

## Appendix A;

### Student Profile

#### I. Personal Details

1. Name of the Student:
2. Course and Class no.:
3. Address:
4. Name of the school(s) in which you studied .

Class	School(s)

5. Any other educational qualification: (Put V) TTC

Polytechnic  
Others (specify):

6. Father.

Name	Occupation	Educational Qualification:		
		Put(V)		
		Below SSLC		
		SSLC		
		Pre-Degree / +2		
		Degree		Main:
		PG /Above		Main:
		Any other(specify)		

7, Mother

Name	Occupation	Educational Qualification:		
		Put(V)		
		Below SSLC		
		SSLC		
		Pre-Degree / +2		
		Degree		Main:
		PG /Above		Main:
		Any other(specify)		

8. Brothers and Sisters

Name	Education	Occupation (if applicable)
1		
2		
3		
4		

9. Any other member who is a significant influence on your education:

	Relationship	Educational Qualification
YES		
OR		
NO		
(Put V)		

10. Place of 

Town	Village
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 residence: (Put ✓)

11. Total monthly income of the family:

12. Total number of members in the family:

13. Total percentage of marks in the SSLC Exams:

14. Marks/percentage/grade secured for English in the +2 exams:

## II .Exposure to English

### 1. TV watching habits

(Put ✓)	(Put ✓)	(Put ✓)		(Put ✓)	
(Put ✓)					
Malayalam channels only	English and Malayalam channels	English channels only	Specify the English channels	What type of programmes in the English channels	How often
				Movies Serials Comics News Talk shows Music Advertisements Speeches Games Others(specify)	Every day  2-3 times a - week  Once a week  2-3 times a - month  Once a month

### 2. Newspaper reading habits

(Put ✓)	(Put ✓)	(Put ✓)		(Put ✓)
(Put ✓)				
Malayalam only	English & Malayalam	English only	Specify the English newspaper(s)	How often do you read English newspapers
				Every'day  2-3 times a - week  Once a week  2-3 times a - month  Once a month

3. Reading habits in general (excluding newspaper):

(Put √)	(Put √)	(Put √)	Specify the items you read in English	Sources for English reading materials that you use	How often
Malayalam only	English & Malayalam	English only	Novels Poems Stories Essays/Articles Dramas Comics Jokes Blogs Profiles Letters/emails SMSs Advertisements Any other: (specify)	Books Magazines Internet Mobile Library Any other: (specify)	Every day  2-3 times a - week  Once a week  2-3 times a - month  Once a month

4. English writing habits in general (excluding examinations, test papers and class notes):

Type of writing	Regularly : (Put √)	Occasionally: (Put √)	Never: (Put √)
Email /Letters			
Blogs/Facebook writing/Orkut writing			
Applications/Requests/Complaints			
Essays/Articles			
Poems			
Stories			
Diaries/Journals			
Any other(specify):			

5. How do you fill an application form(for admissions, bank transactions, ticket reservations etc): (Put √)

- Yourself
- With some assistance
- Others do it for you

6. How do you understand the operations and functions of an instrument(eg: a camera):

- Reading the brochure
- Getting the assistance of others
- Both

7. Are you in the habit of reading the directions/announcements in public places?  
Yes/ No (put √)

- College notice boards
- Bus stand
- Railway stations
- Any other

8. English speaking habits:

(Put √)

(Put √)

When and with whom?	How often
<ul style="list-style-type: none"><li>• To ask questions in the class</li><li>• To talk to teachers</li><li>• To talk to some of your friends</li><li>• To speak to non-Malayalees</li><li>• To speak to a relative who is not fluent in Malayalam</li><li>• Any other(specify):</li></ul>	<ul style="list-style-type: none"><li>• Daily</li><li>• Once in a while</li><li>• When traveling outside the state</li><li>• Rarely</li><li>• Never</li><li>• Any other(specify)</li></ul>

**Appendix B:**  
**Diagnostic Test— 1**

Name:

Time: 45 mts.

Max Mks;40

**I Grammar**

*Answer all questions. Follow the instructions after each question.*

*Each question carries one mark,*

1. One of the boys— -----fallen down from the packed footboard of the bus. (has /have)
2. I am quite smart, -.....— (amn't I? / aren't I?)
3. The Department of Malayalam is celebrating its golden jubilee this year. (Underline the *subject* of this sentence.)
4. We have a fully computerized language lab in our department. (Underline the *verb* of this sentence.)
5. You are a responsible student. (Underline the *subject complement* of this sentence.)
6. Children play games. (Underline the *object*.)
7. The principal gave him a present. (Underline the *direct object* and the *indirect object*.)
8. Susan dyed her hair purple. (Underline the *object complement*)
9. We will be waiting in the car for you. (Underline the *auxiliary verb*)

Nearly everyone in the town heard the explosion, (Rewrite the sentence in *the passive voice*.)

How accurate are the weather forecasts on TV? (Underline the *subject complement*)

The dress that the bride wore at the wedding attracted much attention (Underline the *adjectival clause*.)

Both parents worked in order that the children could attend prestigious schools. (Underline the *adverbial clause*)

a. I urge you to as soon as possible return the profile.

b. I urge you to return the profile as soon as possible.

(Tick *the sentence that is more acceptable and appropriate*)

Hurry, students; you have ten minutes left to finish your test. (Place the word *only* in the correct position.)

a. My neighbour has done my shopping for me since I broke my toe.

b. My neighbour has done my shopping for me since breaking my toe.

(Tick *the correct sentence*)

Two of our star players were injured. We lost the game. (Combine the two sentences using *as/because*.)

a. The accountant was tall and quite thin, had a receding hairline and was about forty.

b. The accountant was tall and quite thin, a receding hairline, and about forty. (Tick *the correct sentence*)

19. a,Who is the oldest, you or James?

b. Who is the older, you or James?

*(Tick the correct sentence).*

20. A month ago the principal (become) aware that several items from the library had been (steal).*(Write the correct form of the verbs in brackets)*

## **II Comprehension •**

Read the following passage carefully and answer the questions given **below** It, Each question carries two marks.

In place of old pleasures demanding intelligence and personal initiative, we have vast organisations that provide us with readymade distractions—distractions, which demand from pleasure -seekers, no personal participations and no intellectual effort of any sort. To billions of innocent people of the world, a million cinemas bring the same nonsense. There have always been fourth-rate writers and dramatists; but their works, in the past, quickly died without getting beyond the boundaries of the city or the country in which they appeared. Today, the inventions of the scenario-writer go out from Los Angeles across the whole world. Countless audiences soak passively in the tepid bath of nonsense. No mental effort is demanded of them, no participation; they need only sit and keep their eyes open.

1. According to this passage, most cinemas

- (a) Deal with the familiar uninteresting family dramas
- (b) Tend to be didactic and moralistic
- (c) Bring the image of the same old adventurous activities
- (d) Bring nothing but some dull, nonsensical talk

2. The author says that the fourth-rate writers and dramatists

- (a) Never existed in old times
- (b) Wrote novels and plays which are not of permanent value

- (c) Are mushrooming in modern times unlike in the past  
(d) Make a lot of money in the modern times
3. According to this passage, the modern audience
- (a) Is cosmopolitan in its outlook  
(b) Is very discriminating  
(c) Never falls asleep in a cinema hall  
(d) Lacks individual initiative and refuses to exercise the mind
4. To indulge in their favourite pastime, our ancestors
- (a) Exercised some intelligence and individual initiative  
(b) Enjoyed nonsensical works  
(c) Never moved out of their familiar environment  
(d) Formed recreational clubs
5. The author thinks that the bane of modern times is that
- (a) Physical exercise has been given a go-by  
(b) The number of writers increases.  
(c) People are taking active interest in mindless pleasures  
(d) The cheap readymade distractions have become more and more pervasive

### III Paraphrase

**Paraphrase the following poem in your own words. The question carries 10 marks.**

#### The Road Not Taken

Two roads diverged in a yellow wood,  
And sorry I could not travel both  
And be one traveler, long I stood  
And looked down one as far as I could  
To where it bent in the undergrowth;  
Then took the other, as just as fair,  
And having perhaps the better claim,

Because it was grassy and wanted wear;  
Though as for that the passing there  
Had worn them really about the same,  
And both that morning equally lay  
In leaves no step had trodden black.  
Oh, I kept the first for another day!  
Yet knowing how way leads on to way,  
I doubted if I should ever come back.  
I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood, and I-  
I took the one less traveled by,  
And that has made all the difference.

**Paraphrase:**

## Appendix C:

### Diagnostic Test 2

Name:

Time: 50 mts.



Max Mks:45

Write short notes on any 15 of the following. Each question carries 3 marks each.

1. Politics/Political
2. Patriarchy
3. Discourse
4. Subjectivity
5. Literary Canon
6. Third World
7. Textuality
8. Genre
9. Revisionism/ Revisionist
10. Cultural Analysis
11. Female Vs Feminine Vs Feminist
12. Continuum
13. Asymmetry
14. Formalism
15. Collective Consciousness
16. Plurality
17. Epistemological
18. Archetypal Social Values

## Appendix D:

### Simplified Text

#### A Gandhian in Garhwal

• Ramachandra Gulia

TWENTY years ago in June, I began a non-religious spiritual journey deep into the Alakananda valley. My destination was Gopeshwar, a town on the hillside. It was only a short distance away from Badarinath. And the living god I wished to offer my praise and respect was Chandi Prasad Bhatt, founder of the Chipko movement.

Chandi Prasad Bhatt was born in the Garhwal hills. He chose to stay there and serve the people, unlike politicians of the place. Politicians of the place like HN Bahuguna *said* they stood for the hill people, but *lived* and made their career in the plains. To Bhatt, Garhwal and Garhwal is were not an exploitable resource, to be turned to when one's political career was in trouble. Bhatt's life-work had been to make his people self-reliant: self-reliant economically, socially, and ecologically. But the relevance of his work was by no means restricted to the Himalayas. The movement he started and the ideas it generated were to exercise a powerful appeal for the people of the Indian plains — indeed, for rural peoples everywhere.

Chandi Prasad Bhatt was born on June 23, 1934, in a family of priests who looked after the temple of Rudranath in a forest at 13,000 feet. Rudranath is part of the "Panch Kedar", the five Himalayan temples dedicated to Shiva. The most venerated of them is Kedarnath. As a boy, Chandi Prasad went up often to the family shrine. The journey also taught him the local traditions of folk ecology. When he walked through the *bugiyal*, or alpine pasture, he had to take off his shoes, so as not to harm the flowers. In one four-kilometre stretch above the Amrit Ganga, there was a ban on spitting and coughing: on anything that might lead to the pollution of the river below. There were customs which banned people from plucking flowers before the festival of Nandasthmi, in September: after which the ban was lifted, so that the plucking of the now ripened flowers also released their seeds.

Once, on the walk to Rudranath, Chandi Prasad met a shepherd burning the flowers of the sacred and beautiful *brahmakamal*. He asked why he was doing this — it was the week of N andasthmi — and the shepherd answered that he wouldn't have done it normally; but now he was doing it because his stomach ached horribly and he knew that the extract of the flower would cure him. But, he quickly added, 'I broke off the plant with my mouth, like a sheep, so that the deity would think that it was nature's natural order, rather than the hand of man. at work'.

Alongside this informal education in ecology, Chandi Prasad also studied in schools in Rudraprayag and Pauri, but stopped his studies just before taking a degree. His father had died when he was a baby. And to support his mother he taught art to children for a year. Then he got a job at the Garhwal Motor Owners Union (GMOU) as a booking clerk. His years of selling bus tickets made him aware of the social diversity of India, because many of his customers were pilgrims, from different parts of the country, and practicing various trades and professions.

How did an obscure transport clerk become an influential social worker? The change started with his attending a public meeting in Badarinath in 1956. The star speaker here was the great Jayaprakash Narayan; another speaker, the local Sarvodaya leader Man Singh Rawat. The young man was deeply impressed by both. Now, he would seek out news of J.P. or Vinoba and their Sarvodaya movement. When the time came to take his annual holidays, he spent it with Man Singh Rawat in the interior villages of Uttarakhand.

Between 1956 and 1960, Chandi Prasad spent his annual holidays learning about Sarvodaya from Man Singh and his wife Sashi Behn. He went on long walks with Man Singh Rawat and his wife. These walks were highly educative. In 1959, he went on a similar educative walk with Vinoba Bhave. China was now making threatening moves on the frontier. According to J.P., China's challenge was not merely military, but also ideological. And J.P. called for more volunteers and it was answered by Bhatt. In 1960, he made his *jeevan dan* to the Sarvodaya movement. It was a considerable sacrifice; for he was now married, and had a child.

With a few friends, Bhatt first ran a co-operative organisation of labourers that helped repair houses and build roads. The members shared the work and wages equally. Then, in 1964, he founded the Dashauli Gram Swarajya Sangh (DGSS). It is called the "mother organisation of the Chipko movement". The Chipko Movement, of course, was born a decade later. It is worth noticing that the foundation stone of the DGSS was laid by a woman — Sucheta Kripalani, Chief Minister of Uttar Pradesh — while the land was donated by another woman, Shyama Devi.

The DGSS's emphasis was on local employment generation: through the promotion of weaving, bee-keeping, herb collection, and cottage industries that would use products from the forest without harming it. In 1968, J.P. and his wife Prabhavati visited Gopeshwar. They said that the work of Bhatt and his fellows made them remember the spirit of heroism in the sacrifice in Gandhi's own movement.

The activities of the DGSS occasionally brought it into conflict with Government. The clashes were usually minor, and usually resolved. But in 1973 the Forest Department refused to allot it a batch of hornbeam trees from which to make agricultural tools. To their dismay, the same trees were then auctioned off

to a sports goods company in distant Allahabad, The DGSS's feelings were echoed more strongly by the residents of Mandal, the village that lay next to the disputed forest. At Bhatt's suggestion, the villagers threatened to hug the trees rather than allow the woodcutters in. As Chipko's first historian, Anupam Mishra, notes, the term originally used by Bhatt was the Garhwali "angalwaltha", or embrace, a word more resonant of local feelings than the Hindi word "chipko", i.e., to stick.

The protest at Mandal was followed by several such actions against commercial forestry in the villages of the Alakananda valley. One such protest, at Reni in the spring of 1974, was the work wholly of women, led by the remarkable Gaura Devi. Meanwhile, the other great Gandhian of Garhwal, Sunderlal Bahuguna, broke off a walk he was taking through Uttarakhand to be with and celebrate the protesters. What he saw was conveyed in articles he wrote in the respected nationalist weekly of Dehradun, *Yugvani*. Bahuguna hailed Chandi Prasad Bhatt as the "chief organiser" (*mukhya sanchalak*) of the Chipko Andolan. This, he added, was not an economic movement that would subside once its demands were met; on the contrary, its main aim was the fostering of love towards trees in the hearts of humans. For Chipko, observed Bahuguna, safeguarding the hill forests was only the first step towards transforming the relationship between humans and nature.

Chipko was born in the Alakananda valley; its midwives were Bhatt and his co-workers in the DGSS. Later it spread to east and west. In the east it influenced the left-wing student organisation called Uttarakhand Sangharsh Valiini and their anti-commercial forestry protests. In the west, i.e., in the Bhagerathi valley, the Chipko movement was led by Sunderlal Bahuguna and his associates. Within its original home the movement had entered its second phase: that of reconstruction. Under Bhatt's leadership, the DGSS organised dozens of tree-plantation and protection programmes, motivating the women (especially) to revegetate the barren hillsides that surrounded them. Within a decade this work had begun to show results. A study by S. N. Prasad of the Indian Institute of Science showed that the survival rate of saplings in DGSS plantations was more than 70 per cent, whereas the figure for Forest Department plantations was between 20 per cent and 50 per cent.

In the early 1980s, DGSS became DGSM, with "Mandal" replacing "Sangh". By any name it remains a model organisation. Journalist Ramesh Pahari, who has known Bhatt for three decades, writes of his "simplicity and modesty", as well as of his "firmness of ideas and decisions". According to a Dalit member of the DGSM committee, Murari Lai, "Bhattji has fought bigger battles for the removal of social injustice, than for environmental protection". It was in Murari Lai's village that the first tree-plantation programme was organised. This one-time construction worker has been an inseparable associate of Bhatt for 35 years. Their relationship is based on mutual respect. The only irritant in their relationship is the Gandhian's objection to Murari Lai's love for tobacco.

Chandi Prasad Bhatt rarely writes. But when he writes his words convey both understanding and wisdom. Twenty years ago, in the journal *Pahar*, he wrote a sensible and serious critical assessment of large dams, later published in English under the title "The Future of Large Projects in the Himalaya". He has also written insightfully on forest conservation, urging a creative synthesis between the "practical knowledge" of peasants and the "latest scientific knowledge" of the State.

Chandi Prasad Bhatt is a great pioneering environmentalist; he is also an actor and thinker of remarkable range and achievement. But, because of his own innate modesty and lack of command over English, he remains much less known and honoured than is his due. He does not publicise himself nor does he have any media coverage. One really has to go to Garhwal to know the measure of his work, and that of his colleagues. According to Ramesh Pahari "a variety of issues being discussed all over the world today — the advancement of women and dalit groups and their participation in decision-making, ecology, environment, traditional rights of people, the local knowledge of people, basing development processes on successful experiences and self-reliant economics — have first been worked on by DGSM more than 30 years ago; and without any media coverage". To my mind, he is one of India's greatest and insufficiently honoured environmentalists.

When I reached Gopeshwar to meet Chandi Prasad Bhatt, there was a research scholar from the University of Roorkee. For his research project he wished to choose 20 villages, 10 sited more or less on a motor road, 10 located more than five kilometres away from the road. And this research scholar did not know a thing about Garhwal. Therefore it was Bhatt who helped him select the villages, gave him exact directions about how to reach these places, and gave him useful contacts in these places. I was amazed at his awesome knowledge of the geography of Garhwal. It was quite evident that this fellow has trekked across every hill and every valley in upper Garhwal, and very nearly talked to every man, woman and child too.

In September last year I heard Chandi Prasad Bhatt speak in Mussoorie, in honour of P. Srinivas, the brave forest officer who was killed in the search for Veerappan. He took an audience of aspiring civil servants through an authoritative ecological history of the Himalaya: the glaciers, the rivers, the forests, the fields. He documented the degradation caused by humans, but also their potential for corrective action. Responsible environmentalism, he said, could be of the P. Srinivas kind or of the Chipko kind. It could come from upright officials or from concerned citizens, or, better still, from the two working in combination. The first question from the audience dealt not with the Himalaya but the Narmada Bachao Andolan (NBA).

The questioner claimed that the NBA was motivated by foreign agents who wished to hold up India's development. Bhatt gently reminded him of the historical experience of displaced people in India. As he said, "the oustees of

dams are treated worse than ants." However, as usual, he moved on from criticism to construction. An estimated 47,000 hectares were to be irrigated by the Sardar Sarovar dam. Why shouldn't 10 per cent of this be allotted to those displaced by the project? He thought that this was a solution the NBA could fruitfully pursue.

Those who know Chandi Prasad Bhatt and his work have long felt that he has never got the recognition that he deserved. For the Chipko movement that he and his colleagues started was a definitive moment in the history of environmentalism. Before Chipko, it was thought that the poor were incapable of protecting the environment. After Chipko, indeed through Chipko, it was demonstrated that peasants and tribals had a greater share in the responsible management of nature than city-dwellers. And it was Bhatt who first taught Indian environmentalists that it was not enough to righteously protest at destruction of one kind or another: they must also start the process of reconstruction. Seeking always to improve the lives of the poor, Bhatt has sought to humanise modern science rather than reject it, to democratise the bureaucracy rather than demonise it.

Let me end with a very different kind of memory of Bhatt — of simply passing him on the road. One evening in Delhi I was driving past a row of truly high-voltage institutions: the Indian International Centre (IIC), the World Wildlife Fund (WWF), the Ford Foundation, the World Bank and the United Nations Development Programme. There, on this road, I passed two middle-aged men dressed in khadi, talking. I turned into a side lane and watched them for a while. They were Bhatt and Anupam Mishra, a fellow Green Gandhian of integrity and achievement, an early chronicler of Chipko and the author of masterly surveys (in Hindi) of water management in Rajasthan. They continued talking, till a bus came along and they hopped into it, and disappeared.

I tried to guess as to where the two men were coming from: from a meeting at the WWF, perhaps? In that case, there should have been other people around. And some of these *other* people had gone to the IIC for a drink, still others to the World Bank pool for a swim. Even if they had the necessary memberships I cannot imagine Chandi Prasad Bhatt or Anupam Mishra exercising either option. In them lives a spirit, of quiet service, that once existed freely in our politics and our activism, a spirit that has been completely removed from, one sphere and remains gravely threatened in the other.

## Appendix E:

### Simplified Text

A Glory has Departed

#### **Jawaharlal Nehru**

It is part of the custom of this Parliament to make a short speech at the death of great people, to show our admiration for them, to praise them for their contribution to our wellbeing, and to express our sorrow at their death. But today I am doubtful whether it is fitting for me or anyone to make a speech on this occasion. I stand before you in utter shame both as an individual and as the Prime Minister of India because we have failed to protect our greatest treasure. I also accept in utter shame that the government has failed to protect the lives of numerous innocent men, women and children during the past few months. The death of this mighty person whom we honoured and loved infinitely is a matter of shame for all of us because we could not give him proper protection. It is a shame to me as an Indian because an Indian has killed him. It is a shame to me as a Hindu because a Hindu has killed the greatest Indian of the day and the greatest

Hindu of the age.

Our common understanding of greatness is not enough to measure his greatness; and our language is quite inadequate to praise him. For, he was not made of the same kind of clay that we are made of. He does not need our praise, for he has received greater praise in his lifetime than any living man. And the whole world was showing their respect for him during these two or three days since his death. What more can we add to these praises? Or how can we praise him as we are his children?. Though we are unworthy, all of us are the children of his spirit in some greater or smaller measure. Perhaps we are his children more

intimately than the children of his body.

He was our glory and he has gone. He was our Sun who kept us warm and bright. And the Sun has set and we are shivering in the cold and dark. But he would not let us to feel helpless like this. For, this man with divine fire has shaped, inspired and strengthened us to work to some extent on the lines that he worked. .So, if we praise him, we may be praising ourselves to some extent. We build great buildings or statues in marble or bronze to remember great people. But this man has his monument built in the hearts of millions and millions of people during his lifetime. He lives in the heart of millions of poor and suffering people in small villages and huts and he will live forever. As a result we have been inspired to live like him, though to an infinitely lesser degree.

I feel humble on this occasion. We are unworthy of praising him because we have not been able to follow him adequately. It is an injustice to show our respect to him just in words. What he demanded of us was work, labour and sacrifice. Over the last thirty years, he made this country attain heights of sacrifice which is unequalled anywhere in the world. However, a lot of things happened which made him suffer tremendously. He had to suffer because we went away from the path he had shown us. He suffered for our failings. And ultimately one of his children—he is his child as any other Indian is—struck him down. But his tender face never lost its smile and he never spoke a harsh word to anyone.

We are not proper judges of this period in history. We are too near it to see it properly. Let history judge this period in its own time. Let it decide what happened and what did not happen or who was wrong and who was right. All we know is that there was a glory and that is no more. There is darkness for the moment. Yet, this darkness is not so dark because there is a living flame in our heart which he lighted there. With this flame alive in our heart, we shall be able to illuminate this land again, remembering him and following him in our humble ways.

He was perhaps the greatest symbol of India of the past and of the future. The time we live in is full of danger. And the greatest of all dangers is our lack of faith, a sense of frustration, a sinking of the heart that comes to us when we see our great ideas become empty words and life takes a different course. Yet I believe that this dangerous period will pass soon enough.

This man of God was great in his life; he is greater in his death. He has upheld his principles in his death as well as in his life. We shall always mourn our beloved Master because we are human beings. But I know he will scold us if we merely mourn him. He did not cry when his dearest and closest passed away. Rather it made him make a firm resolve to persevere in the path he has chosen. So, merely mourning him is a poor way of showing our respect for him. The only way to mourn him is to express our determination to follow him. We have to make a solemn promise and dedicate ourselves to the great task that he undertook and completed successfully to a large extent. So let us work, labour and sacrifice and thus prove that we are worthy to be his followers, to some extent at least.

This tragedy is not the isolated act of a mad man. It is the product of an atmosphere of violence that has existed in this country for some months. That atmosphere surrounds and envelops us. If we are to accomplish the task given to us by our Master, we have to face this atmosphere, fight against and root out the evil of hatred and violence.

And this Government will do everything in its power to combat this evil. If we do not prevent the spreading of hatred by words, writing or deed, then we are not worthy of being in this government; we are certainly not worthy of being his followers; we are not even worthy of praising this man who has passed away. Let us always think of this great Master in terms of work, labour and sacrifice; in terms of fighting evil wherever we see it; in terms of holding on to truth as he put it before us. This is the best way to do our duty as his followers and show our respect for him.

All over India there is a feeling of hopelessness and being left alone. I do not know when we shall be able to get rid of these feelings. But along with this, there is a feeling of proud thankfulness in our heart. We are thankful because he has been given to us. This generation has been fortunate enough to be associated with this mighty person. In the ages, centuries and millennia to come people will think of the times when this man of God walked on earth; they will inevitably think of us who, however small, were fortunate enough to follow his path and walk the same ground where his feet touched. Let us be worthy of him.

## Appendix F:

### Post-Test Question Paper for A, B, and C Batches

*Answer any five. All questions carry ten marks each. Maximum marks - 50*

1. It was from the Garhwali culture that Chandi Prasad learned the basic lessons of ecology. Explain.
2. How did Chandi Prasad become a social activist?
3. What is DGSS? Explain the activities of DGSS.
4. How was Chipko Movement born? Explain some of its activities,
5. What are Bhatt's views on NBA?
6. What are Bhatt's views on responsible environmentalism?
7. Chandi Prasad is not just an environmentalist. His work is relevant to rural people everywhere in the world. Explain.

## Appendix G:

### Post-Test Question Paper for D Batch

*Answer any five. AH questions carry **ten** marks each. Maximum marks - 50*

1. What are the failures that Nehru mentions in his speech?
2. Why does Nehru say that we are not worthy of praising Gandhiji?      How  
can we pay proper homage to Gandhiji?
3. How did Gandhiji effect a change in us?
4. Nehru feels that Gandhiji does not need any monument in bronze.      Why?
5. Why does Nehru say “there was a glory and that is no more”?
6. Why and how should we renew the pledge at this time?
7. Why does Nehru say that Gandhiji was great in his life and he is greater in  
his death?