

**CLASS : 12th (Sr. Secondary)**

**Code No. 3601**

**Series : SS-M/2018**

Roll No. 

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**SET : B**

**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 question paper 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 passage given below and answer the questions that follow :

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P. T. O.

For four days, I walked through narrow lanes of the old city, enjoying the romance of being in a city where history still lives - in its cobblestone streets and in its people riding asses, carrying vine leaves and palm as they once did during the time of Christ. This is Jerusalem, home to the sacred sites of Christianity, Islam and Judaism. This is the place that houses the church of the Holy Sepulchre, the place where Jesus was finally laid to rest. This is also the site of Christ's crucifixion, burial and resurrection. Built by the Roman Emperor Constantine at the site of an earlier temple to Aphrodite, it is the most venerated Christian shrine in the world. And justifiably so. Here, within the church, are the last five stations of the cross, the 10<sup>th</sup> station where Jesus was stripped of his clothes, the 11<sup>th</sup> where he was nailed to the cross, the 12<sup>th</sup> where he died on the cross, and the 13<sup>th</sup> where the body was removed from the cross, and the 14<sup>th</sup>, his tomb. For all this weighty tradition, the approach and entrance to the church is nondescript. You have to ask for directions. Even to the devout Christian pilgrims walking along the Via Dolorosa – the Way of Sorrows - first nine stations look clueless. Then a courtyard appears, hemmed in by other buildings and a doorway to one side. This leads to a vast area of huge stone architecture. Immediately inside the entrance is your first stop. It's the stone of anointing: this is the place, according to Greek tradition, where Christ was removed from the cross. The Roman Catholics, however, believe it to be the spot where Jesus's body was prepared for burial by Joseph. What happened next ? Jesus was buried. He was taken to a place outside the city of Jerusalem where other graves existed and there, he was buried in a cave. However, all that is long gone, destroyed by continued attacks and rebuilding; what remains is the massive – and impressive – Rotunda (a round building with a dome) that Emperor Constantine built. Under this, and right in the centre of the Rotunda, is the structure that contains the Holy Sepulchre.

"How do you know this is Jesus's tomb ?" I asked one of the pilgrims standing next to me. He was clueless, more interested, like the

rest of them, in the novelty of it all and in photographing it, than in its history or tradition. At the start of the first century, the place was a disused quarry outside the city walls. According to the gospels, Jesus' crucifixion occurred 'at a place outside the city walls with graves nearby ..... '. Archaeologists have discovered tombs from that era, so the site is compatible with the biblical period. The structure at the site is a marble tomb built over the original burial chamber. It has two rooms, and you enter four at a time into the first of these, the Chapel of the Angel. Here the angel is supposed to have sat on a stone to recount Christ's resurrection. A low door made of white marble, partly worn away by pilgrims hands, leads to a smaller chamber inside. This is the 'room of the tomb', the place where Jesus was buried. We entered in a single file. On my right was a large marble slab that covered the original rock bench on which the body of Jesus was laid. A woman knelt and prayed. Her eyes were wet with tears. She pressed her face against the slab to hide them, but it only made it worse.

**Questions :**

$$1 \times 4 = 4$$

- (i) How did Jerusalem still retain the charm of the ancient era ?
- (a) There are narrow lanes
  - (b) Roads are paved with cobblestone
  - (c) People can be seen riding asses
  - (d) All of the above
- (ii) Holy Sepulchre is sacred to :
- (a) Christianity
  - (b) Islam
  - (c) Judaism
  - (d) Both (a) and (c)
- (iii) Why does one have to constantly ask for directions to the church ?
- (a) Its lanes are narrow
  - (b) Entrance to the church is nondescript
  - (c) People are not tourist-friendly
  - (d) Everyone is lost in enjoying the romance of the place

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(iv) Where was Jesus buried ?

- (a) In a cave
- (b) At a place outside the city
- (c) In the Holy Sepulchre
- (d) Both (a) and (b)

**OR**

*"It is impossible to think about the welfare of the world unless the condition of women is improved. It is impossible for a bird to fly on only one wing."*

– Swami Vivekananda

Women are not born, but made. What is better than India to exemplify this statement by Simone de Beauvoir. With the whole world celebrating International Women's Day with great pomp and show, it would be only apt to analyse the position and space Indian women occupy today, and comparing it to the times 60 years ago when the country had just gained independence. With the women participating in nationalist movements to being pushed into domestic household place, to their resurgence as the super-women today, women in our country have seen it all. There have been innumerable debates about gender in India over the years. Much of it includes women's position in society, their education, health, economic position, gender equality, etc. What one can conclude from such discussions is that women have always held a certain paradoxical position in our developing country. On the one hand, the country has seen an increased percentage of literacy among women, and women are allowed to enter into professional fields, while on the other hand the practices of female infanticide, poor health conditions and lack of education still persist. Even the patriarchal ideology of the home being a woman's real domain and marriage being her ultimate destiny hasn't changed much. The matrimonial advertisements, demanding girls of the same caste, with fair skin and slim figure, or the much criticized fair and lovely ads, are indicators of the slow changing social mores. If one looks at the status of women

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then and now, one has to look at two sides of the coin; one side which is promising, and one side which is bleak. When our country got its independence, the participation of women nationalists was widely acknowledged. When the Indian Constitution was formulated, it granted equal rights to women, considering them legal citizens of the country and as an equal to men in terms of freedom and opportunity. The sex ratio of women at that time was slightly better than what it is today, standing at 945 females per 1000 males. Yet the conditions of women screamed a different reality.

They were relegated to their households, and made to submit to the male-dominated society, as has always been prevalent in our country. Indian women, who fought as an equal to men in the nationalist struggle, were not given that free public space anymore. They became homemakers, and were mainly meant to build a strong home to support their men who were to build the new independent country. Women were reduced to being secondary citizens. The national female literacy rate was an alarmingly low 8.9 percent. The Gross Enrollment Ratio (GER) for girls was 24.8 percent at primary level and 4.6 percent at the upper primary level (in the 11 - 14 years age group). There existed insoluble social and cultural barriers to education of women and access to organised schooling.

**Questions :**

1 × 4 = 4

- (i) The writer says that the women have seen it all because :
- They participated in the nationalist movements.
  - They were pushed into household space.
  - They have become superwomen today.
  - All of the above.
- (ii) Pick one statement which brings out the paradoxical nature of women's position in society today :

- (a) They are entering professional fields and becoming literate.
  - (b) They lack education and female infanticide is still rampant.
  - (c) They are still victims of patriarchal mindset.
  - (d) While they are allowed to enter professional fields they are still victims of patriarchal mindsets.
- (iii) The Indian Constitution did not ensure :
- (a) that women get equal rights.
  - (b) that they were considered equal to men.
  - (c) that the sex ratio would be 945 females to 1000 males.
  - (d) that they were legal citizens of India.
- (iv) Despite the provisions of the constitution :
- (a) women were relegated to the household.
  - (b) women were not allowed free space.
  - (c) women were dictated by patriarchy.
  - (d) all of the above.

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

In a very short period of time the internet has had a profound impact on the way we live. Since the internet was made operational in 1983, it has lowered both the costs of communication and the barriers to creative expression. It has challenged old business models and enabled new ones. It has provided access to information on a scale never before achievable. It succeeded because we designed it to be flexible and open. These two features have allowed it to accommodate innovation without massive changes to its infrastructure. An open, borderless and standardised platform means that barriers to entry are low, competition is high, interchangeability is assured and innovation is rapid. The beauty of an open platform is that there are no gatekeepers. For centuries, access to and creation of information was controlled by the few. The internet has changed that and is rapidly becoming the platform for everyone, by everyone. Of course, it still has a way to go. Today there are only about 2.3 billion internet users, representing

roughly 30% of the world's population. Much of the information that they can access online is in English, but this is changing rapidly. The technological progress of the internet has also set social change in motion. As with other enabling inventions before it, from the telegraph to television, some will worry about the effects of broader access to information - the printing press and the rise in literacy that it affected were, after all, long seen as destabilising. Similar concerns about the internet are occasionally raised, but if we take a long view, I'm confident that its benefits far outweigh the discomforts of learning to integrate into our lives. The internet and the world wide web are what they are because literally millions of people have made it so. It is a grand collaboration. It would be foolish not to acknowledge that the openness of the internet has had a price. Security is an increasingly important issue and cannot be ignored. If there is an area of vital research and development for the internet, this is one of them. I am increasingly confident, however, that techniques and practice exist to make the internet safer and more secure while retaining its essentially open quality. After working on the internet and its predecessors for over decades, I'm more optimistic about its promise than I have ever been. We are all free to innovate on the net everyday. The internet is tool of the people, built by the people and it must stay that way.

### 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) Mohan said, "I am an early riser."

(ii) He said to Meena, "I have passed the test."

(iii) She said to me, "Do you know her ?"

(b) Supply articles wherever necessary :  $1 \times 2 = 2$

(i) You can take ..... Rajdhani Express to Delhi.

(ii) ..... gold you buy here is of excellent quality.

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- (iii) She heard an old tale about ..... unicorn.
- (c) Fill in the blanks with suitable modal auxiliary verbs given in the brackets :  $1 \times 2 = 2$
- (i) You ..... pay all your taxes. (must/might)
- (ii) He ..... play football when he was young. (will/used to)
- (iii) If I were rich I ..... buy a car. (would/shall)
- (d) Change the following sentences into passive voice :  $1 \times 2 = 2$
- (i) He killed a snake.
- (ii) I can answer the question.
- (iii) He must fill in the form.
- (e) Use the correct form of the verb given in the brackets :  $1 \times 2 = 2$
- (i) The Mayor as well as his brothers ..... going to prison. (to be)
- (ii) There ..... the bell. (to go)
- (iii) They ..... Panchkula yesterday. (to burn)

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

- (a) You are Sports Secretary of Govt. Senior Secondary School, Panchkula. Draft a notice in not more than **50** words for the school notice board asking the students to give their names for participation in various events likely to be held on the Annual Sports Day of your school. Sign as Suman/Suresh.
- (b) You are looking for a second hand car. Draft an advertisement for a newspaper specifying your requirements.
- (c) Design a Poster on the theme of Eco-friendly Diwali.

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

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- (a) Write a report in not more than **125** words on the Cultural Week celebrated in your school. You are Shalini/Shekhar, Cultural Secretary of your school.
- (b) Write a paragraph of about **100** words on 'A Day in a Village'.
6. Write an application to the Principal of your school requesting her to grant you one day's leave. Sign as Kanika/Kunal of class XII. 5

### SECTION - C

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

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

While I was wondering about it all, M. Hamel mounted his chair, and in the same grave and gentle tone which he had used to me, said, "My children, this is the last lesson I shall give you. The order has come from Berlin to teach only German in the schools of Alsace and Lorraine. The new master comes tomorrow. This is your last French lesson. I want you to be very attentive."

#### Questions :

1 × 5 = 5

- (i) Name the chapter from which the above lines have been taken.
- (ii) Name the author of the chapter.
- (iii) How did the teacher speak to the students ?
- (iv) When was the new master coming ?
- (v) What did the teacher want the students to do ?

### OR

Saheb too is wearing tennis shoes that look strange over his discoloured shirt and shorts. "Someone gave them to me," he says in the manner of an explanation. The fact that they are discarded shoes of some rich boy, who perhaps refused to wear them because of a hole in one

of them, does not bother him. For one who had walked barefoot, even shoes with a hole is a dream come true. But the game he is watching so intently is out of his reach.

**Questions :**

1 × 5 = 5

- (i) Name the chapter from which the above lines have been taken.
- (ii) Name the author of the chapter.
- (iii) What looks strange ?
- (iv) Why did some rich boy discard the shoes ?
- (v) What is a dream come true for Saheb ?

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

5

- (a) Do you think truth prevails against all odds ? Why do you think Gandhiji considered the Champaran episode to be a turning point in his life ?
- (b) Sophie's dreams and disappointments are all in her mind. Why or Why not ?

**9.** Answer any **five** of the following :

2 × 5 = 10

- (i) Did M. Hamel get angry with Franz for being late ?
- (ii) What is Saheb looking for in the garbage dumps ?
- (iii) Why was Douglas determined to get over his fear of water ?
- (iv) What doubts did Elda have about the peddler ?
- (v) Why did Shukla meet Gandhi ?
- (vi) Who was Subbu's Principal ?
- (vii) How does Eco find time to write so much ?

**SECTION – C****(B) Main Reader [ Poetry ] [ M. M. : 11****10.** Read the stanza given below and answer the questions that follow :

*Now we will count to twelve  
and we will all keep still.  
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 :**

1 × 5 = 5

- (i) Name the poem.
- (ii) Name the poet.
- (iii) What is the significance of the number "twelve" ?
- (iv) Which two activities does the poet want us to stop ?
- (v) What does the poet mean by 'let's not speak in any language' ?

**OR**

*..... I saw my mother  
Beside me,  
Doze, open mouthed, her face  
Ashen like that  
Of a corpse and realised with  
Pain .....*

**Questions :**

1 × 5 = 5

- (i) Name the poem.
- (ii) Name the poet.
- (iii) Who is 'I' ?
- (iv) What did 'I' realise with pain ?
- (v) Why was the realisation painful ?

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

- (i) What does the poem 'Keeping Quiet' teach us ?
- (ii) What symbol from nature does the poet involve to say that there  
can be life under  
apparent stillness ?
- (iii) What or whom is Aunt Jennifer terrified with in the third stanza ?

**SECTION - D**

**(Supplementary Reader)** [ M. M. : 14

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

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(a) How did Jack end Roger Skunk story ? How and why did Jo want to change it ?

(b) What change took place in Derry when he met Mr. Lamb ?

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

(i) How did the dewan procure the hundredth tiger for the Tiger King ?

(ii) What is it that draws Derry towards Mr. Lamb ?

(iii) What was Sadao's father's chief concern about Dr. Sadao ?

(iv) Who was Evans ? Describe his true characteristics.



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