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## Practice Papers Page No. 21

## 1. Read the passage given below :

1. What does the word "Society" connote ? To put it briefly when we speak of "Society", we conceive of it as one by its very nature. The qualities which accompany this unity are praiseworthy — community of purpose and desire for welfare, loyalty to public ends and mutuality of sympathy and co-operation.
2. Are these ideals to be found in Indian Society ? The Indian Society does not consist of individuals. It consists of an innumerable collection of castes which are exclusive in their life and have no common experience to share and have no bond of sympathy. Given this fact it is not necessary to argue the point. The existence of the Caste System is a standing denial<sup>1</sup> of the existence of those ideals of society and therefore of democracy.
3. Indian Society is so embedded in the Caste System that everything is organised on the basis of caste. Enter Indian Society and you can see caste in its glaring form. An Indian cannot eat or marry with an Indian simply because he or she does not belong to his or her caste. An Indian cannot touch an Indian because he or she does not belong to his or her caste. Go and enter politics and you can see caste reflected therein. How does an Indian vote in an election ? He votes for a candidate who belongs to his own caste and no other. Even the Indian Congress exploits the Caste System for election purpose as no other political party in India does. Examine the lists of its candidates in relation to the social composition of the constituencies and it will be found that the candidate belongs to the caste which is the largest one in that constituency. The Congress, as a matter of fact, is upholding the Caste System against which it is outwardly raising an outcry.
4. Go into the field of industry. What will you find ? You will find that all the topmost men drawing the highest salary belong to the caste of the particular industrialist who owns the industry. The rest hang on for life on the lowest rungs of the ladder on a pittance. Go into the field of commerce and you will see the same picture. The whole commercial house is one camp of one caste, with no entry board on the door for others.
5. Go into the field of charity.<sup>2</sup> With one or two exceptions all charity in India is communal. If a Parsi dies, he leaves his money for Parsis. If a Jain dies, he leaves his money for Jains. If a Marwadi dies, he leaves his money for Marwadis. If a Brahmin dies, he leaves his money for Brahmmins. Thus, there is no room for the downtrodden<sup>3</sup> and the outcastes<sup>4</sup> in politics, in industry, in commerce, and in education.

## VALUE POINTS

## The passage is about :

We can conceive of society as one unity of people. The qualities that accompany this unity are welfare, loyalty to public ends and mutuality of sympathy.

## Para 1

- community of purpose and desire
- sympathy and cooperation

## Para 2

- Indian society
- innumerable collection of castes
- denial of ideals of society

## Para 3

- caste in its glaring form
- reflected in politics
- selection of candidates

## Para 4

- caste - in industry
- commerce - same picture

## Para 5

- caste in charity
- no room for outcastes in politics

## GLOSSARY

1. denial : refusal
2. charity : money which other people give you
3. downtrodden: people who are treated badly
4. outcastes : persons who are not accepted by others.

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**Robert Hunter**



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### **Table of Contents Evergreen Practice Papers English Solutions Class 9**

1. Understanding the eBook Evergreen Practice Papers English Solutions Class 9
  - The Rise of Digital Reading Evergreen Practice Papers English Solutions Class 9
  - Advantages of eBooks Over Traditional Books
2. Identifying Evergreen Practice Papers English Solutions Class 9
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Evergreen Practice Papers English Solutions Class 9
  - User-Friendly Interface
4. Exploring eBook Recommendations from Evergreen Practice Papers English Solutions Class 9
  - Personalized Recommendations
  - Evergreen Practice Papers English Solutions Class 9 User Reviews and Ratings

- Evergreen Practice Papers English Solutions Class 9 and Bestseller Lists
- 5. Accessing Evergreen Practice Papers English Solutions Class 9 Free and Paid eBooks
  - Evergreen Practice Papers English Solutions Class 9 Public Domain eBooks
  - Evergreen Practice Papers English Solutions Class 9 eBook Subscription Services
  - Evergreen Practice Papers English Solutions Class 9 Budget-Friendly Options
- 6. Navigating Evergreen Practice Papers English Solutions Class 9 eBook Formats
  - ePub, PDF, MOBI, and More
  - Evergreen Practice Papers English Solutions Class 9 Compatibility with Devices
  - Evergreen Practice Papers English Solutions Class 9 Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Evergreen Practice Papers English Solutions Class 9
  - Highlighting and Note-Taking Evergreen Practice Papers English Solutions Class 9
  - Interactive Elements Evergreen Practice Papers English Solutions Class 9
- 8. Staying Engaged with Evergreen Practice Papers English Solutions Class 9
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Evergreen Practice Papers English Solutions Class 9
- 9. Balancing eBooks and Physical Books Evergreen Practice Papers English Solutions Class 9
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Evergreen Practice Papers English Solutions Class 9
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine Evergreen Practice Papers English Solutions Class 9
  - Setting Reading Goals Evergreen Practice Papers English Solutions Class 9
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Evergreen Practice Papers English Solutions Class 9
  - Fact-Checking eBook Content of Evergreen Practice Papers English Solutions Class 9
  - Distinguishing Credible Sources

13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
  - Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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pietersburg chairperson archbishop tutu members of the truth and reconciliation commission brothers and sisters we greet you in the name of peace the name of our lord jesus christ

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