English

Can we change this?

Video Link

https://www.youtube.com/watch?v=PHJs05wqTLQ (Part 1)

https://www.youtube.com/watch?v=VSIzHUxoIQM&t=7s (Part 2)

https://www.youtube.com/watch?v=m3O2c3-Vvis (Part 3)

Learning Outcomes

Knowledge: To know about the central idea, theme and message of the chapter.

Understanding: To understand the meaning of the difficult words.

Application: To analyze and use critical thinking to understand setting and characters of the chapter.

Skill: To summarize the story in their own words and answer the questions based on the poem.

About the Author

Bama is a Tamil dalit woman writer who has contributed many literary works to dalit literature such as novels, short stories, poems etc. In her autobiography 'Karukku', she has written about the gender and caste discrimination faced by them even if they attain good education. 'Can we change this?' is an extract from Karukku.

Summary

Concept of Untouchability

This chapter narrated the life of a Tamilian Dalit of India named Bama. In a place where patriarchic society being a Dalit added more factors of discrimination in the life of a young girl.

Bama was a cheerful and beautiful young girl who always had questions to satisfy her burning curiosity. However, one such curious voyage led her to an ugly truth of the World, the prevalence of untouchability and the subjugation of people based on racial and blood purity.

Oppression of the Lower caste people by Upper Caste people

She saw some laborers working for their rich landlord. Little Bama noticed one of them holding the landlord's food packet with the strings, carefully not cupping it in his hands.

She was amused and asked her elder brother, Annan, about it later. Her brother educated her about the evil practice of untouchability and that the labourer had to hold the packet at the strings only, lest he polluted the contents of the packet.

Bama felt a surge of rage and disgust at such an evil belief and practice. She felt that her community and people must show resistance to such oppression and refuse to run trivial errands for the rich upper caste people.

Importance of Education for changing mindset of the society

Annan tells her that until their Dalit community can uplift their identity through education they will continue to be looked down upon and run roughshod over.

He encourages Bama to use the opportunities offered by education to circumvent the odds of caste discrimination and bridge the chasm of racial inequality. Through education, people can change their destiny even though they cannot do anything regarding their birth or place of birth.

Her brother's word left a deep imprint on the mind and psyche of little Bama. She resolved to prove him right and studied vigorously. As a result, she came ahead of every other student in her class.

Her success bred more confidence in her. Her self-belief and hard work made her popular among her classmates and teachers alike. Finally, she was able to change the course of her fortunes and write a glorious destiny, surpassing the limitations that society marked her with at her birth.

A. Answer the following questions.

1. What was the sight that the narrator found amusing? Was it really so?

Ans. The narrator was surprised to see a strange thing, that an elder came from the direction of the market and had a parcel in his hand. He was holding the parcel with a string and was walking strangely. The narrator laughed seeing his actions. However, this was not a funny sight because the truth was that the elderly person was from a lower caste and if that parcel was touched by his hands, for whom he was carrying this parcel, in which there were 'vadais', then he would not eat these 'vadais'. Because on touching by a person of lower caste, they would become untouchable and then do not eat those 'vadais' by the 'naicker'.

2. **Why was the narrator's Annan not amused by her story?**

Ans. The narrator's Annan was not amused. He told her that the man was not being funny. He belonged to a 'low' caste. The people of his community couldn't touch the food packet. Therefore, he was holding it out by its string. Had he touched it; the landlord would never accept such a thing.

3. **What feeling did the realization of truth evoke in the narrator?**

The narrator came to know why the elder carried the packet with a string. She didn't want to laugh any more. She felt terribly sad. She felt so provoked and angry that she wanted to touch those wretched 'vadais' herself. She felt bad that people had to bow low and work so hard for their masters.

4. **What humiliation did the lower caste have to face?**

The caste system was highly discriminatory. It put the lower castes in a very disadvantageous position. They were never given any honour, dignity or respect. They were deprived of all that. The only way to end this social discrimination was self-improvement. They should study hard and make progress. Then they could throw away all those indignities.

5. **Naicker was furious. Why? Was this justified?**

Ans. Naicker was furious because a Paraya young boy, the grandson of one of the servants had dared to speak to him, a man from a higher caste, disrespectfully. No, it was not justified because everyone should be treated equally in the society irrespective of their caste, creed or colour.

6. **What discrimination did the narrator undergo on a daily basis at school?**

Ans. The people at school always spoke ill about lower caste. If ever anything bad happened they would say immediately and without hesitation that one of the Cheri children would have done it. Everyone thought that Harijans were contemptible and used them for cheap labours like carrying water to the teacher's house, watering plants etc. They had to do all the chores that were needed in the school.

7. **Relate the humiliating incident that the narrator experienced at school.**

Ans. It was quite humiliating for the narrator to hear her name being called out in the assembly by the headmaster who was claiming that she had stolen the coconut when everybody left for home. According to the headmaster she did so because she was 'Paraya', and she was asked to leave the school because of her deed. All the children eyed her in a strange way and walked off to their classes. The narrator was in agony as she was feeling shameful and insulted in front of the whole school.

8. **Justify the title of the story.**

Ans. According to Annan, the caste system was highly discriminatory. It put the lower castes in a very disadvantageous position. They were never given any honour, dignity or respect. They were deprived of all that. The only way to end this social discrimination was self- improvement. They should study hard and make progress. Then they could throw away all those indignities. Therefore, the title of the story is apt as it defines the change that has to be brought in the society through courageous and hardworking people like Bama, who stood first in her class and, because of that, many people became her friends. This was the beginning of the change in her life.

Activity

When the Aryans migrated to Northern India, they imposed domination over the native inhabitants of the land. The caste system evolved from there on. Can you complete the social hierarchy pyramid? Identify and define each level in the caste pyramid. (Brahmin, Kshatriya, Vaishya, Sudra, Untouchables)
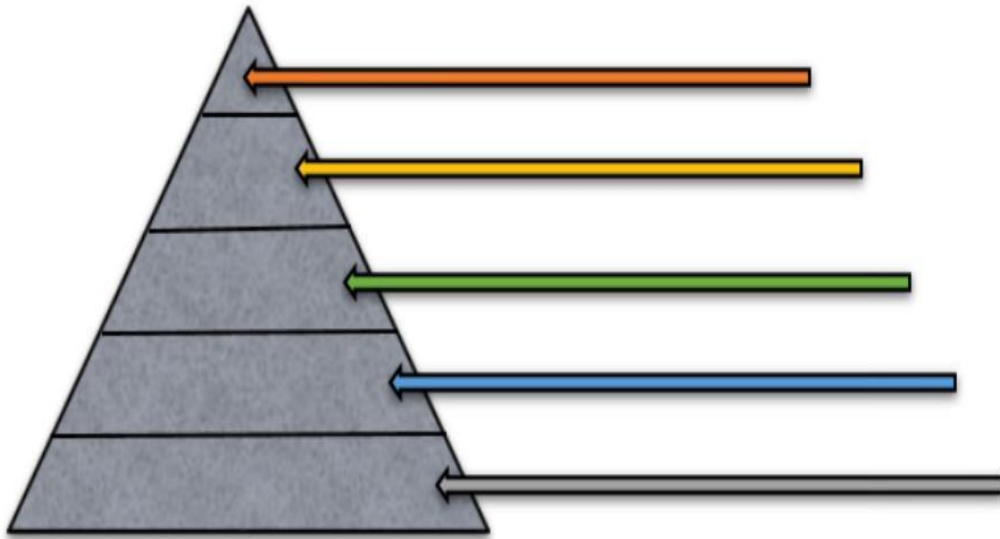
HINDI
'यह सबसे कठिन समय नहीं'

VIDEO LINKS:-

https://www.youtube.com/watch?v=Sdwp1gC1Mek

अधिगम बिंदु:

- इस कविता में विद्यार्थी समझ पाएंगे कि कवयित्री छोटी – सी चिड़िया के माध्यम से यह बताती हैं कि अभी भी लोग एक दूसरे की मदद के लिए तैयार है।
- विद्यार्थी समझ पाएंगे कि जब व्यक्ति होसला छोड़ देता है, हिम्मत का साथ छोड़ देता है तबी कठिन समय की शुरूआत होती है।

कवयित्री	–	जया जादवानी
जन्म	–	1 मई 1959
स्थान	–	कोतमा, शहडोल (मध्य प्रदेश)

यह सबसे कठिन समय नहीं कविता प्रवेश

इस कविता में कवयित्री एक छोटी – सी चिड़िया के माध्यम से यह बताती हैं कि जब तक वह घोसला बनाने का प्रयास करेगी, जब तक वह अपनी इस क्रिया में लगी रहेगी, चिड़िया अपने घोसला बनाने में व्यस्त है और कोई गिरती हुई पत्तियों को थामने के लिए लगा हुआ है जब तक बच्चों को नानी-दादी अपनी पुरानी कहानियाँ, कल्पनिक कहानियाँ सुनती रहेगी तथा जब तक यात्रियों को पहुँचाने वाली रेल आती रहेगी, तब तक कठिन समय नहीं आ सकता। अर्थात् जितनी भी क्रियाएँ समान्यरूप से हो रही है, तब तक यह नहीं कहा जा सकता कि इस दुनिया में, जीवन में कठिन समय की शुरुआत हो गई है। चिड़िया अपना काम कर रही है उसका काम है घोसला बनाना और अण्डे देना, अपने बच्चों को सहेज कर रखना । व्यक्ति का काम है गिरी पत्तियों को थामना या किसी को सहारा देना। नानी-दादी का काम है अपने बच्चों को कहानियाँ सुनना, प्रेय़नक कहानियाँ सुनाना जिनसे उन्हें कुछ सीख मिले। और रेल का काम है यात्रियों को अपनी मंजिल तक पहुँचना। यह कहा जा सकता है कि जब तक यह काम सरल तरीके से होते रहेंगे, तब तक कठिन समय नहीं आया है। इसमें जया जी का जिंदगी के प्रति आशावादी दृष्टिकोण दिखता है । वो बहुत आशावादी है, उम्मीद का भरोसा कभी नहीं छोड़ती है। वे मानती है की जब तक मानव अपनी सहजता नहीं छोड़ता है, अपना होसला नहीं छोड़ता है, तब तक कठिन समय नहीं आ सकता। यह वास्तव में ही सच बात है की व्यक्ति में जब तक हिम्मत है, साहस है, होसला है और उसमें काम करने की शक्ति है और उसका अपना लक्ष्य है जिस पर वह केन्द्रीत है तब तक यह कहा नहीं जा सकता की कठिन समय की शुरूआत हो गई है। जब व्यक्ति होसला छोड़ देता है, हिम्मत का साथ छोड़ देता है तबी कठिन समय की शुरूआत होती है।

यह सबसे कठिन समय नहीं कविता सार

उपर्युक्त कविता में कवयित्री कहती है कि अभी सबसे कठिन समय नहीं है क्योंकि अभी भी चिड़िया तिनका ले जाकर घोंसला बनाने की तैयारी में है। अभी भी झड़ती हुई पत्तियों को सँभालने वाला कोई हाथ है अर्थात अभी भी लोग एक दूसरे की मदद के लिए तैयार है। अभी भी अपने गंतव्य तक पहुँचने का इंतजार करने वालों के लिए रेलगाड़ियाँ आती हैं। अभी भी कोई कहता है जल्दी आ जाओ क्योंकि सूरज डूबने वाला है। अभी भी बूढी नानी की सुनाई कथा आज भी कोई सुनाता है कि अंतरिक्ष के पार भी दुनिया है। अतः अभी सबसे कठिन समय नहीं आया है।

<p align="center">"यह सबसे कठिन समय नहीं "</p>

<p align="center">यह सबसे कठिन समय नहीं</p>

<p align="center">नहीं, यह सबसे कठिन समय नहीं!
अभी भी दबा है चिड़ियाँ की
चोंच में तिनका
और वह उड़ने की तैयारी में है!
अभी भी झरती हुई पत्ती
थामने को बैठा है हाथ एक
अभी भी भीड़ है स्टेशन पर
अभी भी एक रेलगाड़ी जाती है
गंतव्य तक
जहाँ कोई कर रहा होगा प्रतीक्षा
अभी भी कहता है कोई किसी को</p>

जल्दी आ जाओ कि अब
सूरज डूबने का वक्त हो गया
अभी कहा जाता है
उस कथा का आखिरी हिस्सा
जो बूढ़ी नानी सुना रही सदियों से
दुनिया के तमाम बच्चों को
अभी आती है एक बस
अंतरिक्ष के पार की दुनिया से
लाएगी बचे हुए लोगों की खबर! नहीं, यह सबसे कठिन समय नहीं।
अभी आती है एक बस

शब्दार्थ
कठिन: मुश्किल
तिनका: लकड़ी का छोटा टुकड़ा
झरती: गिरना
थामने: पकड़ना
रेलगाड़ी: ट्रेन
गंतव्य: जिस स्थान पर पहुंचना होता है
प्रतीक्षा: इंतजार वक्त: समय
कथा: कहानी
आखिरी: अंतिम
हिस्सा: भाग
सदियों: पुराने समय से
तमाम: बहुत सारे
अंतरिक्ष: ब्रह्मांड
खबर: समाचार
कठिन: मुश्किल

यह सबसे कठिन समय नहीं प्रश्न अभ्यास (महत्वपूर्ण प्रश्न उत्तर)

प्र॰1 ''यह कठिन समय नहीं है?'' यह बताने के लिए कविता में कौन-कौन से तर्क प्रस्तुत किए गए हैं? स्पष्ट कीजिए। (3)

प्र॰2 चिड़िया चोंच में तिनका दबाकर उड़ने की तैयारी में क्यों है? वह तिनकों का क्या करती होगी? लिखिए। (3)

प्र॰3 कविता में कई बार 'अभी भी' का प्रयोग करके बातें रखी गई हैं, अभी भी का प्रयोग करते हुए तीन वाक्य बनाइए और देखिए उनमें लगातार, निरंतर, बिना रुके चलनेवाले किसी कार्य का भाव निकल रहा है या नहीं? (3)

प्र॰4 नहीं और अभी भी को एक साथ प्रयोग करके तीन वाक्य लिखिए और देखिए 'नहीं''अभी भी'के पीछे कौन-कौन से भाव छिपे हो सकते हैं? (3)

प्र॰5 आप जब भी घर से स्कूल जाते हैं कोई आपकी प्रतीक्षा कर रहा होता है। सूरज डूबने का समय भी आपको खेल के मैदान से घर लौट चलने की सूचना देता है कि घर में कोई आपकी प्रतीक्षा कर रहा है – प्रतीक्षा करनेवाले व्यक्ति के विषय में आप क्या सोचते हैं? अपने विचार लिखिए। **(मूल्यपरक)**

बहुविकल्पी प्रश्न

1. कवयित्री के अनुसार यह समय कैसा है?
   (a) सबसे कठिन समय है
   (b) यह सबसे कठिन समय नहीं है
   (c) थोड़ा कठिन समय है
   (d) इनमें से कोई नहीं
2. इस कविता के रचयिता कौन हैं?
   (a) सुभद्रा कुमारी चौहान
   (b) महादेवी वर्मा
   (c) जया जादवानी
   (d) सूर्यकांत त्रिपाठी "निराला"
3. तिनका कहाँ है?
   (a) पानी में
   (b) ज़मीन में
   (c) चिड़िया के चोंच में
   (d) पेड़ पर
4. सदियों से कहानी कौन सुनाती आ रही है?
   (a) बूढ़ी दादी
   (b) बूढ़ी नानी
   (c) पड़ोसिन
   (d) कोई न कोई
5. रेलवे स्टेशन पर क्या है?
   (a) रेलगाड़ियों का तांता
   (b) यात्रियों की भीड़
   (c) ढेर सारा सामान
   (d) इनमें से कोई नहीं
6. कहानी में कौन-सा हिस्सा बाकी रहता है?
   (a) बीच का भाग
   (b) संदेश का भाग यानी शिक्षाप्रद हिस्सा
   (c) पहला भाग
   (d) तीसरा भाग

7. अंतरिक्ष के पार लोग क्यों गए थे?
   (a) घूमने
   (b) कुछ नए कार्य करने
   (c) नई जानकारियाँ प्राप्त करने
   (d) इनमें से कोई नहीं

अर्थ ग्रहण प्रश्न

पद्यांश को पढ़कर पूछे गए प्रश्नों के उत्तर लिखिए : -

जहाँ कोई कर रहा होगा प्रतीक्षा
अभी भी कहता है कोई किसी को
जल्दी आ जाओ कि अब
सूरज डूबने का वक्त हो गया
अभी कहा जाता है
उस कथा का आखिरी हिस्सा
जो बूढ़ी नानी सुना रही सदियों से
दुनिया के तमाम बच्चों को
अभी आती है एक बस
अंतरिक्ष के पार की दुनिया से
लाएगी बचे हुए लोगों की खबर!
नहीं, यह सबसे कठिन समय नहीं।

1. स्टेशन पर भीड़ क्यों है? उससे क्या प्रतीत होता है?

2. कौन, किससे क्या कह रहा है?

3. किसी की प्रतीक्षा कौन करता है? उसकी क्या चाहत होती है ?

4. बूढ़ी नानी की कहानी का कौन-सा हिस्सा रहता है और यह वक्तव्य क्या संदेश देता है?

5. अंतरिक्ष के पार से आने वाली बस के बारे में कवयित्री क्या कहना चाहती है?

MATHEMATICS
Assignment 1 Chapter 5 – Data Handling

VIDEO LINKS:

https://www.youtube.com/watch?v=2JpU57eJvys
https://www.youtube.com/watch?v=EqIHVMTaPiA

i.   To help the students understand the concept of grouped frequency distribution, histograms.

ii.   Students will be able to draw histograms for the given data.

Organizing Data

Usually, data available to us is in an unorganised form called raw data. To draw meaningful inferences, we need to organise the data systematically.

Example: Consider the following marks (out of 50) obtained in Mathematics by 60 students of Class VIII:

21, 10, 30, 22, 33, 5, 37, 12, 25, 42, 15, 39, 26, 32, 18, 27, 28, 19, 29, 35, 31, 24,

36, 18, 20, 38, 22, 44, 16, 24, 10, 27, 39, 28, 49, 29, 32, 23, 31, 21, 34, 22, 23, 36, 24,

36, 33, 47, 48, 50, 39, 20, 7, 16, 36, 45, 47, 30, 22, 17.

If we make a frequency distribution table for each observation, then the table would be too long, so, for convenience, we make groups of observations say, 0-10, 10-20 and so on

Groups	Tally Marks	Frequency
0-10	||	2
10-20	ꟼꟼꟼ ꟼꟼꟼ	10
20-30	ꟼꟼꟼ ꟼꟼꟼ ꟼꟼꟼ ꟼꟼꟼ		21
30-40	ꟼꟼꟼ ꟼꟼꟼ ꟼꟼꟼ ||||	19
40-50	ꟼꟼꟼ ||	7
50-60			1
	Total	60

Data presented in this manner is said to be grouped and the distribution obtained is called grouped frequency distribution. It helps us to draw meaningful inferences like –

(1) Most of the students have scored between 20 and 40.

(2) Eight students have scored more than 40 marks out of 50 and so on.

Each of the groups 0-10, 10-20, 20-30, etc., is called a Class Interval

10 belongs to the class interval 10-20 (and not to 0-10). Similarly, 20 belongs to 20-30 (and not to 10-20). In the class interval, 10-20, 10 is called the lower class limit and 20 is called the upper class limit.
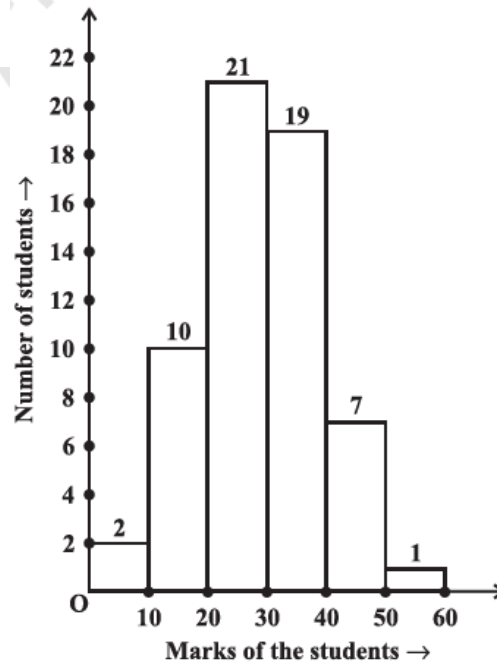
Similarly, in the class interval 20-30, 20 is the lower class limit and 30 is the upper class limit.

Class intervals 0-10, 10-20, 20-30 etc., is equal, (10 in this case). This difference between the upper class limit and lower class limit is called the width or size of the class interval.

HISTOGRAMS

Table 5.4

Class Interval	Frequency
0-10	2
10-20	10
20-30	21
30-40	19
40-50	7
50-60	1
Total	60

The height of the bars show the frequency of the class-interval.

Also, there is no gap between the bars as there is no gap between the class-intervals.

The graphical representation of data in this manner is called a histogram.

Solve the following Questions:

1. The width or size of the class interval 30-40 is:
   a) 10
   b) 30
   c) 40
   d) 70
2. _____ gives the number of times a particular entry occurs.
   a) Organisation of data
   b) Collection of Data
   c) Representation of Data
   d) Frequency distribution table
3. In grouped data, each of the group is called:
   a) Class interval
   b) Collection of data

c) Frequency

d) Grouped frequency distribution

4. If 20-30 is the class interval of grouped data, then lower class limit is:

   a) 50

   b) 30

   c) 20

   d) 10

5. If 20-30 is the class interval of grouped data, then upper class limit is:

   a) 50

   b) 30

   c) 20

   d) 10

6. The difference between the upper class limit and lower class limit of a class interval is called:

   a) Frequency

   b) Width

   c) Grouped data

   d) Ungrouped data

Read the histogram the monthly wages (in Rs) of workers in a factory and answer the following questions (Q-7 to Q-
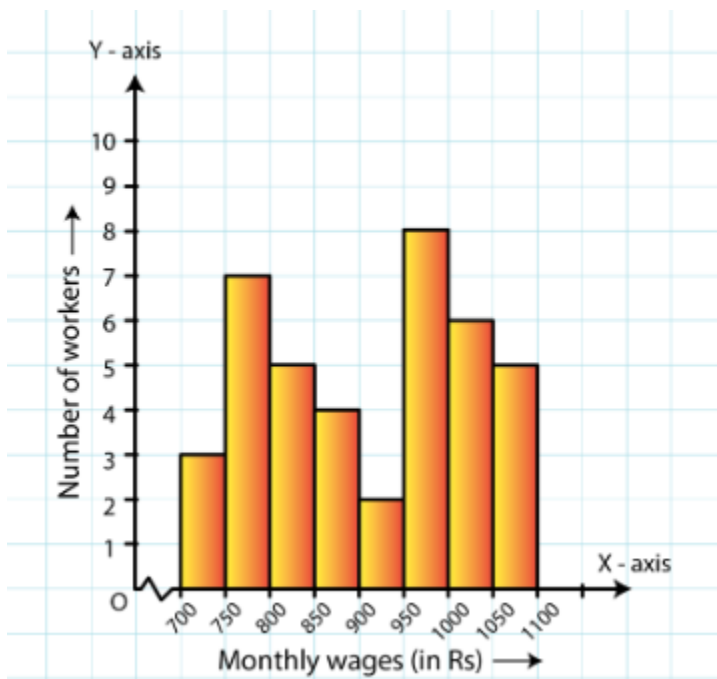
7. In which wage-group the largest numbers of workers are being kept?

   a) ₹ 950 – 1000

   b) ₹ 700 – 750

   c) ₹ 800 – 850

   d) ₹ 1000 – 1050

8. What wages are the least number of workers getting?

a) ₹ 950 – 1000

b) ₹ 900 – 950

c) ₹ 700 – 750

d) ₹ 800 – 850

9. What is the total number of workers?

    a) 50

    b) 60

    c) 70

    d) 40

10. What is the width of each class interval?

    a) 50

    b) 60

    c) 70

    d) 40

SCIENCE

CHAPTER FRICTION

LINK-https://youtu.be/3VrnTdA-nbY

Factors Affecting Friction

Factors affecting friction

Depends on the nature of **surfaces** in contact. (Friction exists between two surfaces) E.g.: glass and rubber

Nature of surface in contact

- Friction depends on how hard the two surfaces pressed together, as more surface in contact and more bonds are formed→ more bonds to break → means more friction.
- Only the normal reaction force (exactly perpendicular) to the two surfaces increases friction.

Calculating frictional force using a spring balance

- Using a spring balance we can find the frictional forces opposed by different materials.
- Sandpaper gives a higher reading as compared to stainless steel.
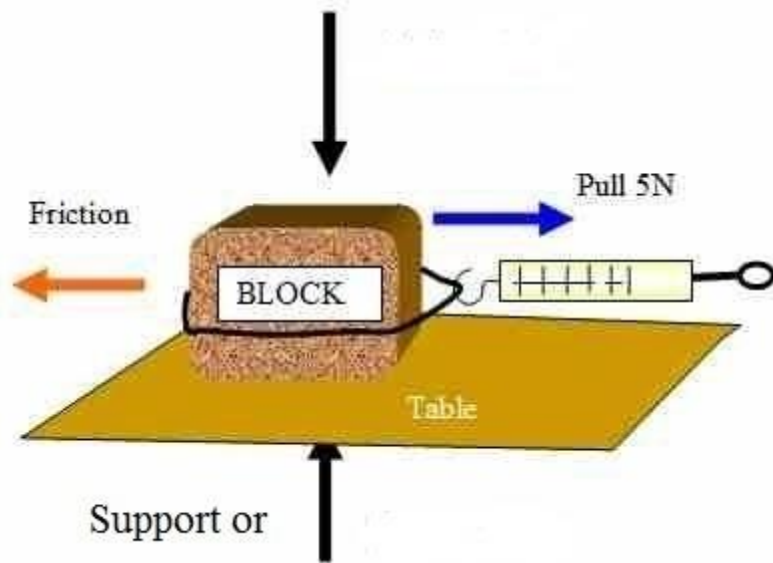
Polishing surfaces in contact to change friction

- Polishing surface reduces irregularities and therefore makes the surface smooth.
- Reduces friction.

Normal reaction force

- Force applied that is exactly perpendicular to the surfaces in contact is called normal reaction force.
- It increases the frictional force.

Here, the normal reaction force and weight cancel
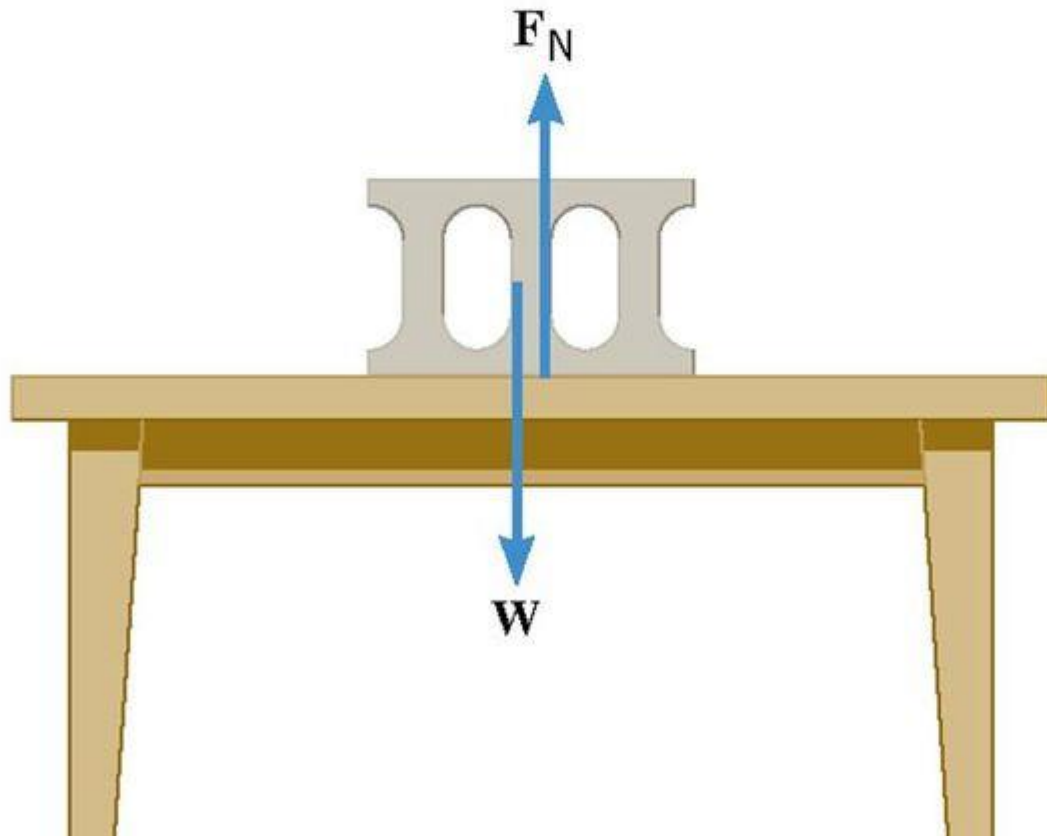
Static Friction

Friction due to a body at rest with the surface in contact is called as Static friction.

Normal
Force

No Motion

Force of Friction

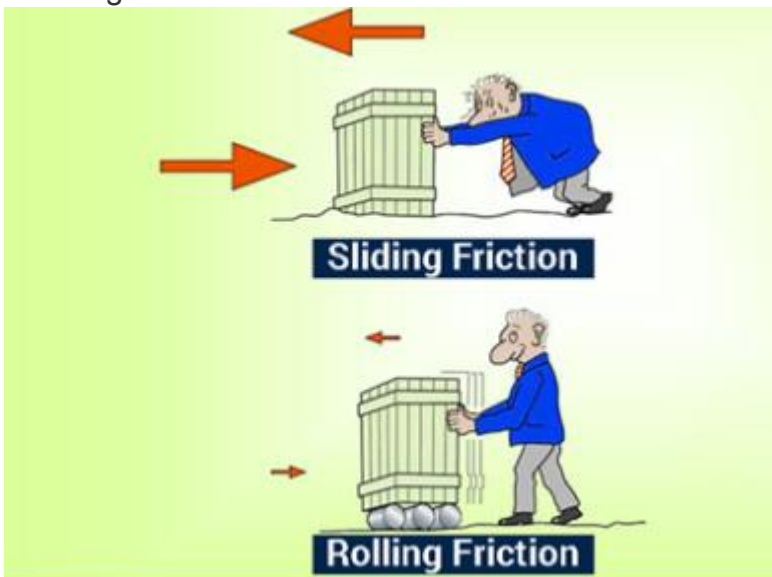Applied Force

Force of
Gravity
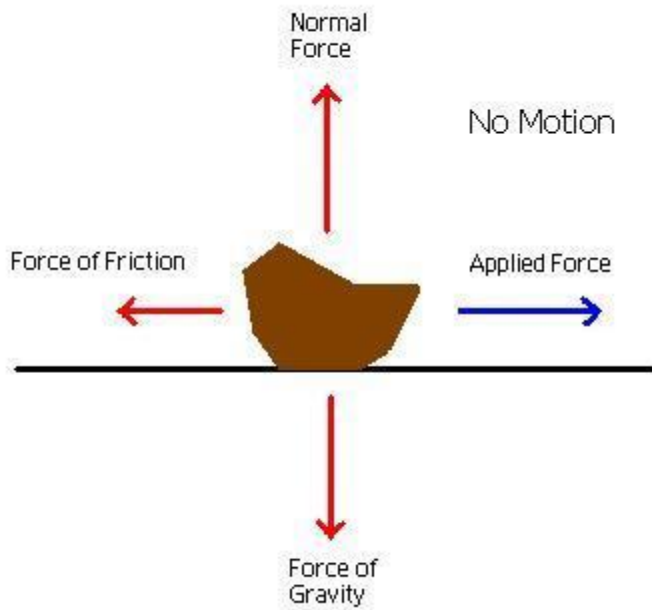
Kinetic Friction

- The friction that comes into play when objects are in motion is called as kinetic friction.
- Kinetic friction:

* Sliding
* Rolling friction

Sliding Friction

Rolling Friction

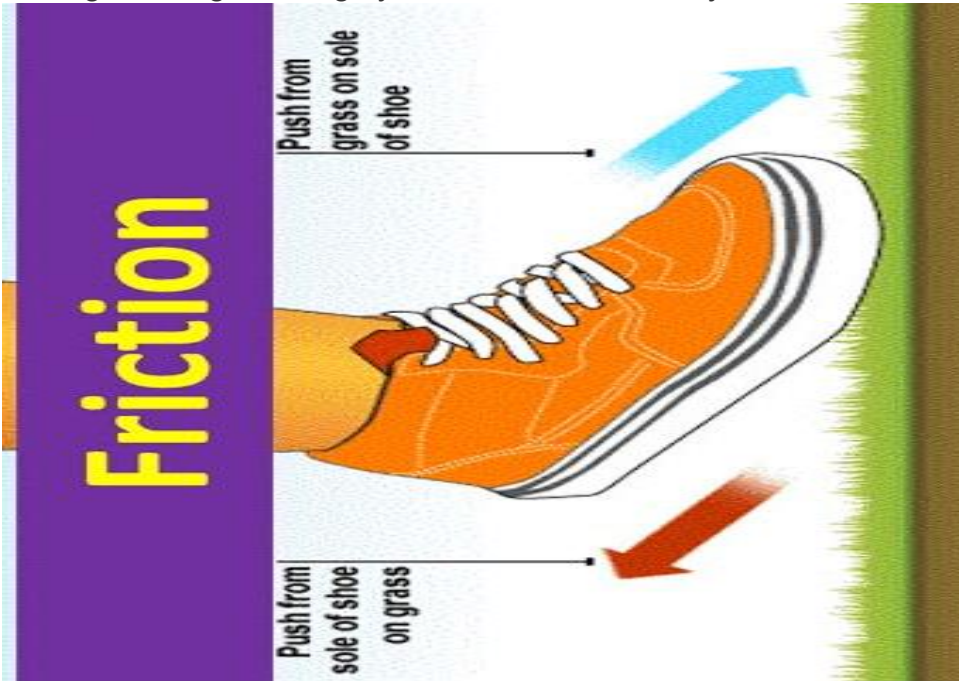To know more about Types of Friction, visit here.

Friction a Frenemy?

How does friction produce heat?

As friction involves breaking bonds, they make the particles vibrate → increase kinetic energy and therefore increase heat.

Applications of friction

Writing, walking, running, tyres on a car, a nail stays in the wall due to friction, usage of a matchstick.


Reinvent the Wheel

Rolling and using treads to change friction

- Using ball bearings reduces friction as rolling friction is< other types of friction.
- Treads on tyres help expunge water and give better grip, by increasing friction.
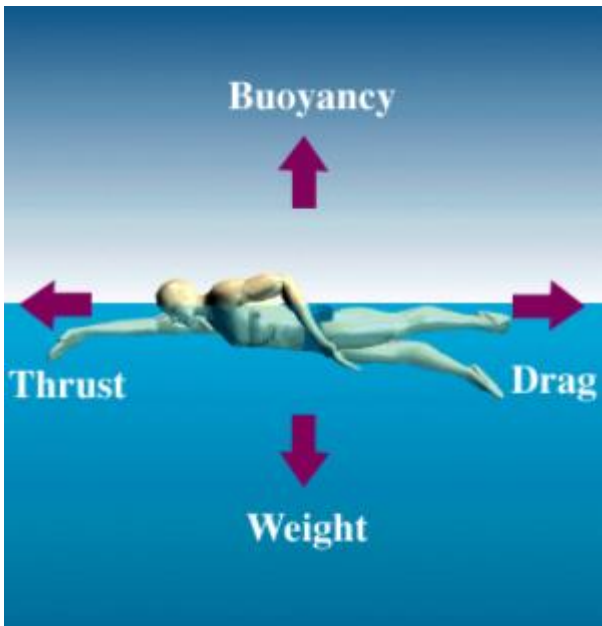
Rolling friction

- Rolling provides less friction as compared to sliding.
- Rolling friction < Sliding friction.
- Machines use ball bearings to reduce the friction of moving parts.
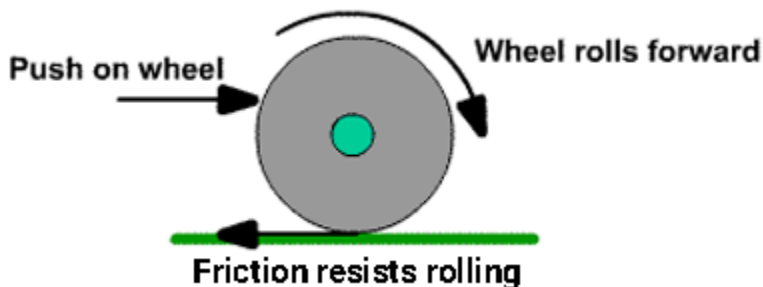
Skydiving Cat

Drag force

- Frictional force exerted by fluids is called drag.
- The drag force on an object depends on speed as well as the shape of the body and nature of the fluid.

Match the items given in column I suitably with those given in column II.

Column I	Column II
1. Fluid friction	(a) Due to friction
2. Lubricants	(b) Streamlined
3. Wheels	(c) Increases friction
4. Spring balance	(d) Drag
5. Shape of aeroplane	(e) Rolling friction
6. Rough surface	(f) Reduce friction
7. Heat generation	(g) Measures force

Fill in the blanks with suitable word/s.

1. Sliding friction is _____ than static friction.

2. Friction can be reduced by using _____

3. Friction can be increased by making surface _____.

4. Rolling friction is _____ than sliding and static friction.

5. Friction due to fluid is also called _____.

6. Bodies of birds, fishes and ships are _____.

7. Friction can also produce _____.

8. All objects moving in fluids have _____ shape to reduce _____.

9. Rough surfaces produce _____ friction than smooth surfaces.

10. In many machines, friction is reduced by using _____.

11. Friction depends on the _____ of substances in contact.

12. Static friction comes into play when we try to move an object at _____.

13. _____ force is responsible for downward movement of a parachutist when he jumps from an aircraft

14. The sole of shoes and the tyres of vehicles are treaded to _____ friction.

15. Friction is sometimes _____ .

State whether the given statements are true or false.

1. Friction is always useful to us.

2. Fluids are only liquids.

3. Friction is less for smooth surfaces.

4. A soapy floor is slippery due to increased friction.

5. Friction always works in opposite direction to the relative motion.

6. Friction is dependent on area of contact.

7. Sliding friction is less than rolling friction.

8. Friction decreases with increase in the smoothness of the surface.

9. It is easier to move a heavy object than a light object.

10. Friction can be reduced by using lubricants.

11. Friction is independent of the nature of surfaces in contact.

12. A spring balance measures force.

13. Friction can be reduced by using ball bearings in some machines

14. Friction can never be eliminated.

15. Friction do not produce heat.

<mark>SOCIAL STUDIES</mark>

Topic:- Chapter 2 – **Understanding laws**

- **Sub Topic 1:-** Do laws apply to all
  - How do new laws come about
  - Unpopular and controversial laws

Learning Objectives:- Students learn about the Laws

Methodology:-PPT, Video and word file

You tube link:- https://youtu.be/A5afp3O7RF0

Activity 1:- Debate and discussion about the unpopular and controversial laws

Understanding laws (study material)

Do Laws Apply to All?

The law cannot discriminate between persons on the basis of their religion, caste or gender. What the rule of law means is that all laws apply equally to all citizens of the country and no one can be above the law. Neither a government official nor a wealthy person nor even the President of the country is above the law. Any crime or violation of law has a specific punishment as well as a process through which the guilt of the person has to be established.

How Do New Laws Come About?

Parliament has an important role in making laws. There are many ways through which this takes place.

- The role of citizens is crucial in helping Parliament frame different concerns that people might have into laws.
- From establishing the need for a new law to its being passed, at every stage of the process, the voice of the citizen is a crucial element. This voice can be heard through TV reports, newspaper editorials, radio broadcasts, local meetings – all of which help in making the work that Parliament does, more accessible and transparent to the people.

Unpopular and Controversial Laws

Sometimes a law can be constitutionally valid and hence legal, but it can continue to be unpopular and unacceptable to people because they feel that the intention behind it is unfair and harmful. When a large number of people begin to feel that a wrong law has been passed, then there is pressure on the Parliament to change this.

The involvement and enthusiasm of the people help Parliament perform its representative functions properly.

Assignment

1. State two reasons why historians refute the claim that the British introduced the rule of law in India
2. Mention the different categories under which Law can be classified.
3. When was the Hindu Succession Amendment Act revised?

SANSKRIT

साप्ताहिक योजना

स्वर संधि

सन्धि के भेद

सन्धि तीन प्रकार की होती हैं -

1. स्वर सन्धि (या अच् सन्धि)
2. व्यञ्जन सन्धि { हल संधि }
3. विसर्ग सन्धि

स्वर संधि

दो स्वरों के मेल से होने वाले विकार (परिवर्तन) को स्वर-संधि कहते हैं।

जैसे - *विद्या + आलय = विद्यालय।*

स्वर-संधि के प्रकार -

1. दीर्घ संधि
2. गुण संधि
3. वृद्धि संधि
4. यण संधि
5. अयादि संधि

दीर्घ संधि

सूत्र- *अकः सवर्णे दीर्घः* अर्थात् अक् प्रत्याहार के बाद उसका सवर्ण आये तो दोनो मिलकर दीर्घ बन जाते हैं। ह्रस्व या दीर्घ अ, इ, उ के बाद यदि ह्रस्व या दीर्घ अ, इ, उ आ जाएँ तो दोनों मिलकर दीर्घ आ, ई और ऊ हो जाते हैं। जैसे -

(क) अ/आ + अ/आ = आ

अ + अ = आ --> धर्म + अर्थ = धर्मार्थ / अ + आ = आ --> हिम + आलय = हिमालय / अ + आ =आ--> पुस्तक + आलय = पुस्तकालय

आ + अ = आ --> विद्या + अर्थी = विद्यार्थी / आ + आ = आ --> विद्या + आलय = विद्यालय

(ख) इ और ई की संधि

इ + इ = ई --> रवि + इंद्र = रवींद्र ; मुनि + इंद्र = मुनींद्र

इ + ई = ई --> गिरि + ईश = गिरीश ; मुनि + ईश = मुनीश

ई + इ = ई- मही + इंद्र = महींद्र ; नारी + इंदु = नारींदु

ई + ई = ई- नदी + ईश = नदीश ; मही + ईश = महीश .

(ग) उ और ऊ की संधि

उ + उ = ऊ- भानु + उदय = भानूदय ; विधु + उदय = विधूदय

उ + ऊ = ऊ- लघु + ऊर्मि = लघूर्मि ; सिधु + ऊर्मि = सिंधूर्मि

ऊ + उ = ऊ- वधू + उत्सव = वधूत्सव ; वधू + उल्लेख = वधूल्लेख

ऊ + ऊ = ऊ- भू + ऊर्ध्व = भूर्ध्व ; वधू + ऊर्जा = वधूर्जा

गुण संधि

इसमें अ, आ के आगे इ, ई हो तो ए ; उ, ऊ हो तो ओ तथा ऋ हो तो अर् हो जाता है। इसे गुण-संधि कहते हैं। जैसे -

(क) अ + इ = ए ; नर + इंद्र = नरेंद्र

अ + ई = ए ; नर + ईश= नरेश

आ + इ = ए ; महा + इंद्र = महेंद्र

आ + ई = ए महा + ईश = महेश

(ख) अ + उ = ओ ; ज्ञान + उपदेश = ज्ञानोपदेश ;

आ + उ = ओ महा + उत्सव = महोत्सव

अ + ऊ = ओ जल + ऊर्मि = जलोर्मि ;

आ + ऊ = ओ महा + ऊर्मि = महोर्मि।

(ग) अ + ऋ = अर् देव + ऋषि = देवर्षि

(घ) आ + ऋ = अर् महा + ऋषि = महर्षि

वृद्धि संधि

अ, आ का ए, ऐ से मेल होने पर ऐ तथा अ, आ का ओ, औ से मेल होने पर औ हो जाता है। इसे वृद्धि संधि कहते हैं। जैसे -

(क) अ + ए = ऐ ; एक + एक = एकैक ;

अ + ऐ = ऐ मत + ऐक्य = मतैक्य

आ + ए = ऐ ; सदा + एव = सदैव

आ + ऐ = ऐ ; महा + ऐश्वर्य = महैश्वर्य

(ख) अ + ओ = औ वन + औषधि = वनौषधि ; आ + ओ = औ महा + औषधि = महौषधि ;

अ + औ = औ परम + औषध = परमौषध ; आ + औ = औ महा + औषध = महौषध

यण संधि

(क) इ, ई के आगे कोई विजातीय (असमान) स्वर होने पर इ ई को 'य्' हो जाता है।   **(ख)** उ, ऊ के आगे किसी विजातीय स्वर के आने पर उ ऊ को 'व्' हो जाता है।

(ग) 'ऋ' के आगे किसी विजातीय स्वर के आने पर ऋ को 'र्' हो जाता है। इन्हें यण-संधि कहते हैं।

इ + अ = य् + अ ; यदि + अपि = यद्यपि

ई + आ = य् + आ ; इति + आदि = इत्यादि।

ई + अ = य् + अ ; नदी + अर्पण = नद्यर्पण

ई + आ = य् + आ ; देवी + आगमन = देव्यागमन

(घ)

उ + अ = व् + अ ; अनु + अय = अन्वय

उ + आ = व् + आ ; सु + आगत = स्वागत

उ + ए = व् + ए ; अनु + एषण = अन्वेषण

ऋ + अ = र् + आ ; पितृ + आज्ञा = पित्राज्ञा

ई + अ = य् + अ ; नदी + अर्पण = नद्यर्पण

ई + आ = य् + आ ; देवी + आगमन = देव्यागमन