INDIAN SCHOOL AL WADI AL KABIR

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| **Class: XII** | **Department: ENGLISH**  | **Date of submission:****10. 8. 2019** |
| **Holiday HW Worksheet**  | **Topic: HOLIDAY HOMEWORK**  | **Note: ASSIGNMENT TO BE DONE IN THE ENGLISH NOTEBOOK.** |

**ASSIGNMENT - SPEAKING SKILLS:**

**PREPARE 3 DIFFERENT SPEECHES , EACH OF 2 MINUTES DURATION ON THE FOLLOWING:**

1. **A SOCIAL ISSUE – REFER TO CURRENT AFFAIRS**
2. **A SCHOOL ISSUE – e.g. INDISCIPLINE IN SCHOOL AND WAYS TO CONTROL IT; HOW TO MAKE YOUR SCHOOL A GREEN SCHOOL; WAYS IN WHICH YOU CAN HELP THE LOW ACHIEVERS TO IMPROVE**
3. **A SPEECH ON RECENT DEVELOPMENTS IN THE FIELD OF SCIENCE/COMMERCE**

**READING COMPREHENSION:**

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. Inspite 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 pacifisms 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 pacifisms 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 Mohenjo-Daro, also enunciated the doctrine of pacificism 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 pacifisms. 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 BhagwadGita 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.

 (Extract from ‘Culture India-Pacifism has been the Ideal’ by Sri Indra)

1.1 Answer each of the questions given below by choosing the most appropriate option: (1 × 5 = 5)

(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) role of peace makers

(iii) Aryans preached and practiced this 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

(v) Unearthing Mohan-jo–Daro reinforced the following of Pacifism

a) there was no fortification and very few weapons

b) they delivered the message of love

 c) they were apostles of peace

d) thinks that the object of diplomacy is to avoid war

 1.2 Answer the following questions briefly: (1 × 6 = 6)

(i) How was war treated in India?

(ii) Describe India’s preparedness for war in spite of their belief in Pacifism.

(iii) How did the Aryans practice the Doctrine of Pacifism?

(iv) What is Ahimsa?

(v) What is the meaning of co-existence with rivals?

(vi) Why should Bhagvad-Gita not be considered as “A song of the battle”?

1.3 Answer any three of the following questions in 25-30 words: (2 × 3 = 6)

(i) What kind of unity did all the seers visualize?

(ii) By some, Ashoka was considered as the cause of the downfall of the Mauryas. Do you agree? Give reasons for your answer.

(iii) Which options were explored by Sri Krishna before resorting to war?

(iv) Throw some light on the thinking of Kautilya regarding war.

1.4 Pick out the words/phrases from the passage which are similar in meaning to the following: (1 × 3 = 3)

(i) express in definite and clear terms (para 3)

(ii) defensive wall (para 3)

(iii) the beginning (para 8)

**NOTICE:**

1. **While walking in a park in your neighbourhood, you found a small plastic bag containing some documents and money. Write a notice in about 50 words to be put on the park notice board asking the owner to identify and collect it from you. You are Ambika/ Amal, President of Greenfields Colony.**
2. **You are Asma/Ashish, Head Girl/Boy of XYZ International School. Your school is soon going to publish the annual magazine next month. Write a notice inviting students to submit write-ups. (50 words)**

LETTERS FOR PRACTICE

 1. You are Manas/ Manasi at the Press Apartments of Sunder Nagar, Bihar. The main road leading to this colony has three man holes causing frequent accidents at night. There are no street lights on the main road. Write a letter to the Editor of the Times of India drawing attention of the government to this problem of the residents.

2. Write a letter to the Editor of a national daily inviting the attention of the authorities towards the increasing Environmental pollution in your city.

3. You are Vishal / Veena, a student of class XII of 10, Green Park, New Delhi is interested in learning languages. You come across an advertisement in The Times of India issued by The Institute of Foreign languages, New Delhi about the certificate course in Japanese offered by them. You decide to write a letter to the Director of the Institute seeking more information about the course duration, working hours, fee structure, etc. Write the letter.

 4. As Mr. R. Singh, Head of the Department of Chemistry, Cambridge High School, Pune, you had placed an order with Messrs. Scientific Equipments, Dadar, Mumbai for test tubes and jar for the lab. When the parcel was received you observed that markings on the test tubes were not clear and some of the jars were damaged. Write a letter of complaint seeking immediate replacement.

5. You are the Manager of Fitness Club of Gandhi Road, Ernakulam. Write a letter to Messrs. Pioneer Sports Co, Kochi, placing an order for a minimum of 4 fitness equipments with details.