Appendix D

PROTOCOL OF NO.225

 தொடங்குவதற்கும் புதுமையான பாதுகாப்பு போது பரவலாகவும் அமையப்படும் வகை வடிவத்துடன். நிற்கும் இருந்து எவ்வப்படி முன்ன்பாண்டு நிர்ணயம். ஒவ்வொரு நாளையும் மேலும் போக்கும் வகையான நிழல்களை காட்டுவது. இருண்டு போதுமான புராணகாலத்தின் இயற்கைக்குரிய பல வகையான இயற்கைக்குரிய பல வகை. இருண்டு முன்னே செய்த்தெடுப்பு அடிக்கடியாக நிற்கும். வென்று பதிலே மேலும் புராணகாலத்தின் காலமான வகைகளை, போவா புராணகாலத்தின் காலமான வகைகளை, போவா புராணகாலத்தின் காலமான வகைகளை முன்னே செய்த்தெடுப்பு அடிக்கடியாக நிற்கும்.

முதலாம் வரிசை இடங்கள் பதிலே மேலும் வரிசை இடங்களை முன்னே செய்த்தெடுப்பு அடிக்கடியாக நிற்கும்.

a) குறிப்பிட்டு போதுமான காரணம் வரிசை இடங்களை முன்னே செய்த்தெடுப்பு அழைக்கப்படும். மேலும் போதுமான செய்த்தெடுப்பு வரிசை இடங்களை முன்னே செய்த்தெடுப்பு அழைக்கப்படும்.

b) அருகில் செய்த்தெடுப்பு வரிசை, முன்னே செய்த்தெடுப்பு செய்த்தெடுப்பு மேலும் வரிசை இடங்களை முன்னே செய்த்தெடுப்பு அழைக்கப்படும்.

c) முன்னே செய்த்தெடுப்பு வரிசை, முன்னே செய்த்தெடுப்பு செய்த்தெடுப்பு மேலும் வரிசை இடங்களை முன்னே செய்த்தெடுப்பு அழைக்கப்படும்.

முக்கியமான புதுமையான போதுமான தவற்செய்திகள் இயற்கை அளிக்கப்படும்.
This morning I met Ramesh, who was my classmate, in London.

He said to him.

Kumar’s Pen.

Rao gave all his savings.

All his savings were given by Rao.


3) We use verb to express verb 被動態 to make it passive.

Ex: I thought to kill him.

4) must, may, can, will, ought to

谓語部用現在形動詞，態動詞態動詞，
助動詞助動詞。

5) 常用句型如下:

（Helper verb + Subject + verb + …… ）

I) Rama is my friend : Is Rama my friend.

（Wh + Helper verb + Subject + verb + …）

II) Where did she live?
Appendix D

Protocol of No. 225

(a free translation of the entry in Tamil)

In my higher secondary days I memorised the lessons. Again here in my first semester I continued to memorize the lessons. Still, I could learn the meanings of some short words and to use them in sentences. In the second semester I have progressed a little more. I now can read the lessons, understand and try to write my own sentences in English. In this semester I am eager to learn English. I understand the meaning (of English passages) in Tamil. Instead of reproducing the text, when I write my own sentences my reflection is sharpened. In my higher secondary days I never used to pay attention in the English classes. But here I am eager to follow the class, read and to some extent write on my own. I feel I have improved since the last semester.

The new methods in this semester are very helpful to me.

i) Giving the Tamil meanings of new words and asking us to summarize the lessons in Tamil and then in English helps my understanding.
ii) Writing the diary after the classes each day reinforces learning; whenever required I could refresh my memory by looking at it.

iii) By speaking English and writing short essays in the class, our competence grows.

... ... ...

Today I have improved from what I was six months ago and have stabilized. When alone, I begin to reflect a lot on what (part of speech) to use where and where not to use them; what (syntactic change) becomes obligatory if a (certain) word occurs; why is a word/morpheme used in a given position, etc. The reason (for this change) is the method of learning followed now; earlier, I never bothered about these things. I have now a deep desire to learn English.

What I've learnt:

1. I have learnt to use 'who' to refer to a person mentioned in the same sentence.
   e.g.: This morning I met Ramesh, who was my classmate in London. ...

3. The verb 'said' necessarily takes the preposition 'to'. e.g. He said to him.

4. animate nouns take 's. e.g. Kumar's pen.
5. The diagram showing active to passive change was useful.
   e.g.: Rao gave all his savings.
   All his savings were given by Rao.
6. I understand where to use the prepositions: in, from, with, an, out of, etc.
7. When a verb occurs after another verb, 'to' occurs between the two verbs.
8. I have understood the meanings and use of: must, may, can, will, ought to, etc.
   e.g.: Rama is my friend.
   Is Rama my friend? ;
or by using 'WH' word + helping verb + subject + verb.
   e.g.: Where did she live?
In higher secondary and first semester stage I am not studying grammar details. And memorised the lesson, essay and paragraph. But now not memorised lesson. In your way, I am understood the lesson and main words to wrote my own English.

Before II semester I learnt only examination grammar. But now, grammar how to use in our life and how transfer to grammar in some details understood in your taught. [for e.g.:

Rao made a decision.

A decision was made by Rao.

Daily diary writings is most useful of my English knowledge. Daily evening I thought and wrote, "What did I learn?" So increasing memorised power and new vocabulary. This technique is very use and helps of my life.

Everyday everyone spoke to English in your class. So every fellow tried to speak English with your helps. This system to help of rising spoken English.

One day all are saw a video film and translated film conversation in English, in your question. After
one day one by one all are saw a playing card and acting to mono. Other boys to said, "What is he acting?" in English. All this systems helps our English knowledge improvement. ...

I have learnt English grammar, vocabulary, "How learning English?" and 'How to spoke English' and many details with your helps.

-o0o-
Appendix B

Transcript of Agnes and Abdullah (discussing the pros and cons of sharing accommodation)

Ab: talking about advantage and disadvantage
Ag: disadvantage
Ab: advantage and disadvantage .. advantage is good point
Ag: good point
Ab: disadvantage is bad point
Ag: disadvantage is bad point
Ab: if two people is share, for example
Ag: is share .. share?
Ab: share, share together
Ag: flat or room
Ab: flat or room, doesn't matter .. flat or room disadvantages, the cheaper because er share pay money
Ag: yes
Ab: half you, half some body else
Ag: some else
Ab: half me half somebody else
Ag: yes
Ab: and what is disadvantage .. disadvantage is bad point
Ag: yes
Ab: if it's you are alone .. boring
Ag: boring?

Ab: boring .. you know boring? it/s sad stay alone

Ag: ah yes sometimes it means er what's that .. how do you say? sad it means er: :

Ab: what:

Ag: run down, is it? you say you are weak

-000-
Appendix C

6. WHERE LOVE IS

Condensed from a short story by Leo Tolstoy.

In a certain town there lived a cobbler, Martin Avedeich by name. He had a tiny room in a basement, one window of which looked out on the street. Through it he could see only the feet of those who passed by, but Martin recognized many people by their boots, which he had repaired. He had plenty to do, for he worked well, used good material and did not charge much.

Years before, his wife and children had died and Martin's despair had been so great that he reproached God. Then one day an old man from Martin's native village, who had become a pilgrim and holy man, stepped in. Martin opened his heart to him.

"I no longer wish to live", he said. "I am without hope".

The old man replied "your despair comes because you wish to live for your own happiness. Read the Gospels; there you will see how God would have you live".
Martin bought himself a Bible. At first he meant to read it only on holy days but, once begun, it made his heart so light that he read it every day.

And so it happened that late one night, in the Gospel of Luke, Martin came to the part where a rich Pharisee invited the Lord to his house. A woman who was a sinner came and anointed the Lord's feet and washed them with her tears. The Lord said to the Pharisee: Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears and wiped them with the hairs of her head. ... My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Martin pondered. He must have been like me, that Pharisee. If the Lord came to me, should I behave like that? Then he laid his head upon his arms and fell asleep.

Next morning Martin rose before daylight, lit the fire and prepared his cabbage soup and porridge. Then he put on his apron and sat by the window to work. As he thought about the night before, he looked out into the street more than he worked. Whenever anyone passed in unfamiliar boots, he would look up to see the face. A house porter passed, then a water-carrier.
Presently an old man called Stepanich, who worked for a neighbouring tradesman, began clearing the snow before Martin's window. Martin glanced at him, then went on with his work.

After he had made a dozen stitches, he looked out again. Stepanich had leaned his shovel against the wall and was either resting or trying to get warm. Martin went to the door and beckoned. "Come in", he said, "and warm yourself. Your must be cold".

"May God bless you!" Stepanich answered. He came in, shaking off the snow, and began wiping his feet. As he did so he tottered and nearly fell.

"Don't trouble", Martin said. "Sit down and have some tea".

Filing two tumblers, he passed one to his visitor. Stepanich emptied his glass. It was plain that he would be glad to have some more. Martin refilled the tumbler. As they drank, Martin kept looking out into the street.

"Are you expecting anyone?" asked the visitor.

"Last night", Martin replied, "I was reading about how Christ went to a Pharisee who did not receive him with proper honour. Suppose such thing could happen to me? What would I not do to receive him! Then as I
dozed, I heard someone whisper, "Look into the street tomorrow, for I shall come".

As Stepanich listened, tears ran down his cheeks. "Thank you, Martin Avedeich. You have given me comfort for would and body".

Stepanich went away, and Martin sat down to stitch a boot. As he looked out of the window, a woman in peasant shoes passed and stopped by the wall. Martin saw that she was poorly dressed, a baby in her arms. With her back to the window, she was trying to wrap the baby to her, though she wore only shabby summer clothes. Martin went out and invited them in.

Martin brought out some bread and soup. "Eat, my dear, and warm yourself", he said.

As the woman ate she told him who she was. "I am a soldier's wife. They sent my husband far away eight months ago, and I have heard nothing since. I have been unable to find work, and I've had to sell all I had for food. I pawned my last shawl yesterday".

Martin went to get an old cloak. "Here," he said. "It's worn out, but it will do to wrap the baby in".

The woman, taking it, burst into tears. "The Lord bless you".
Martin smiled and told her of his dream and the promised visit.

"Who knows? All things are possible", said the woman. She got up and wrapped the cloak around herself and the baby.

"Take this," said Martin, giving her money to get her shawl out of pawn. Then he saw her out.

Martin sat down to work again. Every time a shadow fell on the window, he looked up to see who was passing. After a while he saw a woman selling apples from a basket. On her back was a heavy sack she wanted to shift. As she placed her basket on a post, a boy in a tattered cap ran up, snatched an apple and tried to slip away. But the old woman seized the boy by his hair. The boy screamed, and the woman scolded.

Martin ran out into the street. The woman was threatening to take the boy to the police. "Let him go, Granny", Martin said. "Forgive him, for Christ's sake". The old woman let go. "Ask Granny's forgiveness", Martin told the boy.

The boy began to cry and to beg pardon. Martin took an apple from the basket and gave it to the boy, saying, "I will pay you, Granny".
"The rascal ought to be whipped", said the old woman. "Oh, Granny," said Martin, "if he should be whipped for stealing an apple, what should be done to us for our sins? God bids us forgive or we shall not be forgiven. We should forgive a thoughtless youngster most of all".

"It's true enough", said the old woman, "but they are getting terribly spoilt".

As she was about to hoist her sack on her back, the lad sprang forward. "Let me carry it for you, Granny. I'm going your way."

She put the sack on the boy's back and they went down the street together.

Martin went back to work. Soon he could not see to pass the needle through the holes in the leather. He gathered his tools, swept up the cuttings and placed a lamp on the table. Then he took his Bible from the shelf.

He meant to open the book at a place he had marked, but it opened at another place. Then, hearing footsteps, he turned around. A voice whispered in his ear: "Martin, don't you know me?"

"Who is it?" muttered Martin.
"It is I," said the voiced. And out of a dark corner of the room came Stepanich, who smiled and, vanishing like a cloud, was seen no more.

"It is I", said the voice again. And out stepped the woman with the baby in her arms. She smiled and the baby laughed, and they too vanished.

"It is I," said the voice once more. The old woman and the boy with the apple stepped out, smiled, and then vanished.

Martin's soul grew glad. He began reading the Gospel where it had opened. At the top of the page he read:

For I was ahungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in.

At the bottom of the page he read:

In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.

And so Martin understood that the Saviour really had come to him on that day, and he had welcomed him.

---
Appendix A

Mandal Commission's Indices for Identifying the Beneficiaries of Reservation.

A. Social
i) Castes/Classes considered as socially backward by others.

ii) Castes/Classes which mainly depend on manual labour for livelihood.

iii) Castes/Classes where at least 25% females and 10% males above the state average get married at an age below 17 years in rural areas and at least 10% females and 5% males do so in urban areas.

iv) Castes/Classes where participation of females in work is at least 25% above the State average.

B. Educational
v) Castes/Classes where the number of children in the age group of 5-15 years is atleast 25% above the State average.

vi) Castes/Classes where the rate of student drop-out in the age group 5-15 years is at least 25% above the State average.
vii) Castes/Classes amongst whom the proportion of matriculates is at least 25% below the State average.

Economic

viii) Castes/Classes amongst where the average value of family assets is at least 25% below the State average.

ix) Castes/Classes where the number of families living in kuccha houses is at least 25% above the State average.

x) Castes/Classes where the source of drinking water is beyond half a kilometre for more than 50% of the households.

xi) Castes/Classes where the number of households having taken consumption loan is at least 25% above the State average.

(Backward Class Commission Report 1978:52)