

Unit 2

Jinnah's Vision of Pakistan

12. I wanted her to become a member of the committee, but our boss _____ the proposal. (accept)
13. We only _____ our tickets a day before the concert took place. (send)
14. Usman asked me if I could _____ him my iPad. (borrow)
15. My brother _____ me how to repair my bike. (learn)
16. Smoking is _____ in public places. (allow)
17. He _____ his tie and took his jacket off. (tighten)
18. The soldiers weren't able to _____ the fortress. (attack)
19. A lot of bridges and motorways were _____ during the earthquake. (create)
20. The teacher _____ the pupils by giving them lines to write. (reward)

Teacher's Guideline

The teacher should guide students to understand phonetic symbols and help them pronounce words from phonetic transcription and vice versa

By the end of the unit, the students will be able to:

- Use pre-reading strategies to predict the content of a text from topic / picture, title / headings, key words and visuals etc. by using prior knowledge, asking questions and contextual clues.
- Skim text to
 - have general idea of the text.
 - infer theme/ main idea.
- Apply critical thinking to interact with text, use intensive reading strategies (while-reading) to
 - scan to answer short questions
- Use pronunciation key to pronounce words with developing accuracy.
- Deduce the meaning of unfamiliar words from the context using contextual clues.
- Illustrate use of regular and irregular verbs.
- Write an introductory paragraph with a central idea and sporting details.



Jinnah's Vision of Pakistan

(Muhammad Ali Jinnah's Presidential Address to the Constituent Assembly of Pakistan)

On August 11, 1947, Quaid-e-Azam Muhammad Ali Jinnah delivered his famous speech before the constituent assembly of the newly established state of Pakistan. In his address, he gave vent to his vision of Pakistan. He dwelt on the primary functions and responsibilities of the virgin Constituent Assembly, warned against certain evils that might befall the new country and spoke in defence of the partition of India. His speech is as follows.

Mr President, Ladies and Gentlemen!
"I cordially thank you, with the utmost sincerity, for the honour you have conferred upon me — the greatest honour that is possible to confer — by electing me as your first President. I also thank those leaders who have spoken in appreciation of my services and their personal references to me. I sincerely hope that with your support and your co-operation, we shall make this Constituent Assembly an example to the world. The Constituent Assembly has got two main functions to perform. The first is the very onerous and responsible task of framing the future constitution of Pakistan and the second of functioning as a full and complete sovereign body as the Federal Legislature of Pakistan. We have to do the best we can in adopting a provisional constitution for the Federal Legislature of Pakistan. You know really that not only we ourselves are wondering but, I think, the whole world is wondering at this unprecedented cyclonic revolution which has brought about the plan of creating and establishing two independent sovereign Dominions in this sub-continent. As it is, it has been unprecedented, there is no parallel in the history of the world. This mighty sub-continent with all kinds of inhabitants has been brought under a plan which is titanic, unknown, unparalleled. And what is very important with regards to it, is that we have achieved it peacefully and by means of an evolution of the greatest possible character."

"Dealing with our first function in this Assembly, I cannot make any well-considered pronouncement at this moment, but I shall say a few things as they occur to me. The first and the foremost thing that I would like to emphasize is this: remember that you are now a sovereign legislative body and you have got all the powers. It, therefore, places on you the gravest responsibility as to how you should take your decisions. The first observation that I would like to make is this: You will no doubt agree with me that

- the first duty of a government is to maintain law and order, so that the life, property and religious beliefs of its subjects are fully protected by the State.

"The second thing that occurs to me is this: One of the biggest curses from which India is suffering — I do not say that other countries are free from it, but, I think our condition is much worse — is bribery and corruption. That really is a poison. We must put that down with an iron hand and I hope that you will take adequate measures as soon as it is possible for this Assembly to do so".....



"The next thing that strikes me is this: Here again it is a legacy which been passed on to us. Along with many other things, good and bad, has arrived great evil, the evil of nepotism and jobbery. I want to make it quite clear that I shall never tolerate any kind of jobbery, nepotism or any influence directly or indirectly brought to bear upon me. Whenever I will find that such a practice is in vogue or is continuing anywhere, low or high, I shall certainly not countenance it."

"I know there are people who do not quite agree with the division of India and the partition of the Punjab and Bengal. Much has been said against it, but now that it has been accepted, it is the duty of every one of us to loyally abide honourably act according to the agreement which is now final and binding on all. But you must remember, as I have said, that this mighty revolution that has taken place is unprecedented. One can quite understand the feeling that exists between the two communities wherever one community is in majority and the other is in minority. But the question is, whether it was possible or practicable to act otherwise than what has been done. A division has to take place. On both sides, in Hindustan and Pakistan, there are sections of people who may not agree with it, who may not like it, but in my judgement there was no other solution and I am sure the future history will record its verdict in favour of it. And what is more, it will be proved by actual experience as we go on that it was the only solution of India's constitutional problem. Any idea of a united India could never have worked and in my judgement it would have led us to terrific disaster. Maybe that view is correct; maybe it is not; that remains to be seen. All the same, in this division it was impossible to avoid the question of minorities being

in one Dominion or the other. Now that was unavoidable. There is no other solution. Now what shall we do? Now, if we want to make this great State of Pakistan happy and prosperous, we should wholly and solely concentrate on the well-being of the people, and especially of the masses and the poor. If you will work in co-operation, forgetting the past, burying the hatchet, you are bound to succeed. If you change your past and work together in a spirit that every one of you, no matter to what community he belongs, no matter what relations he had with you in the past, no matter what is his colour, caste or creed, is first, second and last a citizen of this State with equal rights, privileges, and obligations, there will be no end to the progress you will make.

"I cannot emphasize it too much. We should begin to work in that spirit, and in the course of time all these angularities of the majority and the minority communities, the Hindu community and the Muslim community — because even as regards Muslims you have Pathans, Punjabis, Shias, Sunnis and so on, and among the Hindus you have Brahmins, Vashnavas, Khatri, also Bengalis, Madrasis and so on — will vanish. Indeed if you ask me, this has been the biggest hindrance in the way of India to attain freedom and independence ... [else] we would have been a free people long ago. No power can hold another nation ... especially a nation of 400 million souls in subjection; nobody could have conquered you, and even if it had happened nobody could have continued its hold on you for any length of time, but for this. Therefore, we must learn a lesson from this. You are free; you are free to go to your temples, you are free to go to your mosques or to any other place of worship in this state of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the State....

"Now I think we should keep that in front of us as our ideal, and you will find that in the course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State.

"Well, gentlemen, I do not wish to take up any more of your time and thank you again for the honour you have done to me. I shall always be guided by the principles of justice and fair play without any, as is put in the political language, prejudice or ill-will in other words, partiality or favouritism. My guiding principle will be justice and complete impartiality, and I am sure that with your support and co-operation, I can look forward to Pakistan becoming one of the greatest nations of the world.

Glossary

Word	Meaning
abide by (ph.)	To tolerate, to put up with, to accept or submit to. to comply with
angularity (n)	The state of being placed at an angle, difference; disparity; discrepancy.
appreciation (n)	Thanks or gratitude; an assessment of the true worth of persons and their actions and worth
barrister (n)	Barrister-at-law a lawyer who has been called to the bar and is qualified to plead in the higher courts
champion (v)	To support or defend a cause or an ideal
contentious (adj)	Controversial; debatable; disputed; open to question
cordially (adv.)	Warmly and amicably;
curse (n)	Something that brings or causes great trouble or harm.
cyclonic (adj.)	Great awesome and stormy like a cyclone; remarkable; momentous;
dominion (n)	Self-governing division having its own rule of law and authority; a state
emphasise (v)	To give emphasis or prominence to; underscore highlight.
foremost (adj.)	First in time, place or rank, etc.; chief; primary; principle
give expression to	The choice of words, phrases, syntax, intonation, etc. to communicate one's ideals, feelings, emotions, etc.
gravest (adj.)	(Superlative of grave); extremely serious, solemn; of great significance;
hindrance (n)	An obstruction; obstacle; a snag; an Impediment;
impartial (adj.)	Not prejudiced against or towards any particular side or party; fair, just and unbiased;
in vogue (ph.)	A popular practice or fashion at a particular time;
inclusive (adj.)	Comprehensive; considered together; without exceptions
inhabitants (n)	permanent residents of particular place or region
iron hand (n)	Harsh or rigorous control, firm, stern, strict, stringent, etc.
jobbery (n)	The practice of making private/ personal profit out of a public office through corruption or graft
legacy (n)	Something handed down or received from an ancestor or predeces

legislature (n)	A body of persons (the parliament) vested with the power to make, amend and repeal laws for the state;
liberal (adj.)	Relating to or having social and political views that favour progress and reform; advocating individual freedom; generous in temperament and behaviour; tolerant of the views of others
nepotism (n)	Favouritism shown to relatives or close friends by those with power or influence
obligation (n)	A moral or legal requirement; duty; agreement, bond, commitment; promise;
onerous (adj.)	laborious or oppressive; burdensome, demanding, difficult;
privileges (n)	Fundamental rights guaranteed to the citizens of a country by its constitution; a benefit or immunity granted in certain conditions;
pronouncement (n)	An official or authoritative statement or announcement
secular (adj.)	Of or related to worldly things as opposed to the sacred; not concerned with or related to religion; not within the control of the church/religion
sovereign (adj.)	Supreme in rank or authority; absolute; chief; dominant;
subjection (n)	The act/process of bringing under control or authority;
temple (n)	Hindu place of worship; a building or place dedicated to worship of a deity or deities;
titanic (adj.)	Huge; colossal; enormous; gigantic; massive
to advocate (v)	To support or recommend publicly; plead for or speak in favour of
to bury the hatchet	To cease hostilities and become reconciled or friends,
to countenance (v)	To support or encourage; to sanction, to tolerate, to endure;
to vanish (v)	To disappear, esp. suddenly or mysteriously; fade away
unavoidable (adj.)	That which cannot be avoided; inevitable; certain; inescapable
unprecedented (adj.)	Having no precedent; unparalleled; exceptional; extraordinary; unrivalled
utmost (adj.)	Of the greatest possible degree or amount
verdict (n)	A decision; judgment or conclusion;
vision (n)	The act, faculty or an instance of great perception, esp. of future development; farsightedness; foresight; insight intuition

Reading Comprehension

ما قاضی جعفری
کی ادارہ جہد و دل

- What were the two main functions of the first constituent assembly of Pakistan as mentioned by Muhammad Ali Jinnah in his speech?
- What is 'the unprecedented cyclonic revolution' which Quaid e Azam has talked about in his speech? Why did he call it as unprecedented?
- How did Quaid e Azam Muhammad Ali Jinnah express his feelings about bribery, corruption and nepotism and jobbery?
- What were Muhammad Ali Jinnah's views about the partition of India? Describe in a few lines.
- What, in the eyes of the Quaid, was the biggest hindrance in the way of India to attain freedom of the foreign occupation? Describe Quaid e Azam's views about the minorities as expressed in his address to the first constituent assembly.
- What kind of freedom did Muhammad Ali Jinnah envision for the people of Pakistan in general?
- What did Muhammad Ali Jinnah mean by "Hindus would cease to be Hindus and Muslims would cease to be Muslims"?
- After reading this important speech of the Quaid e Azam Muhammad Ali Jinnah, what do you think, was his vision of Pakistan?
- Read the last paragraph of this speech and state as to what were the guiding principles of the Quaid-e-Azam Muhammad Ali Jinnah. Also, elaborate the significance of these principles.

Oral Communication

Make two groups of the students and arrange a debate on the topic "What type of Pakistan did Quaid e Azam want?"

Writing Suggestions

Writing an introductory paragraph:

The primary purpose of an introductory paragraph is to grab the interest of the reader and identify the topic and purpose of the essay. It is the beginning of an essay and does the same job for an essay as a topic sentence does for a paragraph. It tells the reader what the subject of the essay will be and how it will be developed.

Typically, an introductory paragraph has three parts: the opening statement, the supporting sentences and the introductory topic sentence.

The opening statement is often called as "the hook". It is used to grab the reader's attention right from the beginning.

The supporting sentences give a brief background needed to understand the topic. It links "the hook" to the thesis (the central point of your essay).

The thesis statement States the purpose and plan of the whole essay.

Example:

The spread of the internet has had a world changing effect, not least on the world of education. (THE HOOK) The use of the internet in the academic contexts is on the rise, and its role in learning is hotly debated. For many teachers who did not grow up with this technology, its effects seem alarming and potentially harmful. (SUPPORTING SENTENCES) This concern, while understandable, is misguided. The negatives of internet use are outweighed by its critical benefits for students and educators – as a uniquely comprehensive and accessible information source; a means of exposure to and engagement with different perspectives; and highly flexible learning environment. (THESIS STATEMENT).

Activity

Analyze the Quaid's speech and reorganize the key ideas to develop a well knit essay having the following central idea:

"Quaid-e-Azam was a far-sighted political leader"

Vocabulary and Grammar

- A. How are the given phonetic transcription of the words spelled correctly? Write down in the given blanks.

Fruits		Colours	
Phonetic Transcription	Spelling	Phonetic Transcription	Spelling
/peə/		/gri:n/	
/ˈtʃeri/		/gəʊld/	
/ˈbrɪndʒ/		/blu:/	
/greɪp/		/blæk/	

/pi:tʃ/		/ˈbrɪndʒ/	
/ˈkrænbəri/		/braʊn/	
/ˈgreɪpfru:t/		/ˈjeləʊ/	
/ˈæpl/		/ɡreɪ/	
/plʌm/		/ˈpɜ:pəl/	
/ˈstrɔ:bəri/		/waɪt/	
Family Relations		Clothes	
/ˈsɪstə/		/ˈdʒækrɪt/	
/ˈbrʌðə/		/ʃɜ:t/	
/ˈkʌzn/		/blaʊz/	
/ɑ:n/		/kæp/	
/ˈfɑ:ðə/		/dʒi:nz/	
/ˈmʌðə/		/skɑ:f/	
/ˈdɔ:tə/		/ˈtreməz/	
/ni:s/		/skɜ:t/	
/ˈnevju:/		/ˈswetə/	
/ˈʌŋkl/		/ˈkəʊt/	

- B. There are at least four kinds of context clues that are quite common: synonym, antonym, explanation, and example clues. Read the following sentences and identify which of the four types of clues is used.

- The girl who used to be very vociferous doesn't talk much anymore.
- Pedagogical institutions, including high schools, kindergartens, and colleges, require community support to function efficiently.
- He was so parsimonious that he refused to give his own sons the few pennies they needed to buy pencils for school. It truly hurt him to part with his money.