

GOLDEN VALLEY SR. SEC.PUBLIC SCHOOL

ENGLISH (CORE) ASSIGNMENT 1

UNSEEN PASSAGE 1

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

1. Every year, as the cold winter slowly sets in, the Switzerland of the East becomes a land of festivals. Just like the rest of the world, the Nagas are the indigenous people of Nagaland, celebrate Christmas and welcome the New Year. Kohima, the capital of Nagaland, gets ready for yet another annual festival – the Hornbill Festival.
2. The Hornbill is greatly admired by the Nagas and is closely linked to their socio-cultural life. The Hornbill Festival is named after the bird, and the traditional head gear worn by the tribes during the festival is a symbolic tribute.
3. The Hornbill festival is held every year in the first week of December in Kisama, about 10 Kilometres from Kohima. It has been organised by tourism, art and culture departments of the state government of Nagaland since 2000. It brings together all the tribes of Nagaland, and celebrates the rich, diverse and colourful culture and heritage of the state. It includes music and dance, games and competitions, arts and crafts, food and gift stalls.
4. The Hornbill festival is held in a specially created permanent structure called the Naga Heritage village. The main events are held in the central area on one side which is the entertainment area where the games are held and in another corner is the food court.
5. The village includes replicas or models of traditional houses or morungs. The morung of each tribe reflects its special architecture, living style and ancestral legacy. Each morning, the hunting trophies, spears, shields hallow log drums of each tribe or villages are kept. The doorway of each morung is decorated with different kinds of wood carving some of the morungs are thatched huts with masks pots, pans and other items of everyday use.
6. Nagaland has sixteen tribes and many sub-tribes. Each tribe celebrates many festivals throughout the year and has its own special customs, language, art forms and clothes. The unique features of all the tribes of Nagaland are displayed under one roof, in one venue and at a common time during the Hornbill festival. Apart from encouraging inter-tribal interactions, it aims to preserve, revive and promote the culture of the Nagas.

7. Members of each tribe dress in their unique costume – the headgear made of feathers, boar teeth and finely woven bamboo and archid, the jewellery made of ivory, animal fangs and multicoloured heads and the spears decorated with dyed goat's hair. The tribes can also be distinguished

by the painted designs on their faces and bodies. Most of the men dress like warriors. The men and women perform folk songs and traditional dances, participate in special games including traditional archery and wrestling competitions, mock wars and wedding ceremonies.

8. The Nagas used to be a fierce hunting tribe. The Hornbill festival exhibits their gentler and more humorous side one such example is a game in which the contestants attempt to feed each other. All the contestants are blindfolded and the result is hilarious. The contestants stumble around trying to feed their partners. The once feared tribesmen have everyone in the audience laughing.

9. There is never a boring moment during the Hornbill festival. One can enjoy the colourful dances, food, fairs games and ceremonies, flower shows, fashion shows and motor rallies. One can choose from beautiful wooden and bamboo handicrafts, lovely handwoven, shawls, dried flowers and other art work by local artists.

The Hornbill festival not only unites everyone in Nagaland but also attracts people from all over India and the world.

1.1. Choose the correct option :

(1x5=5Marks)

- a. The Nagas celebrate Hornbill festival because
 - (i) they love festival very much
 - (ii) hornbill is a famous Saint.
 - (iii) they likeHornbill.
 - (iv) it comes after Christmas.
- c. The Nagas show their respect to Hornbill by
 - (i) looking after the Hornbill
 - (ii) feeding theHornbills
 - (iii) using their feathers in the headgears.
 - (iv) coming together to celebrate Hornbill festival.
- c. Morungs are:
 - (i) models
 - (ii) legacy
 - (iii) houses
 - (iv) trophies

- d. The different tribes can be easily distinguished by _____
- (i) height & weight
 - (ii) colour of skin
 - (iii) facial features
 - (iv) painted faces
- e. The main idea of the passage is how the Hornbill festival is
- (i) celebrated, planned, and executed
 - (ii) enjoyed by Nagas thoroughly
 - (iii) an occasion to buy bamboo handicrafts, shawls etc
 - (iv) an event to treasure and share valuable works of art.

1.2. Answer the following question briefly:

1x6=6 Marks

- (a) Why is the festival named after a bird?
 - (b) What do the Nagas keep in their houses?
 - (c) How do Naga tribes decorate themselves?
 - (d) How do the Nagas express fun and humour on the festival.
 - (e) How does this festival unite various tribes of Nagas?
- Find words from the passage which mean the same as :-
- (f) conventional (Para2)
 - (g) recreations (Para4)

UNSEEN PASSAGE-2

Read the following passage given below.

(12 Marks)

1. In a country where, as per scriptures, Gods reside in places where a woman is worshiped. female foeticide is an ironical but sad truth. It has become a grave social issue across the country. Female foetuses are killed in the wombs of their mothers through Medical Termination of Pregnancy (MTP) by a ruthless society that prefers sons over daughters.
2. In many traditional, conservative families, a girl is considered a liability or burden, due to the evil practice of demanding dowry at time of marriage. Often, she is also subjected to sexual harassment, molestation, rape and beating, prompting the parents to fear the prospect of rearing, educating, protecting or marrying off their daughters. Daily newspapers are full of the news about molestation, rapes, acid-throwing, sexual harassment, bride beating and burning, which accentuate the apprehension of families regarding a girl child, All these things, in turn, encourage the practice of aborting the foetus in case it is determined to be female.
3. There is increasing trend of the misuse of the pre-natal technologies which are used to determine pre-birth deficiencies or infirmities in a child. Aiding the massacre of unborn girls are the mushrooming ultrasound clinics who connive with parents in carrying out sex-determination tests and killing the child in the womb, in case it is found out to be a girl. Such unscrupulous people deserve strictest punishment but they are able to escape the law in most cases due to inadequacies in the law enforcing mechanism.
4. Traditional, conservative families are still unable to shake off their longing for a son as they tend to believe that only sons can carry their family names forward and also look after them in their old age. They also subscribe to the notion that only when funeral rites are performed by a son that the deceased attains salvation.
5. According to 2011 Census, the birth of girls was 914.23 for every 1.000 boys in the age group 0-6 years. Contrary to 927.31 for every 1.000 boys in the 2001 Census. Except improvement in the sex ratio in Kerala, Lakshadweep and Pondicherry all other states have reported decrease in the number of girls, notable among them being Maharashtra, Punjab, Haryana, Himachal Pradesh, Delhi, Chandigarh and Gujarat.

6. But gradually, the winds of change have started blowing across the society as girls are doing exceptionally well in various professions. bringing a sense of pride and recognition to their families, cities and nation. They have broken all barriers and excelled in all fields, be it sports, armed forces, business or politics.
7. Consequently, social attitudes towards women are changing, leading to their empowerment, still we cannot say that it has put an end to the practice of female foeticide as it will take time for the change in mindsets to percolate down to all towns and cities of the country. Generally, after the birth of two or more girls, many parents go for sex-selective tests and go ahead with the pregnancy only if the foetus is found to be a male.
8. In some rural areas where people cannot go for sex-determination tests, female foeticide degenerates into female infanticide wherein a girl child is killed after birth. by unimaginably horrible methods — she is strangulated, poisoned, dumped in garbage bins, drowned, burnt alive, or starved to death. Sadly, such crimes are committed by mothers or other female members of the household all because they are prisoners of their own regressive, medieval outlook. (Total words 578)

1.1 *On the basis of your understanding of the passage, answer the following questions by choosing the most appropriate option.*

(1X5 =5Marks)

- a. In many conservative families, a girl is considered a liability or burden-
 - (i) as they do not earn money.
 - (ii) due to their inferior strength.
 - (iii) due to the evil practice of demanding dowry at the time of marriage.
 - (iv) due to their lack of education
- b. The main cause of low status of women in the society is-
 - (i) richness of males
 - (ii) their inability to earn money
 - (iii) low strength of women
 - (iv) extreme poverty and lack of education
- c. Conservative families prefer male children as they think boys are-
 - (i) biologically stronger and studies
 - (ii) able to bring home a wife
 - (iii) legal heirs to carry forward the family name
 - (iv) the privileged gender in society

- d. To put a stop to female foeticide cases, we need to first educate
- (i) female members of society
 - (ii) male members of society
 - (iii) parents
 - (iv) elderly people
- e. The passage largely deals with the ugly situation of-
- (i) uncontrollable sexual harassment
 - (ii) evil practices of dowry
 - (iii) uncontrollable molestation
 - (iv) female foeticide.

1.2 Answer the following questions as briefly as possible.

1x7 = 7Marks

- a. What is the irony about women in India ?
- b. How are pre-natal technologies misused ?
- c. In some rural areas what do people do in absence of sex-determination tests?
- d. In which states sex ratio of females per 1000 males is reported to be decreasing?
- e. How are the females performing in different fields ?

Find words from the passage which are similar in meaning to the following

- (f) ruthless (paragraph 1)
- (g) conservative (paragraph 2)

UNSEEN (POEM)-3

Read the poem given below and answer the questions that follow :

A STAR

My child is still a star
Treading a path so far
Let me not mock him for his marks,
Making him a fish amongst sharks.

God give me the patience to see him bloom.
He's still growing and needs lot of room.
It's a big bad world which puts him down.
No, I don't want to see him ever frown.

My child is still a star
Treading a path so far.
He may not be the best
He may not top the test
God give me the sense not to treat him like a scale
His worth being measured by pass or fail.
He's a fine piece of art! My lovely child
because God created him with Strokes so mild.

Some day, he'll unfold his mind and soul.
until then let not the false world take a toll.
God give me the strength to teach him to rise.
for every fall will surely make him wise.

For now, I shall just let him be
And live his life with mirth and glee.
However, I hope he may some day shine.
Or even if he doesn't he's still just fine.
Because a star is always a star.

(Dr. Arundhati Patil)

1.1 Choose the correct option

(1X5=5 marks)

a. Generally people make fun of the children who _____

- (i) are likefish
 - (ii) are shiningstars
 - (iii) get poormarks
 - (iv) are youngchildren
- b. The poet compares the little one with a fish because they _____
- (i) look likefish
 - (ii) live inwater
 - (iii) are helpless and weak
 - (iv) cannot walk.
- c. In the poem the poet is trying to _____
- (i) assess and appreciate a weak child
 - (ii) appreciate and encourage a weak child
 - (iii) encourage and evaluate a weak child
 - (iv) humiliate a weak child
- d. A 'fall' helps a child as _____
- (i) he gets up again
 - (ii) he gets an experience
 - (iii) he gets good marks
 - (iv) he gets free treatment
- e. The poet wants her son to-
- (i) be a star
 - (ii) be a great achiever
 - (iii) go by his natural instincts
 - (iv) get goodmarks.

1.2 Answer the following questions briefly. (1x7=7 marks)

- a. On what occasion is this poem composed?
- b. The poet prays God for patience. Why?
- c. Why should the child be treated as a piece of art?
- d. How has the poet criticised the world?

- e. What is expected of a parent when the child is still growing?
- f. Find out a word or phrase which means 'with happiness'.
- g. Find out a word which means 'walk on'

UNSEEN PASSAGE(POEM)-4

Read the poem given below and answer the questions that follow :

(1x5=5 marks)

COURAGE

It takes courage
to refrain from gossip
when others delight in it,
to stand up for the absent person
who is being abused.
It takes courage
to live honestly
within your means
And not dishonestly
On the means of others.

It takes courage
to be a real man or a true women,
To hold fast to your ideals
When it causes you
To be looked upon
As strange and peculiar.
It takes courage
To be talked about,
And remains silent,
when a word would justify you
In the eyes of others
But which you dare not speak
Because it would injure another.

It takes courage
To refuse to do something
That is wrong
Although everyone else
May be doing it
with attitude as carefree
As a summer song

It takes courage
To live according
To your own convictions
To deny yourself
What you cannot afford.

1.1 Choose the correct option :

(1x5=5 Marks)

- a. It is _____ to keep away from gossip
- (i) difficult
 - (ii) chaotic
 - (iii) dynamic
 - (iv) desirable
- b. The poet wants us to support people even in their absence because it is _____
- (i) not right to harm them
 - (ii) not right to talk about anyone behind their back
 - (iii) not right to abuse them
 - (iv) not right to misuse them
- c. Only a courageous person can _____
- (i) sing a summer song
 - (ii) listen to a summer song
 - (iii) have his convictions
 - (iv) do something wrong

- d. The courageous people remain silent because they do not know want to
- (i) speak all the time
 - (ii) hurt otherpeople
 - (iii) show theirsmartness
 - (iv) justify themselves.
- e. The poem is encouraging readers to be
- (i) full of honesty and thought fulness
 - (ii) full of resolution and conviction
 - (iii) full of heroism and conviction
 - (iv) full of ideas and beliefs.

1.2 Answer the following questions briefly.

(1x7=7marks)

- a. How can one not participate in gossip?
- b. When does one become a real man or a true woman?
- c. Why does it take courage to remain silent?
- d. How can one be different from the others?
- e. Write in one line (15-20 words) your understanding of the word 'courage'
9. Find a word which means the same as the following :
 - (f) strong beliefs
 - (g) strange

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

The world is big. But in a sense, it starts from me. Knowledge and awareness about my own self has to precede my knowledge of things other than me. If I want the external environment to appreciate a value, I need to do it myself, first. In order to make the atmosphere around me green, I have to be green myself, in belief and action. One need not go beyond Uttarakhand, Srinagar and most recently the Chennai floods, for belief in this regard. The large scale destruction and suffering in the painful aftermath of these events are stark pointers, enough to positively impact our collective consciousness towards looking at our environment.

Thinking green, is in fact, much more than being merely eco — friendly in a physical sense, to which we will come a little later. From dusk to dawn and dawn to dusk, our every activity leaves its footprint on the environment and ecology. It is a 24 x 7, eternal phenomenon. A labored consciousness of having to go green in all possible areas is required in each one of us, which we direly need for our own children. It is after all, our own self interest and that of our descendants. What may be required in most cases may be only some minor course corrections and subtle adjustments. The conscious application of change a few times is going to become a habit and one's culture in due course. Though we read and hear a lot on green initiatives these days, we hardly tweak our routines to suit the larger picture, due to so many reasons.

Those of us who grow potted greens on our rooftops are also able to sense the same difference. Creepers in the campus also have the same effect. The larger picture, of course, is the absorption of greenhouse gases and maintenance of soil quality and prevention of erosion. This can be applied to our workplaces also. Greenery in the surroundings prevents dust and noise pollution as well. The way we water and manure plants also matters. Water is a fast depleting resource. Sprinklers are one example to use and conserve this precious resource. Compost from bio —waste can be used as manure for the plants which is cost — effective and eco and plants friendly. We can also contribute to preservation of water bodies by not dumping our garbage in them.

There is a visible improvement in the water table in areas where rain —harvesting is done. We can think of simple arrangements for rain harvesting for our homes and offices. Carbon dioxide, methane and various greenhouse gases are produced by our lifestyle. The use of public transport systems in the place of individual modes can reduce carbon footprint.

Walking and cycling, wherever possible, is good from the health point of view as well.

In the work place, energy efficiency and resource conservation ought to change our work style. Wherever possible the use of natural light and ventilation can be resorted to. Electrical and electronic gadgets ought not to be connected, when not in use. System monitors and screens should remain switched off when not in use. The use of paper, in this digital era, ought to be minimized. Both sides of paper used over the old, the passage of information through mail in the place of hard copies, wherever possible can all go to save thousands of trees. 'Reuse', 'Recycle', 'Re-engineer' and 'Renew' are the mantras. Let us appreciate, support and contribute our mite to the promotional efforts of the community in this direction.

The above apart, my ecology is also the community, society and the nation that I care for which in turn cares for me. It encompasses all that is in my vicinity, grasp, reach and contact. My family, my locality, my working group and my organization. These are persons, places and circumstances that I live in and live with. The quality of inputs that I am going to keep feeding them with in terms of values, ethics and culture are going to make them strong or weak. Their positivity, ability, agility, capacity and spontaneity in being catalysts in responding to emerging situations, are all going to help me plan for higher goals and larger things. The blood and sweat, money and time, energy and effort that I am going to invest in my productive environment, are going to pay me back in more than simple measure. The money that I am going to shell out for manure and labour on my land will fetch me a handsome yield. In other words, all these seemingly outward initiatives done for other are going to make my life more comfortable ultimately.

I have to be, therefore, concerned about what sort of environment I am responsible for in a figurative sense, for my own sustenance, livelihood and progress. As long as my impact is positive, my presence will be welcome. If it is otherwise, I am going to be shunned. It is either 'Embrace' or 'Embarrass'. While the former has positive impulses, triggering acceptance and escalating growth, the latter has negative connotations. For an inclusive and all round growth of my own personal self, I have to positively impact my environment and do exactly the opposite for different result. Even if negative, I need to be constructive. I am going to be measured by the same yardstick with which I am going to measure the world. What I sow, so I reap. My care of my dependents, my exertion towards my organisation's cause, will benefit me in due course. My commitment and service to others, apart from making them similarly oriented, will bring about a change in the societal behaviour in due course.

Green initiatives are anti — scorch earth. Air, water and soil need to be conserved for the thriving of mankind in future. The increasing onslaughts on the quality of air and soil need to be reversed. The indiscriminate exploitation of water — consumable water is only 0.3% of fresh water — needs to be stopped. The earth ought not to shrink further, continue to breathe easy. Mother earth looks for only love and care from her children and nothing more in return for all the wealth she has so generously showered on us.

- l) On the basis of your understanding of the passage, answer the following questions by choosing the most appropriate option:

(1x5=5 Marks)

1. The writer emphasizes on knowing the
 - (a) external environment
 - (b) atmosphere
 - (c) knowledge of world
 - (d) knowledge of self
2. Which of the following is NOT TRUE regarding conservation of greenery
 - (a) every activity leaves an impact on environment
 - (b) nature to be conserved for coming generation
 - (c) conscious efforts
 - (d) 24 x 7 is exhaustive
3. Which is not good for environment?
 - (a) use of sprinkles
 - (b) use of compost from bio — waste
 - (c) use of public transport
 - (d) dumping garbage in water bodies
4. The societal behaviour can help in maintaining the environment if we
 - (a) use natural lights
 - (b) minimize the use of paper
 - (c) realize social obligation
 - (d) all of these

5. Our life can become more productive if we
- (a) create appropriate values, ethics and culture
 - (b) reuse, recycle and renew
 - (c) do more promotional efforts
 - (d) (a) and (b) only

1.2 Answer the following questions briefly – **1x7=5 Marks**

- a. Why does one need to break the boundaries to save environment?
 - b. What major change need to be brought in an individual?
 - c. How can minor things bring in major difference?
 - d. Name the mantras to save ecology
 - e. How can feeling of community be developed?
- III) Pick out words from the passage which are similar in meaning to the following :
- f) Consequence
 - g) Existence/Nourishment