



**INDIAN SCHOOL SOHAR**  
**TERM II EXAMINATION 2018-19**  
**ENGLISH(Core)**

No. of printed pages: 5

Class: XI  
Date: 20-11-2018

Marks: 80  
Time: 3 hours

**Instructions:**

- *This paper consists of three sections: Section A, B and C. All the sections are compulsory.*
- *Separate instructions are given with each section and question, wherever necessary.*
- *Read these instructions carefully and follow them faithfully.*
- *Do not exceed the prescribed word limit while answering the questions.*

**SECTION A: READING**

**20 Marks**

**1. Read the following passage carefully and answer the questions that follow:**

**12 Marks**

When M K Gandhi was thrown out of a train in South Africa he had a choice to make - either to ignore the event and live in peace or enter into a conflict and face harassment, hardship and the possibility of getting physically hurt. He chose the latter. Why? Did he not have a guru who had taught him that living in peace and tranquility was the ultimate objective of life and the best way to achieve this objective was to avoid situations of conflict? Why did he not walk away?

Dalai Lama chose to live in exile rather than live in peace in Tibet. He is a spiritual master himself. He preaches peace around the world. Does he not know that living in peace requires avoiding situations of conflict?

Aung San Suu Kyi did not have to stay in jail. Winston Churchill did not have to join the World War. Nelson Mandela did not have to suffer in solitary confinement. Julius Nyerere did not have to fight a war with Idi Amin. There is a long list of people who have embraced conflict, despite standing for peace, otherwise. They had the courage to stand up against repression rather than submit to it.

Both the Ramayana and Mahabharata, revered Indian epics, are stories of war, not peace. The Gita says engaging in war to uphold truth is not a matter of choice for a warrior; it is his duty. When the fight is to uphold justice when challenged by oppression, is a way of self-defense.

Most of us are confused between conflict and the method of resolving a conflict. We assume, incorrectly, that Gandhi, as a peace-loving person, must have avoided situations of conflict. On the other hand, he faced conflict head-on. Bhagat Singh and Gandhi were both gearing themselves to deal with conflict, except that Gandhi tried to employ peaceful means while Bhagat Singh chose aggression.

The duty of a scientist, artist or professor is also to engage in conflict against repressive regimes of knowledge. Any kind of limited knowledge is a form of bondage. Albert Einstein advanced the boundaries of scientific knowledge. James Joyce did the same in the world of literature. He flouted rules of writing as he saw them as restrictions on creativity. Picasso and M F Husain, for example, explored realms beyond accepted rules in visual art. Mother Teresa redefined the concept of caring. Every one of them faced criticism and controversy, yet they remained convinced of the nature of their work and the methods they used to fulfill their vision. They remained engaged.

One can only conclude from this that the people we admire and even those we worship have all rejected the existing as being inadequate and have chosen to engage in conflict to expand the existing. They have redefined the purpose of our life.

The purpose of our life is not to live in passive acceptance but to engage with conflict in order to be creative. Creativity is the purpose of life. The purpose is to advance an individual soul and the collective consciousness. The only word of caution here is that we must first settle ourselves spiritually so that we know whether a conflict is justified or not.

**1.1. On the basis of your reading of the passage, answer the following questions by choosing the best of the given choices:** **4**

- a) Peace loving personalities like Mahatma Gandhi, Dalai Lama, Suu-Kyi etc. took the way of conflict so that they could challenge the forces of....
  - i) peace and harmony
  - ii) war and peace
  - iii) tyranny and repression
  - iv) peace and progress.
- b) Bhagwad Gita says that waging war to uphold truth is ....
  - i) the duty of a warrior
  - ii) an excuse of a coward
  - iii) a diplomatic stand of a cunning person
  - iv) compulsion of an individual.
- c) Mahatma Gandhi faced the conflict head-on but he employed.....
  - i) aggression
  - ii) peaceful means
  - iii) strategic moves
  - iv) surrendering tactics.
- d) The author wants the scientists, artists and teachers to ....
  - i) support repressive regime
  - ii) challenge repressive knowledge
  - iii) stand by old theories
  - iv) refute old beliefs.

**1.2 Answer the following questions briefly:** **6**

- a) What is the ultimate objective of life, according to the passage?
- b) Why do some people embrace conflict, despite standing for peace?
- c) In what way did Bhagat Singh and Gandhi prepare themselves for conflict?
- d) How do learned people and artists show their protest towards authoritarian control over knowledge?
- e) Who has redefined the purpose of our life?
- f) How can we advance an individual soul?

**1.3 Find words from the passage which mean the same:** **2**

- a) exploitive (para 6)
- b) final (para 1)

**2. Read the following passage carefully and answer the questions that follow:** **8**

India has stood for freedom. Even before Independence we viewed our own struggle and difficulties on the larger canvas of global problems. If democracy is basically tolerance for others' opinions, the concept of co-existence is democracy on the international plane, for it embodies tolerance of other nations and systems. Similarly non-alignment gives depth to our independence and self-reliance for it enables us to

retain our freedom of judgment and action on international issues in the light of our national interests. We avoid involvement in the conflicts and disputes of others and this helps to blunt conflict between power blocs. I should like to think that it has also helped world stability.

India's planning experience sums up the successes and problems of our democratic development. The magnitude and significance of democracy's operation in India are not well understood, for it is often treated as an adventitious or borrowed growth. Why has democracy worked in India? Our national leadership was dedicated to it and we wanted it to work, but, also because in our society there were elements and traditions which supported the growth of democracy.

In our democratic system, there may be differences in many spheres but we rise above them. To achieve the objective of keeping the country united, we have to transcend political and party-based differences, which create a country as an extended family. When income and resources are limited, one must budget to ensure that waste is avoided, resources husbanded, priorities established, education and other social needs catered to, special provision made for those who are weaker or smaller. Industry has to be balanced with agriculture; technology with culture; state ventures with private initiative; economic growth with social justice; the large with the small. Every section of society must be stimulated to creative activity.

That is our planning. In no way is it totalitarian or coercive. Industrializing, modernizing and transforming an ancient society of immense size, population and diversity is a daunting venture and inevitably, a gradual one. Otherwise there will be resentment. Transformation should not cause too much dislocation or suffering for the people nor should it jettison the basic spiritual and cultural values of our civilization dissensions.

If we cannot remain united and the country does not remain strong, with whom shall we have differences? Against whom shall we fight? With whom shall we be friends? Brothers and sisters, if the country falls, nobody survives. When we were fighting for the freedom of our country, it did not mean only political freedom. It also meant social justice, equality and economic justice. Only one phase is over and another one is under way. We have to cover a long and difficult path. Whereas the enemies were visible during those days; now they are in disguise. Some of them are openly our enemies, but many become unintentional pawns of others.

- 2.1** 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). **5**
- 2.2** Make a summary of the above passage in not more than 80 words using the notes made and suggest a suitable title also. **3**

**SECTION B: ADVANCED WRITING SKILLS & GRAMMAR**

**30Marks**

- 3.** Design and draft a poster in not more than 50 words, to highlight the importance of trees in our life, appealing to the people to plant more and more trees. **4**

**OR**

You want to let out a portion of your house. Draft an advertisement giving the necessary details in not more than 50 words, to be published in the classified columns of a local daily.

- 4.** Imagine yourself to be D.S. Tomar, the P.E.T. of All Saints Public School, Raisen. Your Principal has asked you to place an order for supply of sports equipments to M/s Olympic Sports, 56, New Market, Bhopal. Write the letter in not more than 120-150 words. **6**

**OR**

You are Pratibha/Pramod of Mont Fort School, Ashok Vihar. You are interested in doing a short term course in computer programming during summer vacations. Write a letter in 120 to 150 words to the director of the institution enquiring about the duration of such a course and the terms and conditions for admission.

5. Youth form the very back bone of a nation as they are a great store house of energy and strength. Using this input write an article in 150- 200 words on "The Role of Youth in National Development" to be published in "The Indian Express". You are Puneet /Purnima of Vandana International School Delhi.

**10**

**OR**

Your school has recently celebrated "Tree Plantation Week" organizing a number of inter house competitions highlighting the need for ecological balance for man's happiness. As the secretary of the "Nature Club" of your school, prepare a report in 150-200 words for your school magazine.

6. **Change the following instructions into Passive Voice:**

**4**

- Start the scooter in neutral gear.
- Press the clutch lever and change the gear.
- Now gradually increase the race of the lever.
- Release the clutch lever.

First of all scooter (a) \_\_\_\_\_ in the neutral gear, the clutch lever (b) \_\_\_\_\_ and gear is changed. Then gradually the race (c) \_\_\_\_\_ and the clutch lever (d) \_\_\_\_\_.

7. **The following passage has not been edited. One word has been omitted in each line. Find the missing word along with the word that comes before and after it.**

**4**

An Inter House Debate Competition will held (a)  
next Sunday. All the House In-charges requested to enlist (b)  
teams from their houses tomorrow. (c)  
The topic and the time limit have already put up (d)  
on the notice board. The students advised to note (e)  
down the topic from notice board. (f)  
It expected that proper decorum would be maintained. (g)  
Proper seating arrangements have already made. (h)

8. **Correct the following sentences using proper tense forms:**

**2**

- I am liking it very much.
- Madhu is always writing beautiful poems.
- Where you got this pen from?
- Rohit is working in this firm for ten years.

**SECTION C: LITERATURE**

**30 Marks**

9. **Read the following extract and answer the questions that follow:**

**3**

*The Laburnum Top is silent, quite still  
In the afternoon yellow September sunlight,  
A few leaves yellowing, all its seeds fallen.  
Till the goldfinch comes, with a twitching chirrup  
A suddenness, a startlement, at a branch end.*

- Why is the laburnum top silent?
- What is the significance of 'yellow' in the poem?
- What happens to the laburnum when the goldfinch arrives?

OR

*When did my childhood go?*

*Was it the time I realized that adults were not all they seemed to be,*

*They talked of love and preached of love,*

*But did not act so lovingly,*

*Was that the day!*

- a) How do adults differ in their actions?
- b) What idea does the poet want to convey in these lines?
- c) Explain: 'When did my childhood go?'

**10. Answer any three of the following in 30-40 words each:**

**3x3=9**

- a) "Sometimes it does people good to have their feelings hurt." Do you agree with this Mrs. Pearson's observation?
- b) "I knew you were going to leave before you knew yourself." Who said these words and how did he know it? Substantiate with example from the text. (Albert Einstein at school)
- c) What was special about Rangappa? How did the villagers react to it?
- d) What does the phrase "transient feet" suggest? (A Photograph)

**11. Answer any one of the following in about 120-150 words:**

**6**

Nature echoed the unnatural happening with King Tut's body. Comment.

OR

Describe the destruction caused by the storm to the 'Wave Walker'? What measures were taken by the narrator and his crew to prevent its sinking?

**12. Answer any one of the following in about 120-150 words:**

**6**

Comment on the ending of the play 'Mother's Day'.

OR

What were the common things between Ghosh and Shahid?

**13. Answer any one of the following in about 120-150 words:**

**6**

We have not inherited this earth from our forefathers: we have borrowed it from our children.' Discuss.

OR

The grandmother is described as beautiful even though she is not pretty. Discuss the character of the grandmother and changes that come about in her as the story proceeds.

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