

CLASS : 12th (Sr. Secondary) Code No. 4301

Series : SS-M/2019

Roll No.

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SET : D

ENGLISH (Core)
[For all Groups I, II, III]
ACADEMIC/OPEN

(Only for Fresh/Re-appear Candidates)

Time allowed : 3 hours] [Maximum Marks : 80

- *Please make sure that the printed pages in this question paper are **16** in number and it contains **13** questions.*
- *The **Code No.** and **Set** on the right side of the question paper should be written by the candidate on the front page of the answer-book.*
- *Before beginning to answer a question, its Serial Number must be written.*
- *Don't leave blank page/ pages in your answer-book.*
- *Except answer-book, no extra sheet will be given. Write to the point and do not strike the written answer.*
- *Candidates must write their Roll Number on the question paper.*
- *Before answering the question, ensure that you have been supplied the correct and complete question paper, **no claim in this regard, will be entertained after examination.***

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General Instructions :

- (i) *This question paper is divided into **four** Sections : **A, B, C** and **D**.*
- (ii) **All the sections are compulsory.**
- (iii) *Attempt all the parts of a question together.*
- (iv) *Stick to the word-limit wherever prescribed.*

SECTION – A
(Reading Skills)

[M. M. : 9

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

We often make all things around us the way we want them. Even during our pilgrimages, we have begun to look for whatever makes our heart happy, gives comfort to our body and peace to the mind. It is as if external solutions will fulfil our needs, and we do not want to make any special efforts even in our spiritual search. Our mind is resourceful – it works to find shortcuts in simple and easy ways. Even pilgrimages have been converted into tourism opportunities. Instead, we must awaken our conscience and souls and understand the truth. Let us not tamper with either our own nature or that of the Supreme. All our cleverness is rendered ineffective when nature does a dance of destruction. Its fury can and will wash away all imperfections. Indian culture, based on Vedic treatises, assists in human evolution, but we are now using our entire energy in distorting these traditions according to our convenience instead of making efforts to make ourselves worthy of them. The irony is that humans are not even aware of the complacent attitude they have allowed themselves to sink to. Nature is everyone's Amma and her fierce blows will

sooner or later corner us and force us to understand this truth. Earlier, pilgrimages to places of spiritual significance were rituals that were undertaken when people became free from their worldly duties. Even now some seekers take up this pious religious journey as a path to peace and knowledge. Anyone travelling with this attitude feels and travels with only a few essential items that his body can carry. Pilgrims traditionally travelled light, on foot, eating light, dried chickpeas and fruits, or whatever was available. Pilgrims of olden days did not feel the need to stay in special AC bedrooms, or travel by luxury cars or indulge themselves with delicious food and savouries. Pilgrims traditionally moved ahead, creating a feeling of belonging towards all, conveying a message of brotherhood among all they came across whether in small caves, ashrams or local settlements. They received the blessings and congregations of yogis and mahatmas in return while conducting the dharma of their pilgrimage. A pilgrimage is like penance or sadhana to stay near nature and to experience a feeling of oneness with it, to keep the body healthy and fulfilled with the amount of food, while seeking freedom from attachments and yet remaining happy while staying away from relatives and associates. This is how a pilgrimage should be rather than making it like a picnic by taking a large group along and living in comfort, packing in entertainment, and tampering with environment. What is worse is giving a boost to the ego of having had a special darshan. Now alms are distributed, charity done while they brag about their spiritual experiences! We must embark on our spiritual journey by first understanding the grace and significance of

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a pilgrimage and following it up with the prescribed rules and rituals - this is what translates into the ultimate and beautiful medium of spiritual evolution. There is no justification for tampering with nature. A pilgrimage is symbolic of contemplation and meditation and acceptance, and is a metaphor for the constant growth or movement and love for nature that we should hold in our hearts. This is the truth!

Questions :

1 × 4 = 4

- (i) How can a pilgrim keep his body healthy ?
 - (a) By travelling light
 - (b) By eating small amounts of food
 - (c) By keeping free from attachments
 - (d) Both (a) and (b)
- (ii) How do we satisfy our ego ?
 - (a) By having a special darshan
 - (b) By distributing alms
 - (c) By treating it like a picnic
 - (d) Both (a) and (c)
- (iii) Who is referred to as 'everyone's Amma' in this passage ?
 - (a) Humans
 - (b) Animals
 - (c) Nature
 - (d) Insects
- (iv) What have been converted into tourism opportunities ?
 - (a) Pilgrimages
 - (b) Temples
 - (c) Gurudwaras
 - (d) Churches

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OR

I've always held the belief that rationale or logic has no place in faith. If you have faith in the Supreme then you must also accept that you are not out there to defend your faith based on any scientific evidence. Those who don't share your belief have an equal right to their opinion. What matters is your personal stand. If you feel peaceful and joyous, if you feel inspired to do good deeds by having your faith, then by all means keep it, there's no reason to abandon it. Einstein once got a letter asking if he believed in the Supreme. Einstein sent a telegram in response stating, "I believe in Spinoza's idea of the Supreme who reveals himself in the orderly harmony of what exists, not in someone who concerns himself with the fates and actions of human beings." In case you are not familiar, Baruch Spinoza (1632-1677) was a Dutch philosopher (yes, not just brilliant engineers, they have philosophers too). An unorthodox and independent thinker, his views were revolutionary at the time. His philosophy is thought-provoking. So, where does that leave us in regards to faith ? To me, faith is a sentiment, it's an emotion. Just like you fall in love and you surrender in love and you find yourself willing to do anything for the person you love, same is with faith. Faith is love. When you have faith, you let go of your worries of the future, you let go of your guilt of the past, because you have surrendered to the divine will. You remain committed to a life of goodness and action. But you also recognize that there are other bigger forces, of immense scale, in play in the grand scheme of things and it'll do you much good to play along. You gain this courage, zest and zeal to work hard, to excel, to serve. Life looks beautiful and everything looks priceless then, because it truly is. Even our suffering is

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priceless. It gives you strength, it makes you reflect on you. It is priceless because you appreciate life more, it brings you closer to you, the real you. Don't limit yourself by asking petty things from the Supreme. Trust the immensity of nature. Faith does not mean all your dreams will come true, it simply means you look upon everything that's granted to you as a blessing. Just focus on your deeds, and before long, you'll be filled beyond measure. Accepting the transient nature of this world, and its eternal impermanence, is the definitive path to inner peace. Either live in complete surrender or exercise total control. If your boat is neither anchored nor guided, it'll just drift then. It'll drift in the direction of your thoughts, desires and emotions. Here today, there tomorrow. Cosmic intelligence is infinitely more subtle, smart, organized and selfless than individual intelligence. Anchor your ship if you are tired of rowing. Have faith.

Questions :

1 × 4 = 4

- (i) Faith :
- (a) does not depend on rationale and logic
 - (b) is a personal stand
 - (c) fills us with joy and peace
 - (d) all of the above
- (ii) 'Here today, there tomorrow' refers to :
- (a) our thoughts
 - (b) our emotions
 - (c) our desires
 - (d) all of the above
- (iii) Baruch Spinoza was :
- (a) a Spanish writer
 - (b) a Dutch philosopher
 - (c) an American teacher
 - (d) an African engineer

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- (iv) Who believes in Spinoza's idea of the Supreme ?
- (a) Albert Einstein
 - (b) Thomas Alva Edison
 - (c) Michael Faraday
 - (d) Sir Isaac Newton

2. Read the following passage carefully and make notes on it using headings and sub headings. Supply an appropriate title also : $4 + 1 = 5$

It is surprising that sometimes we don't listen to what people say to us. We hear them, but we don't listen to them. I was curious to know how hearing is different from listening. I had thought both were synonyms, but gradually, I realised there is a big difference between the two words. Hearing is a physical phenomenon. Whenever somebody speaks, the sound waves generated reach you, and you definitely hear whatever is said to you. However, even if you hear something, it doesn't always mean that you actually understand whatever is being said. Paying attention to whatever you hear means you are really listening. Consciously using your mind to understand whatever is being said is listening. Diving deeper, I found that listening is not only hearing with attention, but is much more than that. Listening is hearing with full attention, and applying our mind. Most of the time, we listen to someone, but our minds are full of needless chatter and there doesn't seem to be enough space to accommodate what is being spoken. We come with a lot of prejudices and preconceived notions about the speaker or the subject on which he is talking. We pretend to listen to the speaker, but deep inside, we sit in judgement and are dying to pronounce right or

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wrong, true or false, yes or no, Sometimes, we even come prepared with a negative mindset of proving the speaker – wrong. Even if the speaker says nothing harmful, we are ready to pounce on him with our own version of things. What we should ideally do is listen first with full awareness. Once we have done that, we can decide whether we want to make a judgement or not. Once we do that, communication will be perfect and our interpersonal relationship will become so much better. Listening well doesn't mean one has to say the right thing at the right moment. In fact, sometimes if words are left unspoken, there is a feeling of tension and negativity. Therefore, it is better to speak out your mind, but do so with awareness after listening to the speaker with full concentration. Let's look at this in another way. When you really listen, you imbibe not only what is being spoken, but you also understand what is not spoken as well. Most of the time we don't really listen even to people who really matter to us. That's how misunderstandings grow among families, husbands and wives, brothers and sisters.

SECTION – B

(Grammar/Writing Skills) [M. M. : 26

3. Attempt any *two* from each sub-part :
- (a) Change the form of narration : $1 \times 2 = 2$
- (i) "Go out and play for some time" said the mother to her son.
- (ii) "What a ghastly accident!" the passer-by said.
- (iii) The teacher said, "Oil floats on water."

- (b) Supply articles wherever necessary : $1 \times 2 = 2$
- (i) girl in jeans is my neighbour.
 - (ii) Martha goes to church every Sunday.
 - (iii) Shakespeare is Kalidasa of England.
- (c) Fill in the blanks with suitable modal auxiliary verbs given in the brackets : $1 \times 2 = 2$
- (i) He went there so that he borrow money. (can/might)
 - (ii) you please help my son ? (Could/Might)
 - (iii) I not go outside now. (dare/ought to)
- (d) Change the voice : $1 \times 2 = 2$
- (i) Ganesh lifted the cat.
 - (ii) Do the work.
 - (iii) Then they put it on the table.
- (e) Use the correct form of verb given in the brackets : $1 \times 2 = 2$
- (i) I or her to be rewarded ? (am/is)
 - (ii) Five times ten fifty. (is/are)
 - (iii) A pair of spectacles broken. (is/are)

4. Attempt any **two** of the following : $3 \times 2 = 6$

- (a) You are Pranali Khanna, a Secretary of Board of School Education, of your State. Write a notice in not more than **50** words informing various schools about the Teachers' Training Program across the country. Include all the relevant details.

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- (b) You are Mahima/Mahesh. You plan to sell your two-wheeler. Draft an advertisement in not more than **50** words to be published in "The Tribune", giving all the relevant details.
- (c) Design a poster creating awareness about the do's and don'ts (for the public) to prevent bomb blasts.

5. Attempt any **one** of the following : 5

- (a) You are Tapan/Tripti, a student of Modern Public School, Kalka. Students of two schools from Germany visited your school as a part of a cultural exchange programme. Students of your school put up a cultural programme to welcome them. Write a report on the programme for your school magazine in **150-200** words.
- (b) Write a paragraph of about **100** words on "I am Eighteen".

6. You are Reena/Rohit. Even after repeated complaints, nothing has been done to address the problem of open potholes in your locality. Write a letter to The Municipal Commissioner, Karnal, requesting him to address the issue at the earliest. 5

SECTION – C

(A) Main Reader [Prose] [M. M. : 20

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

One dark evening as he was trudging along the road he caught sight of a little gray cottage by the roadside, and he knocked on the door to ask

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shelter for the night. Nor was he refused. Instead of the sour faces which ordinarily met him, the owner, who was an old man without wife or child, was happy to get someone to talk to in his loneliness. Immediately he put the porridge pot on the fire and gave him supper; then he carved off such a big slice from his tobacco roll that it was enough both for the stranger's pipe and his own. Finally he got out an old pack of cards and played 'mjölis' with his guest until bedtime.

Questions :

1 × 5 = 5

- (i) Name the chapter from which this passage has been taken :
- (a) The Last Lesson
 - (b) Lost Spring
 - (c) Deep Water
 - (d) The Rattrap
- (ii) Name the writer of this passage :
- (a) Alphonse Daudet
 - (b) Anees Jung
 - (c) William O Douglas
 - (d) Selma Lagerlof
- (iii) What did the vagabond see one dark evening ?
- (a) a little gray cottage
 - (b) an old woman
 - (c) a small boy
 - (d) all of the above
- (iv) Who was the owner of the cottage ?
- (a) an old woman
 - (b) an old man
 - (c) a rattrap seller
 - (d) the author himself

- (v) Who were these two men ?
- (a) The old man and his guest
 - (b) The old man and his son
 - (c) The old man and his wife
 - (d) The old man and his father

OR

When I first visited Gandhi in 1942 at his ashram in Sevagram, in central India, he said, "I will tell you how it happened that I decided to urge the departure of the British. It was in 1917."

He had gone to the December, 1916 annual convention of the Indian National Congress party in Lucknow. There were 2,301 delegates and many visitors. During the proceedings, Gandhi recounted, "a peasant came up to me looking like any other peasant in India, poor and emaciated, and said, I am Rajkumar Shukla. I am from Champaran, and I want you to come to my district!" Gandhi had never heard of the place. It was in the foothills of the towering Himalayas, near the kingdom of Nepal.

Questions :

1 × 5 = 5

- (i) Where was Gandhiji's ashram situated ?
- (a) Champaran
 - (b) Sevagram
 - (c) Rohtak
 - (d) New Delhi

- (ii) Where was the ashram of Gandhiji situated ?
(a) Central India
(b) Northern India
(c) Southern India
(d) Eastern India
- (iii) When was the annual convention of the Congress Party held ?
(a) 1942
(b) 1917
(c) 1916
(d) 1919
- (iv) What was the name of the peasant ?
(a) J. B. Kriplani
(b) Malkani
(c) Jawahar Lal
(d) Rajkumar Shukla
- (v) Rajkumar Shukla was :
(a) poor
(b) emaciated
(c) both (a) and (b)
(d) neither (a) nor (b)

8. Answer any **one** of the following : 5

Do you agree with the way Sophie tries to fulfil her dreams ?

OR

What did the writer see when Mukesh took her to his home ?

9. Answer any **five** of the following : $2 \times 5 = 10$
- (i) Who did M. Hamel blame for the neglect of learning on the part of boys like Franz ?
 - (ii) Mention any two long term consequences of the drowning incident on Douglas.
 - (iii) Why was the crofter so talkative and friendly with the peddler ?
 - (iv) Why did the peddler decline the invitation of the ironmaster ?
 - (v) How did Gandhiji express his inability to accompany Rajkumar Shukla ?
 - (vi) Does Geoff believe what Sophie says about her meeting with Danny Casey ?
 - (vii) What were Sophie's dreams about her future ?

SECTION – C

(B) Main Reader [Poetry] [M. M. : 11

10. Read the stanza given below and answer the questions that follow :

*For once on the face of the Earth
let's not speak in any language,
let's stop for one second,
and not move our arms so much.*

Questions :

- (i) Name the poem and poet. 2
- (ii) Why does the poet want us to keep quiet ? 1
- (iii) What does he want us to do for one second ? 1
- (iv) What does he mean by 'not move our arms' ? 1

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OR

*Aunt Jennifer's fingers fluttering through her wool
Find even the ivory needle hard to pull
The massive weight of Uncle's wedding band
Sits heavily upon Aunt Jennifer's hand.*

Questions :

- (i) Name the poem and poet. 2
(ii) What does the first line of this stanza tell about Aunt Jennifer ? 1
(iii) Why is it so hard for her to pull the ivory needle ? 1
(iv) Explain, 'massive weight of uncle's wedding band'. 1

11. Answer any **two** of the following : 3 × 2 = 6

- (i) Justify the title of the poem, 'My Mother at Sixty-Six'.
(ii) Why does the poet urge us to keep quiet ?
(iii) Do you sympathise with Aunt Jennifer ?
What is the attitude of the speaker towards Aunt Jennifer ?

SECTION - D

(Supplementary Reader) [M. M. : 14

12. Answer any **one** of the following : 5
How did Tiger King meet his end ?

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OR

How was the 'injured' McLerry able to befool the prison officers ?

13. Answer any **three** of the following : $3 \times 3 = 9$

- (i) What was the unforeseen hurdle that brought the Maharaja's tiger hunt to a halt ?
- (ii) In what condition did Dr. Sadao find the American soldier at the seashore ?
- (iii) How does Evans escape from the jail ?
- (iv) How was Zitkala-Sa's hair cut ?



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