..... it is for human life, we do not save it the
 government's appeal to all of us to use it rightly, nobody cares.

Writing**W.1 You are planning to visit the Sundarbans. Necessary information regarding the Sundarbans is given below. Search more information from the internet and write a letter to your friend regarding your visit to the Sundarbans.****The Sundarbans National Park**

Place	: West Bengal	River	: Ganges, Brahmaputra, Meghna
Area	: 10,000 Sq.km	Specialties	: World's largest River Delta
Animals	: Tiger, reptiles, aquatic mammals		with a lot many water ways
Plants/Tree	: World's largest mangrove forest		

W. 2 Write a letter to the collector of your district for saving trees.

W. 3 Write a paragraph on 'Forests, the Friends of People' in about 150 words :

Activity

- A. 1** Listen to the song : जिते भी लकड़ी मरते भी लकड़ी, देख तमाशा लकड़ी का from YOUTUBE and choreograph it in the classroom. Collect photos, poems, Sanskrit verses, *Urdu shers*, etc. related to trees and display them on your notice board.
- A. 2** Relay game – Each student gives one use of wood. The next student will repeat it and add one more use. The next student repeats the uses said by previous students and will add one. If a student fails to do so, he/she is disqualified. The five students to survive till the end are the winners.
- A. 3** Write three things you can learn from trees. Then sit in a group of five. Collect all responses and make posters with some drawings, photographs, etc. Arrange a class exhibition on the theme 'Trees : Our Silent Gurus'.

Vrukshmandir

Vrukshmandir is a temple without walls and roof. First of all a large piece of barren land is acquired; then swadhyayees from fifteen to twenty neighbouring villages and towns dig wells for its irrigation, and then plant saplings. Mantras are chanted as if *pran pratishtha* of those plants is done. Bhavgeets are sung. And slogans like Hamari Shakti, Krishna ki Bhakti and Chhod ma Ranchhod are uttered while the 'baltarus' (plants) are put in the beds. Once a Vrukshmandir is set up like this, swadhyayees from neighbouring villages and towns take turns to attend these saplings in a spirit of devotion as pujari (worshipper). They chant Narayan Upnishad while watering these plants.

The large plots of totally desolate and barren land are now turning into beautiful lush green orchards. The survival rate of plants is nearly one hundred per cent! The first Vrukshmandir was raised in July 1979. Today only Gujarat has almost 19 Vrukshmandirs. Indira Priyadarshini Vrikshamitra Puraskar was Awarded to Pandurang Shastri Athvale in 1987 for turning barren land into orchards.

'Madhvvrund' is an extension of Vrukshmandir. Those who cannot reach Vrukshmandir plant saplings at their own place on every 12th of July. They water and nurture the plants in madhavvrund for at least 100 days chanting Narayan Upnishad.

According to Athvaleji : when we go as pujaris, we are not social workers. It is our bhakti because it is reverence for man, reverence for nature and reverence for every creation. This is a permanent solution for all our problems related to environment.

Word Puzzle

* Opposite meaning word to start With letter "G".

- (1) Lose (2) Special (3) Lady (4) Take (5) Boy
(6) Bad (7) Little (8) Bride (9) Ripe (10) Generous