

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 Brahmins. Thus, there is no room for the down-trodden<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. down-trodden: people who are treated badly
4. outcastes : persons who are not accepted by others

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