III. 1. (I) Dr Kalam mentions to social groups of Rameswaram – orthodox brahmins and Muslims. Yes , these groups very easily identifiable. For example by the way the dressed; Kalam war a cap which marked him as a Muslim. Ramananda Shastry war a sacred thread which marked him a Hindu.

(ii). No, they were not only aware of their differences but also they naturally share friendship and experience.

Kalam's mother and grandmother will tell the children of his family bedtime stories about the events from the Ramayana and from the life of the prophet. During the Shree Sita Rama Kalyana ceremony his family used to arrange both with a special platform for caring idols of the Lord from the temple to the marriage site, situated in the middle of the pound called Rama tirtha which was near his house.

(III) The people who were very aware of the differences among them, were the young teacher who joined the Rameswaram elementary school and came to teach kalam's class, the 5th standard and his science teacher’s conservative wife who refused to serve Kalam in her kitchen. Those who tried to brush this differences with columns science teacher she was Subramanyam Iyer who invited, shout and died with him to break social barriers so that people could mingle easily; and Lakshmana Shastry who conveyed the strong sis of conviction to the young teacher to reform him.

(iv) The first incident to show how difference is can be created is that when the new young teacher found a Muslim student sitting beside a Hindu student. He ask Kalam to sit in the last row.

The other incident shows how differences can be resolved. The authors science teacher she was Subramanyam Iyer the orthodox Brahmin with a very conservative out look try to bridge this differences.

2. copy question from textbook

(I) Kalam wanted to leave Rameshwaram for further studies. You wanted to study at the district headquarters in Ramanathapuram.

(ii) Kalam's father said that he k new that one day Kalam had to go away to grow. You gave him the analogy of a seagull that flies across the sun alone and without a nest. He then quoted Khalil Gibran to kalam's mother saying that her children were not their own children. They were the sons and daughters of Life’s longing for itself. They come through their parents, but not for them. They may give them their love, but not their thoughts has the children have their own thoughts.

(III) Abdul kalam's father's word bear great meanings. First he inspired his son to go ahead above giving the example of the seagull. Secondly he explained kalam's mother to give his son opportunities to get higher education and to make progress. I think his spoke those words to uncourage Abdul Kalam and to control the emotional attachment of his wife for Kalam.

SHORT ANSWER TYPE QUESTIONS

1. What did Abdul tell about his days during the world war?

Ans - Abdul Kalam was only 8 years old when the world war broke out in 1939. His brother in law Jallaluddin used to tell him stories about the second World war. He read these stories in the newspapers too.

1. What did the new teacher do in the classroom?

Ans. The new teacher try to isolate Kalam from his friends. He could not see a Muslim boy sitting with Brahmin boy. He asked Abdul to sit in the last row of the class. He hurt the feelings of the children.

1. What lesson did the prince Lakshmana Sastry teach the new teacher?

Ans. The young teacher ask Abdul not to sit in the front row with the son of the priest as he was a Muslim. When Lakshmana Sastry came to know about this, his scolded the teacher and told him not to spread the poison of social inequality and communal intolerance in the minds of innocent children.

1. Why was the science teacher called a Rebel?

Ans. Mr. Sivasubramania, science teacher, was a Rebel of his own kind. He did not believe in social barriers. He heard this various responsible for social division and communal hatred. He wanted to break all the social barriers.

1. How was Abdul treated by the wife of a science teacher when he was invited to have meal?

Ans. Sivasubramania ‘s why was a conservative lady. She did not like the idea that a Muslim boy should come and eat in her ritually pure kitchen. She didn't allow Abdul to eat in her kitchen. However for the second time she change her stand and give food to Abdul by her own hands.