

**SECOND PREBOARD EXAMINATION (2019–20)**

**CLASS: XII**

**Subject: ENGLISH (CORE)**

**Date: 19.01.2020**

Time allowed: Three Hours.

Maximum Marks: 80

General instructions:

- (1) All questions are **compulsory**.
- (2) Marks are indicated against each question.
- (3) Please check that this question paper contains **10** printed pages only.
- (4) Please check that this question paper contains **10** questions.

**SECTION A- READING**

**20 MARKS**

**1. Read the passage given below and answer the questions that follow:  
12**

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. In spite 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 *Mohanjo-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 *Bhagwad-Gita* 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. (Words- 737)

(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:**

**1X5=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:**

**1X5=5**

- (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) Ashoka was considered as the cause of the downfall of the Mauryas. Do you agree? Give reasons for your answer.
- (v) Which options were explored by Sri Krishna before resorting to war?

**1.3. Pick out the words/phrases from the passage which are similar in meaning to the following:**

**1X2=2**

- (i) express in definite and clear terms (para 3 )
- (ii) the beginning (para 8)

**2. Read the passage given below and answer the questions that follow**

**8**

Across the Kashmir Valley and over the famous Zoji La pass lies Ladakh - the Land of High Passes. It is a magical land, completely different from the green landscape of many other parts of the Himalayas. It is nature at an extreme. A land of freezing winds and burning hot sunlight, Ladakh is a cold desert lying in the rain shadow of the Great Himalayas and other smaller ranges. Little rain and snow reaches this dry area, where natural forces have created a fantastic landscape.

This region once formed part of the erstwhile Kingdom of Ladakh, believed to have been inhabited by the early colonizers of Ladakh - the Indo-Aryan Mons from across the Himalayan range, the Darads from the extreme western Himalayas, and the itinerant nomads from the Tibetan highlands. Also, its valleys, by virtue of their contiguity with Kashmir, Kishtwar and Kulu, served as the initial receptacles of successive ethnic and cultural waves emanating from across the Great Himalayan range. Thus, while the Mons are believed to have carried north-Indian Buddhism to these highland valleys, the Darads and Baltis of the lower Indus Valley are credited with the introduction of farming and the Tibetans with the tradition of herding.

The aridity of Ladakh is due to its location in the rain shadow area of the Great Himalayas, as well as because of its elevation and the radiation of heat from the bare soil. The most striking physical feature of Ladakh, however, is the parallelism of its mountain ranges. In Ladakh, large rivers and their tributaries have carved deep gorges far below their steep banks. However, their water is not of much use, as the terraced fields lie high above the gorges. The region is extremely dry, with rainfall as low as 10 cm each year.

These valleys sustain an exclusively agrarian population of about 80,000 people who cultivate the land available along the course of the drainage system, wherever sources for artificial irrigation are available. The majority of the population is Muslim. Descendants of missionaries of Kashmir who introduced Islam, locally called Aghas, still hold sway over the population, perpetuating the faith even as ancient folk traditions with Buddhist and animistic undertones are palpably present. Many folk traditions, particularly those connected with the agricultural cycle, are still followed with subdued reverence.

During the last decade a gradual change in the tourist's perception of Ladakh has come about, thanks to the growing mystique of the Himalayas and a burgeoning interest in adventure tourism worldwide. As a result of this change in perception there has been a steady increase in the number of tourists to the Western flank of Ladakh, which comprises several river valleys. Chief among these are the spectacular valleys of Suru and Zaskar, nestling along the foothills of the main range of the Greater Himalayas; the smaller lateral valleys of Dras and Wakha-Mulbek, as also of Chiktan (still in the restricted zone) constitute important subsidiaries.

Drained and formed by the southeastern tributaries of the high Indus, these valleys constitute the district of Kargil.

The itinerary of the average tourist to Ladakh begins with a tour of Leh, the ancient capital and principal township of Ladakh. It invariably includes visits to a selection of monasteries located along a stretch of the Central Indus Valley, between the spectacular monastery of Lamayuru in the west and the prestigious establishment of Hemis in the east. Some take to trekking along the lateral valleys, especially in Markha, but few venture out of the confines of the central Indus valley, which represents Ladakh's heartland.

- 2.1. On the basis of your understanding of the above passage make notes on it using headings and sub-headings. Use recognizable abbreviations (wherever necessary-minimum four) and a format you consider suitable. Also supply an appropriate title to it.
- 2.2. Write a summary of the passage in about 80 words.

### **SECTION B-WRITING SKILLS**

#### **30 MARKS**

3. In a recent survey it was found that your city has the highest rate of pollution in the country. Innumerable vehicles on the road and lack of green cover have made the air unfit to breathe. Draft a poster in about 50 words, creating awareness about the need to keep your city clean and green.. You are Rakhsita/Rohit of MVN Public School. **4**

**OR**

Your school is organizing 'Improve Yourself' programme before your Board Examination wherein the renowned Educationist cum Director CBSE, Shweta Singh would be giving a lecture. As the President, Student Council of your school, draft a notice in about 50 words, informing the students about the same. You are Rakhsita/Rohit of MVN Public School.

4. Your school recently launched a GPRS system in the school buses which will enable the parents to keep track of their children while they

are travelling in the bus. The service, however, is not smooth and is facing a lot of problems. As the Transport In charge of DML Public School, Delhi, write a letter in about 120-150 words to the Manager, Forum loft, 21 Park Street, Delhi, complaining about the same. **6**

**OR**

Your school has opened a new activity wing for the kindergarten students for which you require play equipments. Write a letter to the Manager, OK Toys, 21, Daryaganj, Delhi, in about 120-150 words placing an order for educational toys and other play equipments. You are Neera/Naresh, Manager, DML Public School, Delhi.

**5.** Recent floods in many metropolitan cities of the country during the monsoon season laid bare the hollowness of the claims of the civic authorities of their preparedness. The poor had to bear the brunt of the problem while no one was ever held accountable. Write an article in 150 - 200 words on the common man's woes during the monsoons and the need for accountability of the officials concerned. You are Sumit/Smita Verma. **10**

**OR**

You are Ali/Alia, Head girl / Head boy of your school. You are deeply disturbed by the rising cases of aggressive behaviour of students in your school. You decide to speak during the morning assembly about it. Write a speech on 'Indiscipline in Schools'. (150 - 200 words)

**6.** Technology appears to create global network, bringing people together. But, it also replaces real life communication, thus bringing social isolation. Write a debate for the motion on the impact of technology on human connections for an e-journal. You are Sourabh/Surabhi. (120 - 150 words) **10**

**OR**

MMD School, Nashik, recently organised a Group Discussion on Greta Thunberg and her views on the topic : 'Effect of pollution on quality of life'. You are Amit/Amita Raazdan, editor of the school magazine. Write a report on the event for your school magazine. (120 – 150 words)

**SECTION C**  
**LITERATURE**  
**30 MARKS**

**Q.7. Read the following extracts and answer the following questions**

**briefly:**

1x8=8

*When Aunt is dead, her terrified hands will lie.  
Still ringed with ordeals she was mastered by.  
The tigers in the panel that she made  
Will go on prancing, proud and unafraid."*

- a) What picture of male chauvinism do we find in the poem?
- b) What does the expression 'ringed with ordeals' imply?
- c) What will happen to her tigers after her death?
- d) Why has Aunt Jennifer created the tigers so different from her own character?

**AND**

*To do anything else would mean to dare. And daring is not part of his growing up. When I sense a flash of it in Mukesh I am cheered. "I want to be a motor mechanic," he repeats. He will go to a garage and learn. But the garage is a long way from his home. "I will walk," he insists. "Do you also dream of flying a plane?" He is suddenly silent. "No," he says, staring at the ground.*



- a) Name the lesson and the writer
- b) Why did the narrator feel happy?
- c) Which characteristic of the speaker is reflected in "*I will walk*,"?
- d) "*He is suddenly silent. "No," he says.*" Where was he looking at and why was it unlike him?

**Q.8. Answer any five of the following questions within 30 - 40 words**

**10**

- a) What does the poet's smile in the poem, 'My Mother at Sixty-six' show ?
- b) Though the sharecroppers of Champaran received only one-fourth of the compensation, how can the Champaran struggle still be termed a huge success and victory ?
- c) Which article in McLeery's suitcase played perhaps the most significant role in Evans' escape and how ?
- d) Why does Derry's mother not want him to go back to visit Mr. Lamb ?
- e) What considerations influenced the Tiger King to get married ?
- f) What is the example of national integration that the author refers to in the Gemini Studios?
- g) What do you understand by the expression "thumbprints on his windpipe"?

**Q.9. Answer the following question in 120 - 150 words:**

**6**

In one's approach to life one should be practical and not live in a world of dreams. How is Jansie's attitude different from that of Sophie ?

OR

Franz thinks, "Will they make them sing in German, even the pigeons ?"  
What could this mean?

**Q.10. Answer the following question in 120 - 150 words :**

**6**

At the end of the storytelling session, why does Jack consider himself 'caught in an ugly middle position' ?

**OR**

It may take a long time for oppression to be resisted, but the seeds of rebellion are sowed early in life. How did Zitkala-Sa face oppression as a child and how did she overcome it ?

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