



# St. Xavier's Sr. Sec. School

Delhi-54

**Pre Board Examination 2017**  
**Std. 12**  
**06-01-2017**

Set 1

**Max. Marks : 100**  
**Time : 3 hrs.**

**ENGLISH**

General Instructions :

1. This paper is divided into three sections: A, B and C. All sections are compulsory.
2. Separate instructions are given with each section and question, wherever necessary. Read these instructions very carefully and follow them faithfully.
3. Do not exceed the prescribed word limit while answering the questions.

### SECTION - A (READING)

(30 marks)

1. Read the following passage carefully and answer the questions that follow:  
The spiritual training of the boys was a much more difficult matter than their physical and mental training. I relied little on religious books for the training of the spirit. Of course I believed that every student should be acquainted with the elements of his own religion and should have a general knowledge of his own scriptures, and therefore I provided for such knowledge as best I could. But that to my mind was part of intellectual training. Long before I undertook the education of the youngsters of the Tolstoy farm I had realized that training of the spirit was a thing by itself. To develop the spirit is to build character and to enable one to work towards the knowledge of God and self-realization. And I held that this was an essential part of the training of the young, and that all training without culture of the spirit was of no use and might be even harmful.

How then was this spiritual training to be given? I made the children memorize and recite hymns and read to them from books on moral training. But that was far from satisfying me. As I came into closer contact with them I saw that it was not through books that one could impart training of the spirit. Just as physical training is to be imparted through physical exercise, and intellectual through intellectual exercise, even so the training for the spirit was possible only through the exercise of the spirit. And the exercise of the spirit entirely depended on the life and character of the teacher. The teacher had always to be mindful of his p's and q's, whether he was in the midst of his boys or not.

It is possible for a teacher situated miles away to affect the spirit of the pupils by his way of living. It would be idle for me, if I were a liar, to teach boys to tell the truth. A cowardly teacher would never succeed in making his boys valiant, and a stranger to self-restraint could never teach his pupils the value of self-restraint. I saw, therefore that I must be an eternal object-lesson to the boys and girls living with me. They thus became my teachers, and I learnt I must be good and live straight, if only for their sakes. I must say that the increasing discipline and restraint I imposed on myself at Tolstoy Farm was mostly due to those wards of mine.

One of them was wild, unruly, given to lying, and quarrelsome. On one occasion he broke out most violently. I was exasperated. I never punished my boys, but this time I was very angry. I tried to reason with him. But he was adamant and even tried to overreach me. At last I picked up a ruler lying by hand and delivered a blow on his arm. I trembled as I struck him. I dare say he noticed it. This was an entirely novel experience for them all. The boy cried out and begged to be forgiven. He cried not because the beating was so painful to him; he could, if he had been so minded, have paid me back in the same coin, being a stoutly built youth of seventeen; but he realized my pain in being driven to this violent recourse. Never again after this incident did he disobey me. But I still repent that violence. I am afraid I exhibited before him that day not the spirit, but the brute, in me.



# St. Xavier's Sr. Sec. School

Delhi-54

I have always been opposed to corporal punishment. I remember only one occasion on which I physically punished one of my sons. I have therefore never until this day been able to decide whether I was right or wrong in using the ruler. Probably it was improper, for it was prompted by anger and a desire to punish. Had it been an expression only of my distress, I should have considered it justified. But the motive in this case was mixed.

This incident set me thinking and taught me a better method of correcting students. I do not know whether that method would have availed on the occasion in question. The youngster soon forgot the incident, and I don't think he ever showed great improvement. But the incident helped me understand better the duty of a teacher towards the pupils.

An extract from Mahatma Gandhi's Autobiography, 'The Story of My Experiments with Truth'

- 1.1 Answer the following questions: (1 x 8 = 8)
- What according to Gandhi does training of the spirit imply?
  - What attempts at spiritual training left Gandhi dissatisfied?
  - What does the writer mean when he says the teacher must be 'mindful of his p's and q's'?
  - Why does the writer say that the teacher must be an 'Eternal object lesson' to his pupils?
  - Why was Gandhi particularly angry with one student in his school?
  - What did Gandhi feel immediately after he hit the student?
  - What impact did this episode have on the student?
  - What was Gandhi's opinion on corporal punishment?
- 1.2 On the basis of your reading of the passage, answer the following questions by choosing from the options given: (1 x 4 = 4)
- According to the writer, all training without the culture of the spirit \_\_\_\_\_
    - is important
    - was useless but essential
    - was harmless
    - was useless and could be harmful
  - Spiritual training was given by \_\_\_\_\_
    - making students read from scriptures
    - making students memorize and recite hymn
    - exercise of the spirit
    - making students read from books on moral training
  - 'They thus became my teachers', by this Gandhi meant that \_\_\_\_\_
    - he learnt from his students
    - he imitated his students
    - he had to live a disciplined life for the sake of his students
    - he became very strict
  - Corporal punishment can be justified if \_\_\_\_\_
    - a student is rude and undisciplined
    - if it is prompted by anger
    - if it is prompted by a desire to punish
    - if it is an expression only of distress.

2. Read the following passage carefully and answer the questions:

Culture plays a pivotal role in the development of any country. A culture of a nation represents its values, goals, practices and shared beliefs. The Indian culture has never been rigid and that's why it is surviving with pride in the modern era. It timely imbibes the qualities of various other cultures and comes out as a contemporary and acceptable tradition. That is what is unique about the Indian culture, it moves on with the time. There are certain things about India that are famous worldwide.



# St. Xavier's Sr. Sec. School

## Delhi-54

The 'Land of Gods' never needs a particular reason to celebrate. Celebration is a fundamental part of every Indian's life. "Unity in diversity" - these are not just words, but something that are highly applicable to a country like India that is incredibly rich in culture and heritage. A few quotations or statements cannot describe the pedestal that India holds on to the world map because of its colourful and unique culture. From the times of Mauryas, Cholas and Mughals to the period of British Empire, India has always been famous for its traditions and hospitality. The warmth in the relations and euphoria in celebrations make the country stand out distinctively in the global fraternity. The country's liveliness and generosity attract a number of tourists to its vibrant culture which is an amalgamation of religions, festivals, food, art, crafts, dance, music and many other subtle things. Everything, from the culture and values to customs, rituals and traditions, is 'special' in this 'Land of Gods'.

The great variety in performing and visual arts could not be found anywhere else in the world except for India. From a roadside show to a highly sophisticated drama in the theatre, you can find anything and everything here.

Indian art can be categorised into two main forms- performing arts and visual arts. Dance, drama, theatre or music, every art is unique in itself. In India, religions, mythology and classical literature form the basis of most of the performing arts: Indian classical dances like Bharatnatyam, Kathakali, Kathak, Manipuri, Odissi and Kuchipudi mainly follow the codes of natya shastra, mythology and classical literature and epics like Ramayana and Mahabharata.

Another kind of performing art is theatre. Though the folk theatre prevails in each and every language and region, the professional theatre is popular only in big urban areas or metropolitan cities. Puppet shows were a unique form of Indian theatre. For centuries, puppet shows have been popular in creating awareness about social issues in masses and inculcating the moral values of truth and honesty in the kids. For Indians, music is to soul what food is to body. Since Vedic period, it has been capturing the heart and mind of every Indian. In the classical Indian music, there are basically two types of schools- the Hindustani Music (North) and the Carnatic Music (South). 'Raga' arrangement of musical notes is the key in the classical music. The Indian villages also have their special kind of music that carries colours of folk tradition. Music of Indian movies is also liked by the mass.

a) On the basis of your reading of the above passage make notes on it using headings and sub-headings. Use recognizable abbreviations wherever necessary. (minimum 4).

Also supply a suitable title.

(5)

b) Prepare a summary of the notes made in about 80 words.

(3)

3. Read the following passage and answer the questions that follow:

"And" Not "But" the secret to healthy relationships

Nature abhors a vacuum, or so they say. Similarly, it seems that human beings abhor contradiction, particularly in the context of relationships. We like to package our feelings as positive or negative, believing that contradictory feelings cannot and should not co-exist. In approaching relationships, we use the word 'but' to connect contradictory feelings, as if the positive should eliminate the negative and vice versa. In fact, for a relationship to succeed, "and," NOT "but," must be the approach we take when linking the inconsistent feelings that are at the heart of all relationships. All relationships resolve in contradiction. Why then is it so difficult for us to accept contradictory feelings inside ourselves? Unfortunately, we are trained to believe that consistency is the basic nature of all things, that there is an answer to all questions. One answer. "Is it good or bad?" "Is it true or false?" "Is it right or wrong?" We like simple, clean, straightforward answers. If it's both, simultaneously, then we are in for a more complicated consideration, a more unsettling resolution.





# St. Xavier's Sr. Sec. School

Delhi-54

We seek to obliterate internal contradiction because it causes discomfort and ambiguity. We are always trying to grasp certainty and avoid the unknown. It doesn't make sense that we can feel both love and hate, appreciation and disappointment, relief and frustration, all at once. In relationship, when we open to our full experience we must face the truth that all of these contradictory feelings exist in our experience of our partner. Such an openness of vision means accepting that we are receiving certain joys and being deprived of others. People use two primary strategies to eradicate internal inconsistency in relationship. Either we make the other all good or we make him/her all bad. Both paths are attempts to right the inconsistency, to manipulate the experience in order to feel just one way.

To make our experience consistently positive, we disconnect from and deny our negative feelings, the parts of the relationship where we are not getting what we want. Having successfully removed the negative, we can remain in the relationship "pain-free." Ironically, internal criticism can serve as a way of denying negative feelings. Telling ourselves that we are "ungrateful," "overly demanding," "impossible to please," and thus somehow to blame for the deprivation that we are experiencing, is a strategy to reject our pain and thus eradicate the anxiety that contradiction arouses.

Making the experience consistently negative, on the other hand, requires rejecting the parts of the relationship that bring us joy. The "He's a louse and I don't know what I'm doing with him" brand of thinking. In this approach we focus only on the problems, not allowing ourselves to acknowledge or appreciate the reasons we are actually in the relationship.

The problem with denying a part of our internal experience is that it prevents us from being able to fully experience our lives, to authentically enjoy what is working in our relationship or to change what is not. We cannot cut off a part of our experience without damaging the other parts. We cannot put a blanket over the negative without blunting the positive. So too, when we bury our experience we create an underlying resentment. It is this buried resentment that will destroy the relationship, not the acknowledgment of our contradictory feelings.

By suppressing the painful parts of a relationship, we are destroying our chance to improve the relationship. We become paralyzed because there is nothing to fix and yet we are unhappy. The difficulty has to be felt first before it can be corrected. While it may seem counter-intuitive to welcome the negative, it is the denial of pain that prevents us from actually becoming happy.

Answer the following questions briefly:

- What do you understand by the phrase, 'Nature abhors a vacuum'? (1)
- What are human beings trained to believe? (1)
- Why do we try to obliterate internal conflict? (1)
- What is the danger of focusing only on the negative in a relationship? (1)
- What two strategies do people use to remove internal inconsistency in a relationship? (2)
- What according to the author destroys a relationship? (2)
- Find a word from the passage which means the same as, 'detest' (1)
- Find a word from the passage which means the same as, 'genuinely' (1)

## SECTION - B (WRITING)

30 marks

4. You are Mrs. Khyati Bisht, the Librarian of St. Edmund's School, Bangalore. Draft a notice in 50 words asking the students and staff members to return all the library material before the closing of the academic session 2016-17.

(OR)



# St. Xavier's Sr. Sec. School

Delhi-54

Dr. Mahesh Tripathi, the Director, Health Services, New Delhi, will be conducting a workshop on "Child Care" on 15<sup>th</sup> January 2017. Many leading practitioners will also be present. On behalf of the principal of your school, prepare a formal invitation for the event to be sent out to parents. (50 words) (4)

5. You witnessed that the Government's initiative of the odd-even formula helped in not reducing the pollution so much as it helped in de-congestion of the traffic on the roads, which was a laudable effort nevertheless. Write a letter to the Editor of a National Daily expressing your views on this initiative and also give suggestions on how the vehicular pollution can be reduced on Delhi roads. (125 words)

(OR)

You have shifted your residence from 10, Lajpat Road to House no. 232, Aurobindo Marg, New Delhi. Write a letter to the General Manager, MTNL requesting him for an early transfer of your telephone line. (125 words) (6)

6. Your school organised an Orientation Programme for the parents of the newly admitted LKG students. Prepare a report in 150-200 words giving details of the programme for the school magazine. You are Kamla Nayyar, Staff Secretary, Prep Dept.

(OR)

You are Ajay/ Anu, Head Boy/ Head Girl of Kendriya Vidyalaya, Kanpur. You have seen students littering the school compound and verandah with tiffin leftovers. Write a speech in 150-200 words to be delivered in the morning assembly, advising the students to keep the school clean. (10)

7. In almost all big cities in the country, there is a mushroom growth of slums where people are living in inhuman conditions. Write an article in 150-200 words about this problem suggesting steps to deal with it.

(OR)

The Syrian Crisis is the worst human displacement since World War II. Fear of terrorism and unwillingness to accept liabilities has made the first world countries reluctant to accept the refugees. But it is about humanity, not religion. Write a debate in 150-200 words, taking your stand for or against the topic, 'All developed countries have a moral obligation to accept refugees.' (10)

## SECTION - C (LITERATURE)

(40 marks)

8. Read the following extract and answer the questions that follow: (4 x 1 = 4)

*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.  
It would be an exotic moment  
without rush, without engines,  
we would all be together  
in a sudden strangeness.*

- a) What does "not speak in any language" imply?  
b) Why does the poet feel that it is important to keep quiet and suspend all activities?



# St. Xavier's Sr. Sec. School

Delhi-54

- c) What 'exotic moment' does the poet refer to? Why do you think that he deems it to be exotic?
- d) Why does the poet compare the nature of human-beings with 'rush' and 'engines'?

(OR)

*Unless, governor, inspector, visitor,  
This map becomes their window and these windows  
That shut upon their lives like catacombs,  
Break O break open till they break the town  
And show the children to green fields, and make their world  
Run azure on gold sands, and let their tongues  
Run naked into books the white and green leaves open  
History theirs whose language is the sun.*

- a) What are 'catacombs'? Why does the poet use symbol of the catacombs for the lives of the slum school children?
- b) How can the map of the world, adorning the wall of the classroom, become a 'window' for these children?
- c) Why does the poet feel that this window has been closed for these children?
- d) Whom is Spender making the appeal to? Why?
9. Answer any four of the following questions in about 50 to 60 words each: (4 x 3 = 12)
- a) How is Mukesh's attitude different from that of the rest of his family?
- b) What memories did Dr. Sadao have of his landlady in America?
- c) How did Maharaja Jung Jung Bahadur manage to kill ninety nine tigers?
- d) What, according to M. Hamel, was the outcome of the neglect of the French language in the region?
- e) Briefly describe the precautions taken by the prison officers to prevent Evans from escaping.
10. Answer the following question in about 150 words: (6)
- Analyze the role of Rajkumar Shukla as a resolute person with reference to the lesson 'Indigo'.

(OR)

William Douglas in the chapter 'Deep Water' is the epitome of perseverance, determination and resilience. Analyze with reference to the Chapter.

11. Answer the following question in about 150 words: (6)
- The difference in the experiences and the exposure of adults and children to the world around leads to a disparity between their perceptions and ideologies. Discuss in the light of reading the chapter 'Should Wizard Hit Mommy'.

(OR)

How was Derry different from Mr. Lamb? In spite of these inherent differences how did Mr. Lamb bring about such a drastic change in Derry?

12. Answer the following question in about 150 words: (6)

Thomas Marvel is described as a worthless vagabond at the beginning of the novel but emerges as an altogether different person at the end. Analyze.

(OR)

Attempt a character sketch of Dr. Kemp in about 150 words.

13. Answer the following question in about 150 words: (6)



# St. Xavier's Sr. Sec. School

Delhi-54

Instead of making him the most powerful being, as he had dreamt of, Griffin's invisibility makes him vulnerable, alienated and secluded from his fellow beings. Discuss.

(OR)

Greed for unlimited power has been the central force behind the happenings in the novel 'The Invisible Man'. How far do you agree with the statement? Justify by providing suitable examples.

-X-X-X-X-X-