

St. Mary's School, Dwarka
Holiday Homework
Class XI
Subject: English

WORKSHEET-1

INSTRUCTIONS

- **Holiday homework to be submitted to the teacher on the first day the School reopens after the summer break.**

1. Read the passage and answer the questions given below:

(12)

1. India has never subscribed to the doctrine of militarism and war in her history. Here war was never treated as an ideal. It was only tolerated as unavoidable and inevitable, and all attempts were made to check it and bring it under control. In spite of the frequency of wars in ancient India, in spite of highly developed military organization, techniques of war and imperialism, and in spite of the open justification of war as national policy, the heart of India loved pacifism as an ideal capable of realization. India's symbolic role was that of a peacemaker and it sincerely pinned its faith on the principle of "Live and let live". At least philosophically, India's intelligence supported the cause of peace not only in national affairs but in international affairs also. All the great seers of the yore visualized the unity of life, permeating all beings, animate or inanimate, which ruled out killing and suicidal wars.

2. This doctrine of philosophical pacifism was practiced by ancient Aryans is, no doubt, a question of controversial nature. Certainly, the great Indian teachers and savants stuck to this doctrine tenaciously and in their personal life they translated it into practice and preached it to masses and even to princes of military classes.

3. Another culture of those times, the existence of which has been proved by the excavations of Mohan-jo-Daro, also enunciated the doctrine of pacifism and friendship to all. Strangely enough, the Indus Valley civilization has revealed no fortification and very few weapons.

4. Ahimsa or the doctrine of non-violence in thought, speech and action assumed a gigantic importance in the Buddhist and Jain period. By a constant practice of this virtue, man becomes unassailable by even wild beasts, who forgot their ferocity the moment they entered the circumference of his magnetic influence. The monks and nuns of these churches were apostles of peace, who reached every nook and corner of the world and delivered the message of love to war-weary humanity. The greatest votary was the royal monk Ashoka, who in reality was responsible for transforming Ahimsa as an act of personal virtue, to Ahimsa as an act of national virtue.

5. Many a historian recounting the causes of the downfall of the Mauryas, hold the pacific policy of Ashoka which had eschewed the aggressive militarism of his predecessors, responsible for an early decay of the military strength of the state and its consequent disintegration, leading to the rise of Sungas, Kanvas and Andhras. But, in reality the fault lies with the weak successors of Ashoka, who could not wield the weapon of non-violence with a skill and efficiency which required the strength of a spiritual giant like Ashoka. They failed due to their subjective weakness: Pacifism itself was no cause of their failure.

6. Besides the foregoing philosophical and religious school of thought, even many political authorities gave their unqualified support to the cause of pacifism. They recognized the right of rivals to exist, not mainly as enemies, but as collaborators in the building of a civilization

operation. Thus, for centuries, in the pre-Mauryan India, scores of small independent republics existed and flourished without coming in clash with each other.

7. With regard to Kautilya, the much-maligned militarist and the so called Machiavelli of India, He thinks that the object of diplomacy is to avoid war.

8. The Mahabharata observes in the connection, "A wise man should be content with what can be obtained by the expedients of conciliation, gift and dissention." It denounces the warring world of men by comparing it to a dog-kennel. "First there comes the wagging of tails, then turning of one round to other, then the show of teeth, then the roaring and then comes the commencement of the fights. It is the same with men; there is no difference whatever." Yajnavalkya adds: "War is the last expedient to be used when all others have failed." Likewise, Sri Krishna who's Bhagwad-Gita has been styled by some as "a song of the battle," should not be considered out and out militarist. When all the three expedients were exhausted, then alone the fourth was resorted to.

9. All possible avenues of peace such as negotiation, conciliation through conference, meditation and so on, were explored before the war was resorted to. This proves that the heart of ancient India was sound and it longed for peace, although war also was not treated as an anathema, which was to be avoided as far as possible.

1.1 Answer each of the questions given below by choosing the most appropriate option:

(1x4=4)

(i) The heart of India loved _____

- (a) a highly developed military organization
- (b) techniques of wars and imperialism
- (c) loans
- (d) pacifism

(ii) Principle of "Live and let live" means

- (a) imperialism
- (b) militarism
- (c) frequency of wars among nations
- (d) accepting and open minded

(iii) Aryans preached and practiced _____ to the masses

- (a) non-violence
- (b) freedom of speech and action
- (c) philosophical pacifisms
- (d) practice of military organization

(iv) Mahabharata compares the warring world with

- (a) wise men
- (b) dog kennel
- (c) song of the battle
- (d) militarist

1.2 Answer the following questions briefly:

(1x6=6)

- (1) How was war treated in India?
- (2) Describe India's preparedness for war in spite of their belief in Pacifism.
- (3) How did the Aryans practice the Doctrine of Pacifism?
- (4) What is Ahimsa?
- (5) What is the meaning of co-existence with rivals?
- (6) Why should Bhagvad-Gita not be considered as "A song of the battle"?

1.3 Pick out the words/phrases from the passage which are similar in meaning to the following:

(1x2=2)

- (a) express in definite and clear terms (para – 3)
- (b) the beginning (para – 8)

2. Read the poem and answer the questions that follow:

(10)

**The World is Too Much With Us
-William Wordsworth**

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
This Sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune,⁸
It moves us not—Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn.

2.1 Choose the correct alternatives from the options given below: (1x2=2)

(a) The line 'The world is too much with us' means

- (i) man is too involved in materialistic pursuits
- (ii) man is not connected to his inner self
- (iii) man is not connected to nature
- (iv) all the above

(b) By saying that 'we are out of tune' the narrator means

- (i) That we cannot hear the music that is a part of nature
- (ii) That man is leading a disharmonious life which leaves him dissatisfied
- (iii) That man is leading a fulfilling and satisfying life
- (iv) That man is unable to appreciate the beauties of nature

2.2 Answer the following questions briefly in your own words:

(1x6=6)

- (1) According to the narrator, how do we waste our powers?
- (2) What does the narrator mean by saying that 'little we see in nature that is ours'?
- (3) What according to the narrator have the human's given their hearts to?
- (4) What does the narrator prefer to do?
- (5) What does the phrase a 'creed outworn' mean?
- (6) According to the narrator, what are the sights that would uplift his heart?

2.3 Find words from the passage which mean the same as each of the following: (1x2=2)

- (1) disgusting/base (lines 1-5)
- (2) dejected (lines 8-14)

3 Read thoroughly the following lessons:

Prose -Lesson 1	}	Hornbill
Poetry -P 1		
Lesson 1		Snapshots

4 Do all the question answers in your English notebook if not already done.

5 Watch any episode on History Channel/Geographic Channel

Record yourself narrating what you saw and understood :

Follow this pattern:

- 1 Brief introduction of self and what you watched. Which channel did you watch, on which date.
- 2 The gist of the episode
- 3 What did you like about it?
- 4 What didn't you like?
- 5 What surprised you?
- 6 Conclude by saying what your experience was like while recording. Bring your recording on a pendrive. This will be used to mark your speaking skills for the exams. You will be later asked questions on it. So ensure that you do this exercise diligently.