

Spoken English and Broken English.

The essay is a radio talk of G.B. Shaw, a playwright, novelist and orator. This talk was broadcasted in 1927 over Manhattan's radio station. It was a part of a series of talks called "Treasury of the Spoken world". In this talk he discusses some of the important factors in speaking English by non-english speakers. Broken English or presentable English is more acceptable than what we call perfect or correct English.

In his address to the students of Linguaphone Institute he says that when people travel England or America and when they meet the people there English should be spoken for mere understanding. If one speaks in the local/cockney dialect he may feel shameful or it may prevent him from getting a job or employment.

Shaw is very clear in his argument. There is no such thing as ideally correct English and no two British people speak alike. B.B.C has formed a committee of some people who are known best in language, a poet laureate, an actor and a playwright. Shaw himself is a member of that group. Such a committee and its members who are well educated and trained speakers can't agree on the speech sound of the words. Even the simplest words in any language is "Yes" "No" are not pronounced exactly alike. All the members speak/pronounce differently based on their regional differences. Now as they all speak differently it is nonsense to say that all are correct but we can say they all speak English presentably. If you speak English as they do, you are well understood in any English speaking country and

accepted as a person of good social standing.

Further Shaw discusses how he addresses the audience very carefully as he addresses thousands of students. He should be audible to one hall in the auditorium. And at home with his wife he speaks carelessly. If things changed, his wife would think that her husband has gone mad and other side his talk will be useless if he speaks to the audience as he speaks to his wife.

As a public speaker Shaw should speak clearly so that each audience should be heard distinctly but at home sitting beside his wife on the dining table at six feet distance speaks to her mumbling and she is also sometimes little careless and he has to say 'what?' again and again. Sometimes she suspects him of growing deaf with the age.

Shaw discusses about two manners, Company and Home manners. He assigns a work to note the changes in the speech behaviour of a family in the presence and in absence of others. Of course it will surprise you. Suppose you ask 'what time is it?' to a stranger he will listen to you syllable by syllable but you speak to your wife all she hears is 'Chtst'

Then he gives some instructions to the foreign speakers. If you are learning English so that you intend to travel in England and wish to be understood there then don't try to speak perfect English because nobody will understand you. In London 999 out of 1000, not only speak bad English but they speak English very badly. No foreigner can ever stress the syllables and make the voice rise and fall in his speech as exactly a native does. Therefore you

Should speak English with a strong foreign accent and speaks broken English i.e. English without grammar. He says that it is an insult to a native speaker when it is difficult for him to understand his own language well spoken. It is easy for foreign speakers to speak or communicate in English than natives, for he is not expected much more grammatical sentences, phrases. For asking an address one can only ask the name of the place directly. He will be understood and in return gets the direction.

At last he advises foreign speakers not to be afraid to travel and don't hesitate to speak English and you wonder how little is needed to speak English. Even in English speaking countries speaking too well is a peevish affectation. Hence speak Broken English, presentable English.

- 1) What prevents you from obtaining employment?
- 2) Name the members of the committee formed by B.B.
- 3) What does Shaw do in the committee?
- 4) Why do all the members not pronounce 'yes' 'no' same?
- 5) How does he speak before his wife? And what is her reply?
- 6) How can one check company manner and home manners?
- 7) How is it easy for a foreigner to ask an address than a native? explain.

On Sawing wood.

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An essay by A. G. Gardiner focuses on the tendency of overdoing things. He is homily against overwork, and overdoing things. According to him, overdoing defeats the purpose of one effort. He opines that we should work within our powers and at a steady pace. Slow and steady wins the race. He also gives an example from cricket that one shouldn't bowl three balls at once.

He says that the essay and its theme has nothing to do with title and the art of cutting wood. But he explains us that the themes in essay have come to his mind while sawing wood. One rainy day author find himself free and took the opportunity to cut some winter logs in the barn. While doing sawing he tailed because he was out of touch with the work. Then he came to conclusion that he was overdoing it and his energy was misdirected. According to him, the trick of sawing wood is to work within strength. We always start a work, we rush at it with all the strength to finish it at once without patience and waiting. and when it tails we lose patience and complain others. He gives the examples of Romanians in wood war, who overdid something. Biting off more than one can chew. and for him sawing wood has become like that.

One should be cool and patient while doing things. He gives the examples of a meadow mowing man. The art of mowing a meadow line requires patience, consistence and avoid temptation. He tells us to watch John Ruddle who does the job without any pause but with calm and quiet and with full of interest. It is the technique that there was no hurry and no tension. So he is successful of his job.

Moderation is very important in completing a task successfully. He gives the example of a golfer. A Golfer smites and fails. Smites harder and fails. He screams at the ball instead of talking to it. So fails in his game. Then he cuts down the effort and succeeds with the art of moderation. According to Gardiner, a man who keeps cool and who has proportioned power and who believes his strength always wins. But most of the people lose the argument because they are too eager and too impatient to present it. They lack in confidence. He also explains Mr. Viscount Grey's example. He was successful because he had the sense of disciplined mind and honesty and he was very calm so he won over many people.

Further he discusses about a letter written by German artillery officer narrating his experiences of the war. The letter was plain and there was no straining effect. He has used fewer adjectives, good people and fewer epithets. The writer comments that the adjective is the enemy of noun because it is the scream that drowns the sense.

He concludes the essay by saying that the art of doing things is moderation and starts sawing the woods in the bath.

- 1) What does the author think to do on a rainy day?
- 2) Who cut down apple trees, trunks and branches at the bath?
- 3) Why did the narrator fail to saw the wood log?
- 4) What do you mean by "Gently does it"?
- 5) Why do we complain our tools?
- 6) What type of passion should a bowler have?
- 7) How does a Golfer succeed?
- 8) How can a man win?
- 9) Who is the enemy of noun? why?

Vivekananda's Views on True Education

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According to Swami Vivekananda, Education is the manifestation of the perfection already present in man. He says nothing comes from outside. Everything is inside. Man discovers or unveils what he knows. The real learning means uncovering or removing the curtain off from his soul. For ex: Newton discovered Gravitational Theory. It was not sittingⁱⁿ any corner waiting for him but it was present in his mind. The mind is the infinite library of the universe, and the external world is a suggestion. The falling of an apple from tree gave Newton a suggestion and he studied it in his mind linked the theories related to it and brought out a new link, we call it the theory of Gravitation.

All the material and spiritual knowledge resides in the human mind. The knowledge in the mind remains covered and when the covering is slowly taken off we say "we are learning". The man from whom this veil is being lifted is the more knowing man, the man upon whom it lies thick is ignorant, the man from whom the cover has entirely gone is all knowing and omniscient. All knowledge and all powers and natural forces are within man manifests knowledge and discovers it with himself.

Vivekananda says each of us has to teach himself. The external teacher offers only the suggestion which rouses the internal teacher to work to understand things. These things will be made clearer to us by our own power of perception and thought. The big banyan tree was once a small seed. All that mass of energy was there contained.

The true education means the conversion of centransparent into transparent by purity and unselfishness. Education is not the amount of information which is put into the brains and undigested the entire life. It should be a process and it should be life building, manmaking, character building.

Education doesn't mean getting some university degrees, learning the thoughts of foreign thinkers and stuffing brains with foreign thoughts. The goal of education should not be getting an employment like clerkship, lawyer or a magistrate. The educator should help the common people to fulfil the basic needs and strengthen them for the struggle for life. It should bring out the strength of a character, a courage of lion and the spirit of monkey.

Education must form the character, increase the strength of a mind, expand the intellect by which one can stand on one's own feet. Education should be independent, free from foreign control, should study different branches of knowledge of our own and with English language and science. Technical education is needed to develop industries.

Education should train man to grow. The training by which the current and the inspiration of will are brought under the control and become useful. Our country wants the strong people with extraordinary personalities / strengths who can resist, penetrate into the mysteries and the secrets of the universe. We want manmaking religion, man making theories, and man making education.

Swami Vivekananda preterus Guru-Gruha-Vasa. one should live with a person whose character is a blazing fire and a living example of the highest teaching from his boyhood. Teachers should be role model for them inspiring all the time from their boyhood. The charge of imparting knowledge should again fall upon the "Thyagis" (the men of renunciation) as before.

The teacher and students should develop some conditions in the process. Such as purity, real thirst of knowledge and perseverance. The student who sets out such a spirit and a teacher who adopts these will surely find success. The students should have good relationship with the teacher. They should have faith, humility, submission and veneration in their hearts towards them.

The teacher should put the entire effort in teaching. He should teach with sympathy and dedication. He should build the faith in any man. Only true teacher comes down to the level of his students and transfers his soul to his students soul and see through and understand through his mind. Such teacher can only teach and others cannot.

The world is too much with us.

The world is too much with us is a poem Sonnet by William Wordsworth written in Petrarchan model. The poem is an ironical representation of humans in relation to nature. The poem is about the loss of nature caused by mankind.

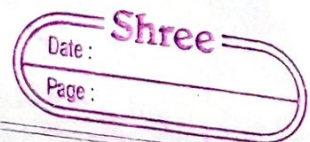
The world is too much with us is a complaint saying that the world is out of whack. and that people are destroying themselves with consumerism. According to the poet the nature is vast, large and indefinite whereas it is incomplete, little and insignificant to people. Nature is offering real pleasure and beauty to the people, but people are running behind unseen, and artificial pleasure and beauty. It is the real irony that we never care for what we have but we always desire for something probable and possible. The same thing is taking place in the life of modern man. They don't have time to enjoy the beauty of the sea, moon and the wind. Easily available and universal natural beauties have been denied by people in the course of getting and spending something artificial, temporary and inanimate.

People are so busy in getting and spending we waste our powers for nothingness. For us nature is incomplete, little. We have become so absorbed in materialism, consumerism in another world we are no longer seem a part of nature. People have given their hearts away. This is a sordid boom. As the speaker feels, the sea in close relationship with the moon and the winds will be holding at all hours but people are out of such time.

Seeing all these, the speaker desires to be a pagan so that he could stand on the pleasant island and would have a glimpse of the beautiful

Seashore. It would definitely make him less sad. Similarly, chanting on the sea land he could see Proteus rising from the sea or could hear the blow of Triton.

Proteus is a Sea God in Greek mythology. He had the ability to prophesy the future but didn't like doing it. If someone grabbed a hold of him and tried to make him predict the future he would change his shape and try to get away. merman. ← Triton was a son of Poseidon the Greek god of the sea. He had a conch shell that he blew into in order to excite or calm the waves.



- I What does the poet mean when he says "The world is too much with us"?
- 2) What does the phrase ~~means~~ 'getting & spending' mean? *
- 3) Why does the poet say the sordid boon turned into nothing?
- 4) Mention the beauty of nature mentioned in the poem.
- 5) Why does the poet say "we are out of tune"?
- 6) The poet wants to be a pagan why?
- 7) Why does the poet want us to return to the nature?
- 8) What are the visions that poet says in nature?
- 9) Briefly discuss the beautiful things noticed by the poet in nature?
- 10) Discuss Wordsworth as worshipper of nature.

The Quality of Mercy.

- William Shakespeare.

The poem "Quality of Mercy" is from Shakespeare's Merchant of Venice - one of the early plays of Shakespeare. It has an Italian theme.

~~Background~~ Story :-

The poem shows a lot of human qualities. The quality of mercy refers to a quote by Portia in Merchant of Venice. It occurs during Act IV Scene I. Set in a Venetian Court of Justice. It is the speech in which Portia begs Shylock for mercy.

This is an extract from Shakespeare's play "The Merchant of Venice". These lines are spoken by Portia, one of the main characters in the play. In Act IV Scene I she argues with Shylock, saying why mercy is the greatest virtue of all.

and thing The poet says the quality of mercy will not remain the same when it is forced by any one. Mercy comes naturally and it's a natural trait in human beings. Mercy comes naturally and ~~it's~~ unexpectedly and when it comes it is as soothing as soothing as gentle rain from heaven. Mercy carries a two fold blessing with the person who shows mercy is blessed for having such gold like charity and the person who receives mercy is blessed for ~~his~~ is spared by the punishment prescribed by the law or justice. Mercy is the most powerful when shown by those who have power of life and death. Overall.

Mercy is a much better symbol of a King's power. It is better than his crown or sceptre - rule for a king his crown and sceptre shows only his earthly power. Such earthly power is a quality associated with the veneration, a King

commands and the majesty he possesses. This crown and sceptre is used by the king to instill the fear in the hearts of the people but mercy is superior to the force, the crowned and sceptered king possesses. It has no outward symbol because it is enthroned in the heart. Since mercy is a special quality of God himself, a merciful king becomes god like the earthly power, a king will become ~~the~~ most similar to God's power when the monarch tempers justice with mercy. The earthly power ~~when justice is guided by~~ most closely resembles God's power when justice is guided by mercy. Therefore Jew, although justice is your aim, think about this. None of ~~the~~ us would be saved if we depended on justice alone. We pray for mercy and in seeking it ourselves, we learn to be merciful. I have spoken about this to soften the justice of your plea. If you insist on pure justice, however then this serious venetian court has no alternative other than to pronounce sentence against the merchant these.

- 1) What is not straited in the poem?
- 2) What drops as the gentle rain from heaven?
- 3) How is the quality of mercy carry the double blessing?
- 4) What is a better symbol of king's power?
- 5) What shows the temporal power?
- 6) Who create fear among the people?
- 7) Where is mercy enthroned?
- 8) When does a king become God like?
- 9) How does king's power ^{resembles} become God's power?
- 10) What does the prayer for mercy teach us?
- 11) What will happen if one doesn't show mercy on others?
- 12) What happens if the court ~~has~~ insists upon pure justice?