

Sample Paper – 2011
Class – XII
Subject – ENGLISH CORE (CODE -301)

GENERAL INSTRUCTIONS:

- i. *This paper is divided into three Sections: A, B and C. All the questions in each section are compulsory.*
- ii. *Separate instructions are given with each section and question, wherever necessary. Read these instructions very carefully and follow them faithfully.*
- iii. *Do not exceed the prescribed word limit while answering the questions.*
- iv. *Handwriting should be neat and legible.*

SECTION A: READING

20 Marks

Q.1. Read the following passage carefully and answer the questions given below:

Swami Vivekananda is a striking figure with his turban and his kindly features. On my enquiring as to the significance, if any, of his name, the Swami said, "Of the name by which I am not known, the first word is descriptive of a Sannyasin, or one who formally renounces the world, and the second is the title I assumed- as is customary with all Sannyasins – on my renunciation of the world; it signifies, literally, the bliss of discrimination."

"And what induced you to forsake the ordinary course of the world Swami?" I asked.

"I had a deep interest in religion and philosophy from my childhood", he replied, "and our books teach renunciation as the highest ideal to which man can aspire. It only needed the meeting with a great teacher- Ramakrishna Paramahansa to kindly in me the final determination to follow the path he himself had trod, as in him I found my highest ideal realised."

"Then did he found a sect, which you now represent"?

“No”, replied the Swami quickly. “No, his whole life was spent in breaking down the barriers of sectarianism and dogma. He formed no sect. Quite the reverse. He advocated and strove to establish absolute freedom of thought. He was a great Yogi”.

“Then you are connected with no society or sect in this country? Neither Theosophical nor Christian Scientist, nor any other?”

“None whatever!” said the Swami in clear and impressive tones. “My teaching is my own interpretation of our ancient books, in the light which my master shed upon them. I claim no supernatural authority. Whatever in my teaching may appeal to the highest intelligence and be accepted by thinking men, the adoption of that will be my reward”. “All religions”, he continued, “have for their object the teaching either of devotion, knowledge or yoga, in a concrete form. Now the philosophy of Vedanta is the abstract science which embraces all these methods, and this is that I teach, leaving each one to apply in to his own concrete form. I refer each individual to his own experiences, and where reference is made to books, the latter are procurable, and may be studied by each one for himself. Above all, I teach no authority proceeding from hidden beings speaking through visible agents, any more than I claim learning from hidden books or manuscripts. I am the exponent of no occult societies, nor do I believe that good can come of such bodies. Truth stands on its own authority, and truth can bear the light of day.”

“Then you do not propose to form any society, Swami”? I suggested.

“None; no society whatever. I teach only the self, hidden in the heart of every individual and common to all. A handful of strong men knowing that self and living in its light would revolutionize the world, even today, as has been the case by single strong men before, each in his day”.

“Have you just arrived from India”. I inquired.

“No,” he replied, “I represented the Hindu religion at the Parliament of Religions held at Chicago in 1893. Since then I have been travelling and lecturing in the United States. The American people have proved most interested audiences and sympathetic friends, and my work there has to take root that I must shortly return to that country”.

“And what is your attitude towards the western religions, Swami”?

“I propound a philosophy which can serve as a basic to every possible religious system in the world, and my attitude towards all of them is one of extreme - sympathy my teaching is antagonistic to none. I direct my attention to the individual, to make him strong, to teach him that he himself is divine, and I call upon men to make themselves conscious of this divinity within. That is really the ideal- conscious or unconscious – of every religion”.

Questions:

a) **Answer the following questions briefly:**

8 Marks

- i.* What does Swami Vivekananda tell the interviewer regarding significance of his name?
- ii.* What influence did Ramakrishna Paramahansa have on Swami Vivekananda?
- iii.* What according to Vivekananda is the philosophy of Vedanta?
- iv.* Why had Swami Vivekananda gone to Chicago?
- v.* How did Vivekananda find the American audience?
- vi.* Explain: “I direct my attention to the individual”.

b) **Find words from the passage which mean the same as each of the following: 4 Marks**

- i.* Importance; the meaning of something.
- ii.* Abandon; give up
- iii.* Very old.

Q.2. Read the passage given below:

8 Marks

Residents of the Bhirung Raut Ki Gali, where Ustad Bishmillah Khan was born on March 21, 1916, were in shock. His cousin, 94-year –old Mohd Idrish Khan had tears in his eyes. Shubhan Khan, the care-taker of Bismillah’s land, recalled: “Whenever in Dumaraon, he would give rupees two to the boys and rupees five to the girls of the locality”.

He was very keen to play shehnai again in the local Bihariji's Temple where he had started playing shehnai with his father, Bachai Khan, at the age of six. His original name was Quamaruddin and became Bishmillah only after he became famous as shehnai player in Varanasi.

His father Bachai Khan was the official shehnai player of Keshav Prasad Singh, the Maharaja of the erstwhile Dumaraon estate. Bismillah used to accompany him. For Bishmillah Khan, the connection to music began at a very early age. By his [teens](#), he had already become a master of the shehnai. On the day India gained freedom, Bismillah Khan, then a sprightly 31 year-old, had the rare honour of playing from Red Fort.

But Bishmillah Khan won't just be remembered for elevating the shehnai from an instrument heard only in weddings and naubatkhana to one that was appreciated in concert halls across the world. His life was a testimony to the plurality that is India. A Practicing Muslim, he would take a daily dip in the Ganga in his younger days after a bout of Kasti in Benia Baga Akhada. Every morning, Bishmillah Khan would do riyaz at the Balaji temple on the banks of the river. Even during his final hours in a Varanasi hospital, music didn't desert Bishmillah Khan. A few hours before he passed away early on Monday, the shehnai wizard hummed a thumri to show that he was feeling better. This was typical of a man for whom life revolved around music.

Throughout his life he abided by the principle that all religions are one. What marked Bishmillah Khan was his simplicity and disregard for the riches that come with musical fame. Till the very end, he used a cycle rickshaw to travel around Varanasi. But the pressure of providing for some 60 family members took its toll during his later years.

2.1 On the basis of your reading of the above passage make notes using heading and sub-headings. Use recognizable abbreviations where necessary. **5 marks**

2.2 Make a summary a summary of the above passage in not more than 80 words using the notes made and also suggest a suitable title. **3 Marks**

SECTION B: WRITING

35 Marks

Q.3. You are the General Manager of E.V.L. Company which requires posh bungalows on company lease, as guest houses. Draft an advertisement in not more than 50 words under classified columns to be published in 'The Times of India'. **5 Marks**

OR

You are the President of Barracks Road Residents Association. Chennai. The election of office bearers of the association will be held on 28th December 2007 at the Railway Club. Draft a notice inviting all members to take part in the election to elect a President, Secretary and Treasurer and other posts for a new three-year term.

Q.4. You attended a seminar conducted by Swami Krishnananada. The seminar was on benefits of Yoga for heart ailments and need to practice it for good Health. Write a report about it for your newspaper in about 100 - 150 words. **10 Marks**

OR

There were many vacant spaces in your locality which were lying unattempted and uncared for. You and your friends decided to beautifully and develop those areas into green parks or playgrounds for the benefit of all. With practically no money but lots of enthusiasm of the children of the colony, your project became a roaring success. It has now even caught media attention. You have been approached by a local newspaper to share your success story. Write a brief report in 125 - 150 words on how you organized the entire project. You are Anuj/Anita, a resident of Bangalore.

Q.5. The Manager, ICICI Bank, Lucknow requires a few business development Managers, for the credit card section. Write an application for the post, offering your services, giving bio-data. You are Pritam/Priti, Nirala Nagar, Lucknow. **10 Marks**

OR

Write a letter to the editor of a national daily on the mushrooming of various coaching center and how extra tuitions have become a common feature in a student's life. You are Amit/Amita. (Word limit - 200 words)

Q.6. Write an article in about 200 words on the topic 'Problems Hacking and Security from Internet'. **10 Marks**

OR

Write an article in not more than 200 words on the topic 'Owner Killing in India'.

SECTION C: TEXT BOOKS

45 Marks

Q.7. Read the extract given below and answer the question that follow:

On sour cream walls, donations. Shakespeare's head,
Cloudless at dawn, civilized dome ridling all cities.
Belled flowery, Tyrolese valley. Open-handed map
Awarding the world its world. And yet, for these
Children, these windows, not this map, their world,
Where all their future's painted with a fog,

- a. What is meant by sour cream walls?
- b. What do these windows refers to?
- c. Explain: 'Belled, flowery Tyrolese, valley'.
- d. What has been said about their future?

OR

A thing of beauty is a joy forever
Its loveliness inceases, it will never
Pass into nothingness; but will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.

- a. Explain: 'A thing of beauty is a joy forever'.
- b. Explain: 'A bower quiet'.
- c. What idea does the poet want to convey in these lines?

Q.8. Answer any three of the following in 30 – 40 words each:

- a. Why are the young trees described as 'sprinting'? (My Mother's at Sixty Six)
- b. Why did Aunt Jennifer should select two embroidered tigers on the panel?
- c. What is the 'childish longing' that the poet refers to? Why is it vain? (A Roadside Stand)
- d. How according to the poet can Earth teach us? (Keeping Quiet)

Q.9. Answer the following in 30 – 40 words each :

- a. Cultural and social backwardness of the people was Gandhi's concern. Explain.
- b. How did the instructor 'build a swimmer' out of Douglas?
- c. What made the peddler accept Edla's invitation?
- d. Why did the villagers come to school? (The Last Lesson)
- e. What were the options that Sophie was dreaming of? Why does Jansie discourage her from having such dreams?

Q.10. What are the objectives of a good interview? Why is it difficult to elicit the truth from the interviewee?

OR

The story 'The Last Lesson' is all about linguistic chauvinism. Comment.

Q.11. Why is Antarctica the place to go understand the earth's present, past, and future?

OR

The two accounts that you read above are based in two distant cultures. What is the commonality of theme found in both of them?

Q.12. Answer the following in 30 – 40 words each:

- a. How did they realize that the man was an American?
- b. What will the Maharaja do to find the required number of Tigers to kill?
- c. Why was Charley not able to find the third level again?
- d. What is it that draws Derry towards Mr Lamb in spite of himself?
- e. What were the precautions taken for the smooth conduct of the Examination?

