

**Sample Question Paper - 11**  
**English Core (301)**  
**Class- XII, Session: 2021-22**  
**TERM II**

*Time allowed : 2 hours*

*Maximum marks : 40*

**General Instructions :**

1. *The Question Paper contains THREE Sections-Reading, Writing and Literature.*
2. *Attempt questions based on specific instructions for each part.*

**SECTION-A (READING)**

**1. Read the given passage carefully.**

- (1) Referred to as 'nature's theatre', auroras have long fascinated the human race. During medieval times, the occurrences of auroral displays were seen as harbingers of war or famine. The Menominee Indians of North America believed that the lights indicated the location of giants who were the spirits of great hunters and fishermen. The Inuit community of Alaska believed that the lights were the spirits of the animals they hunted: the seals, salmon, deer, and beluga whales. Other aboriginal people believed that the lights were the spirits of their ancestors.
- (2) The bright dancing lights of the aurora are actually collisions between electrically charged particles from the sun that enter the earth's atmosphere. The lights are seen above the magnetic poles of the northern and southern hemispheres. They are known as 'aurora borealis' in the North Pole and 'aurora australis' in the South Pole. Scientists have learned that, in most instances, northern and southern auroras are mirror-like images that occur at the same time, with similar shapes and colours.
- (3) Auroral displays can also be seen over the southern tip of Greenland and Iceland, the northern coast of Norway, and over the coastal waters north of Siberia. Southern auroras are not often seen as they are concentrated in a ring around Antarctica and the southern Indian Ocean.
- (4) Auroral displays appear in many colours, although pale green and pink are the most common. Common sightings of the same in shades of red, yellow, green, blue, and violet have been reported. Variations in colour are due to the type of gas particles in the Earth's atmosphere that is colliding with charged particles released from the sun's atmosphere. The most common auroral colour, a pale yellowish-green, is produced by oxygen molecules located about 96 kilometres above the earth. Rare, all-red auroras are produced by high – altitude oxygen, at heights of up to 320 kilometres from the Earth's surface. Nitrogen produces blue or purplish-red aurora.
- (5) The lights appear in many forms from patches of scattered clouds of light to streamers, arcs, rippling curtains or shooting rays that light up the sky with an eerie glow.
- (6) Auroras are classified as diffuse or discrete. Most aurorae occur in a band known as the auroral zone. Diffuse aurora is a featureless glow in the sky which may not be visible to the naked eye even on a dark night. Discrete aurorae are sharply defined features within the diffuse aurora which vary in brightness from being just barely visible to the naked eye to being bright enough to read a newspaper at night. Discrete aurorae are usually observed only in the night because they are not as bright as the sunlit sky.
- (7) Whereas some people still connect various legends with aurorae, the fact remains that it will continue to fascinate people who experience it.

**On the basis of your reading of the passage, answer any eight of the given questions.**

**(1 × 8 = 8)**

- (i) What is the other name for 'auroras' according to the passage?
- (ii) What did the people in the medieval times think of auroral displays?
- (iii) What did the Menominee Indians of North America and Inuit Community of Alaska think of the auroral lights?
- (iv) How are auroras formed?
- (v) What are the auroras in the North Pole and South Pole called?
- (vi) Where can Auroral displays be seen?
- (vii) What are all the common colours in auroral displays occur?
- (viii) What is the reason for variations of colour in the auroral displays?
- (ix) How are the auroras classified?

**2. Read the passage carefully.**

- (1) From young mothers to CEOs, truck drivers to entrepreneurs, film-makers to doctors, we are enveloped in superstitious beliefs in varying degrees. We barely notice touching wood or our heads, with relief and hope when a situation is simply out of our control. Only, if the grim consequences of superstition did not stare us in the face. A study by the University of Kerala found that 48 per cent of post-graduate students responded positively to superstition-this in a state that claims 94 per cent literacy. There was no difference in students from the social science stream and those studying science. Also, students from rural societies had shown lower superstition rates than urban, so education and exposure seem to have little to do with rationalism. Superstition is, in fact, a cross-community preoccupation in India.
- (2) According to Dr Kamala Ganesh, a leading sociologist in Mumbai, "Superstition encompasses different practices, some cultural or cosmetic habits with no harmful consequences, some that are downright harmful to health and well-being, and others that discriminate against certain categories of people." Many of these, she explains, have evolved from times when the uncertainties and dangers of life and threats to survival actually made people create symbolic and metaphoric ways of dealing with them psychologically. According to her, many such customs and practices are born out of ignorance, fear or are a ploy for some to make money from the gullible.
- (3) It seems we continue to be drawn to it for multiple reasons - social indoctrination, and to find some control over the unpredictability of life, being key factors. Experts say that the lack of definitive knowledge has driven society to develop alternate models such as superstition. Also, turns out it's not just us Indians. A 2007 Gallup poll of Americans found that 13 per cent would be uncomfortable staying on the thirteenth floor of a hotel, and 9 per cent would actually ask for a change! Clearly then, this isn't some Eastern-world preoccupation. There are common beliefs about walking under a ladder and black cats being bad luck. Writers have lucky pens and notebooks, athletes have specific pre-game rituals and practices and actors are also prone to irrational beliefs. Most famously, theatre actors in England don't say the name of the play Macbeth on stage, only referring to it as The Scottish Play, or any of a wide variety of phrases.
- (4) We may be drawn to certain habits and behaviours, through conditioning, but it is repeated coincidences that ensure we become believers. It's like me going from, I wore this shirt twice and got good news! to It's my lucky shirt, I absolutely must wear it to that job interview tomorrow. Of course, sometimes, it works! Goa-based psychologist Arpita Anand weighs in: "The way we think affects the way we feel and behave.

So if you think you have something that is lucky, it probably impacts your mood and that in turn enhances motivation and affects behaviour positively.” She has a caveat, though: “If one is anxious about a situation, then a belief like this helps lower the anxiety by allowing a sense of control.” This explains studies that have found that nearly 70 per cent of students show superstitious behaviour before or during an exam. This is really, what psychologist and Harvard professor Dr Ellen Langer calls, the “illusion of control.”

It may backfire, though. Just as you can work yourself into a confident frame of mind if you carry your lucky pen, you can get a little panicky when you let yourself be led by that entirely.

You feel shaken, your confidence plummets and you might just blow the interview, which could seem to justify that ultimately self-fulfilling belief. Conversely, Langer studied how you may get a false sense of confidence because of that lucky mascot, and overestimate your chances of making a killing on the stock market, for instance.

- (5) Superstitions and folklore can quickly turn into tricky territory especially when it involves life. Sanal Edmaruku, president of Rationalist International, warns of a much darker side to the story: “The dangerous influence of superstitions keeps a large section of people under permanent fear. This leads to human rights violations, exploitation and crime. We have hundreds of mob murders of so-called witches in India where people think that illness or death is caused by them.” In fact, data from the National Crime Records Bureau (NCRB) for 2014 states that Jharkhand rates highest in murders in this category, followed by Odisha, Madhya Pradesh, Chhattisgarh and Gujarat. “Practitioners of black magic and tantric rituals are active in villages and urban areas. Many tantric rituals involve violation of human rights, sanctioning crime; some even promote rituals with organs of children. Thousands of missing children every year in India are connected with these rituals,” says Edmaruku.

There are also the horrific consequences of superstitious beliefs or blind faith being substituted for medical practice. Instead of seeking medical help, a large number of Indians still rely on tantrics, faith healing and miracle cures that have been practised down the ages in the belief that these are acceptable. Delhi-based gynaecologist Dr Puneet Bedi notes it is alarming how the so-called educated elite insist on an ‘auspicious’ date and time of a baby’s birth, guided by astrologers and their forecasts by the stars. People persuade doctors to perform Caesarean sections accordingly, sometimes putting the lives of both mother and child in danger. “Of course, there are doctors who are catering to this ‘market,’” he adds.

- (6) Edmaruku and other rationalists, such as Dr. Narendra Dabholkar, eminent Kannada writer and scholar M.M. Kalburgi, etc. have fought to highlight that many dangerous superstitions black magic rituals and blind faith are taken too lightly in India, protected under the garb of faith and belief. “No civilized society can protect fraudulent practices, miracle-mongering, violence, human rights violations and crimes even if it is presented under the cover of tradition or religion,” he says. Both Dr. Dabholkar and Dr. Kalburgi were allegedly murdered in broad day light in 2013 and 2015 respectively.

Edmaruku himself is in self-imposed exile in Helsinki, Finland, for nearly four years now, fearing for his life if he were to return to India.

- (7) In 2013, the state of Maharashtra passed the Maharashtra Prevention and Eradication of Human Sacrifice and Other Inhuman, Evil and Aghori Practices and Black Magic Act, with other states like Karnataka looking to follow suit. There was a renewed call for the state to bring in legislation, the draft Karnataka Prevention of Superstitious Practices Bill (2013), which has seen prolonged debate and rather vociferous opposition from various groups. Rajasthan though, has passed the Rajasthan Prevention of Witch-Hunting Act, 2015. It provides for life imprisonment for murderers and an imposition of a collective fine on the residents of the area where witch-hunting has taken place.

- (8) Arrayed against them are the forces resistant to change, forces speaking on behalf of patriarchal systems, speaking for “tradition”, at times gaining dangerous ground, as they justify violence to win the argument. That is the scary truth of modern-day India, once home to so many different traditions through the ages: the materialistic, atheistic, sceptical philosophy of Carvakas back in the 7th Century BC. Experts say those with the anxious aversion personality type are more prone to superstition and obsession. Turns out, often superstition can turn into an obsessive compulsive disorder. Dr. Sumant Khanna, a Gurgaon based senior consultant in psychiatry, specialising in obsessive behaviours, mentions a patient who believed that he had to wash every part of his body with extreme care (due to an obsession with purity). “So much so, it took him four hours each day to do this. He had developed the belief that he was unclean and used chemicals like toilet cleaners to wash himself,” says Khanna. Khanna warns that some people may start with a superstition, but when they feel their beliefs are not working, they may even feel persecuted and anxious, leading to clinical depression in the long term. But for those of us who touch wood and hope to steer away from our dependence on the ‘lucky mascot’, know that it’s never too late to change our behaviour and beliefs. Psychologist Irving Lorge found that only the speed of learning, rather than the power to learn, decreased with age. So while there’s nothing wrong with having your personal set of rituals to set your mind at ease, it’s not a bad idea to rethink some of your behavioural patterns.

**On the basis of your reading of the passage, answer any six of the following questions. (1 × 6 = 6)**

- (i) What are the findings of the study of the University of Kerala on literacy and superstition?
- (ii) What is the explanation given by Dr. Kamala Ganesh, a leading sociologist regarding superstition?
- (iii) What are the findings of the 2007 Gallup poll of Americans?
- (iv) What is the psychological explanation given by Goa-based psychologist Arpita Anand?
- (v) What is the name of the Act passed by Rajasthan against superstitions?
- (vi) What are superstitious customs and practices born out of?
- (vii) What is the most famous superstition among the theatre actors of England?

### **SECTION-B (WRITING)**

3. You are Shivam/Shivani. You have been invited to attend a birthday party of your closest friend. Respond to this invitation. (3)
4. **Answer any one of the following questions.** (5)  
You are Sam/Sami of DTCA Apartments, Noida. You have seen an advertisement in ‘The Hindu’ for the post of Assistant Storekeeper at Hamley’s Children Bookshop. Apply for the job with complete biodata. Write in 120-150 words.

**OR**

You are Smitha/Smith, Secretary, Cultural Association, Motilal Fomra School, Tirupati. Last month your school celebrated Library Week in which book reading sessions, writing of book reviews, lectures by eminent writers, etc. were organised. Write a report on it to be published in your school newsletter in 120-150 words.

## SECTION-C (LITERATURE)

5. Attempt any five out of the six given questions in 40 words: (2 × 5 = 10)

- (i) How did Shukla succeed in persuading Gandhiji to visit Champaran?
- (ii) Why did Edla plead with her father not to send the vagabond away?
- (iii) How did the wizard help Roger Skunk?
- (iv) Why did Evans not take off his hat when Jackson ordered him to do so?
- (v) Why does Aunt Jennifer create animals that are so different from her own character?
- (vi) Which objects of nature does Keats mention as sources of joy in his poem, 'A Thing of Beauty'?

6. Attempt any two of the given questions in 120-150 words. (4 × 2 = 8)

- (i) The story 'The Rattrap' focuses on human loneliness and the need to bond with others. Explain.
- (ii) How is aunt Jennifer different from her tigers?
- (iii) How was 'injured' McLeery able to befool the prison officers?

## Solution

### ENGLISH CORE 301

#### Class 12 - English Core

1. (i) Auroras are referred to as 'nature's theatre'. very sharply defined features.
- (ii) During the medieval times, people thought of auroral displays as harbingers of war or famine. 2. (i) The study by the University of Kerala found that 48 percent of post-graduate students responded positively to superstition this is in a state that claims 94 percent literacy.
- (iii) While the Menominee Indians of North America believed the light indicated the location of giants who were spirits of hunters. Alaskan people believed that they indicated spirits of hunted animals. (ii) Dr. Kamala Ganesh explains that superstitions have evolved from times when the uncertainties and dangers of life and threats to survival actually made people create symbolic and metaphorical ways of dealing with them psychologically.
- (iv) Auroras are actually collisions between electrically charged particles from the sun that enter the earth's atmosphere. (iii) The 2007 Gallup Poll of Americans found that 13 percent would be uncomfortable staying on the 13<sup>th</sup> floor and 9 percent would ask for changing the floor because of the superstitious beliefs.
- (v) The auroras in the North Pole are called 'aurora borealis' and the auroras in the South Pole are called 'aurora australis'. (iv) Dr. Arpita Anand, a psychologist explains that the way we think affects the way we feel and behave and so if one is anxious about something a superstitious belief can lessen anxiety allowing a sense of control.
- (vi) They can be seen over the southern tip of Greenland and Iceland, the northern coast of Norway and over the coastal waters north of Siberia. (v) Rajasthan has passed the Rajasthan Prevention of Witch-Hunting Act, 2015 to punish the witch-hunters.
- (vii) Auroral displays occur in shades of red, yellow, green, blue, violet and pink. (vi) They are born out of ignorance, fear and greed to make money from the gullible.
- (viii) The variations in colour are due to the type of gas particles in the Earth's atmosphere that is colliding with charged particles released from the sun's atmosphere. (vii) Calling Macbeth as 'The Scottish play' instead of using its original name.
- (ix) Auroras are classified on the basis of their appearance as diffuse or discrete. While diffuse aurora is a featureless glow in the sky, a discrete aurora has

3.

12, DD Flats,  
Mukerjee Nagar, New Delhi  
1 October, 20XX

Dear Susheela,

I have received your invitation for your birthday party on 12 October, 20XX at 7 p.m. at Leela Place. I am very happy to know that all our old friends will be there and would confirm my participation.

Looking forward to the birthday celebration.

With love  
Shivam/Shivani

4.

DTCA Apartments,  
Noida,  
Uttar Pradesh.  
The Managing Director,

Hamley's Children's Book Shop,

Noida.

Sub : Application for the post of Assistant storekeeper.

Sir,

In response to your advertisement in The Hindu, dated 4 January, 20XX, I wish to apply for the post of assistant storekeeper in the mentioned reputed bookstore. I have a total of two years experience in the said field. Currently, I am working as an assistant storekeeper, with XYZ Bookstore. I am enclosing my bio-data and testimonial for your review.

Thank you

Yours faithfully

Sam

Enclosed : Bio-data testimonial

Bio-data

Name	:	Sam Jerald
Gender	:	Male
Date of Birth	:	28/10/1984
Father's name	:	Mr. Joseph Jerald
Postal Address	:	DTCA Apartments, Noida, U.P
Contact No.	:	1234xxxxxx
Educational Qualification	:	B.sc in Business Management from XYZ University, Delhi
Work Experience	:	2 years with XYZ Booksellers
Salary Expected	:	negotiable
References	:	Mr. Raju, Bookstore owner, XYZ Booksellers. Mr. Harish, Assistant Store Manager, XYZ Bookseller

5. (i) Raj Kumar Shukla showed a great deal of patience and perseverance. He accompanied Gandhiji wherever the latter went. Gandhiji gave Shukla an appointment and asked him to meet the former in Calcutta on a specific date and time several months later. When Gandhiji arrived in Calcutta, he found Shukla waiting for him at the station. Such determination and perseverance of Shukla impressed Gandhiji, who agreed to visit Champaran.

(ii) Edla had a kind and sympathetic heart that was pained by the plight of the poor peddler. She pleaded with her father not to send him away because first, it was Christmas and Edla wanted to keep the spirit of Christmas alive and second, she wanted the peddler to spend a day of comfort and solace as a respite from his visual struggle.

(iii) Roger Skunk had asked the wizard to make him

smell like roses. The wizard took a magic wand and chanted a spell and all of a sudden, the wizard's whole house smelt of roses and so did Roger Skunk. This is how the wizard helped Roger Skunk.

(iv) Evans did not take off his hat when Jackson ordered him to do so because according to Evans it was his lucky charm. However in reality he wanted to hide his cropped hair so that he could pass off as McLeery. Also, keeping his hat on would hide his plan to escape.

(v) "Aunt Jennifer's tigers prance across a screen, ... They do not fear the men beneath the tree; they pace in sleek chivalric certainty."

The tigers are so different from Aunt's own character because they are an expression of her hidden desires. Through them, Aunt Jennifer communicates her unfulfilled wishes.

6. (i) The poorly dressed, starving peddler wanders from place to place, making small rattraps, which is a way to earn his living other than begging and stealing. He has never been treated with kindness because of which he has a grudge against world. To imagine others ensnared in the giant rattrap that the world is, gives the petty peddler a sense of satisfaction. However when, first the crofter and then Edla, show kindness towards him, it affects his conscience to quite an extent. The old crofter's loneliness is clearly evident in the story. It is because of his loneliness, he invites the peddler into his house to spend the night. The peddler is amazed by the old man's hospitality and soon starts to feel at home. The crofter too, finds a companion in the peddler; and shares his food, tobacco and some of his secrets as well.

The ironmaster and his daughter bring the peddler home thinking he is an old friend. It is Christmas Eve and they don't want him to be lonely on Christmas. So they ask him to stay for the Christmas feast. Realising the peddler's real identity, the ironmaster threatens to inform the sheriff and also asks him to leave. However, Edla insists on him staying and treats him like a guest, like the regimental officer as initially assumed by her father. She offers him food, clothes and shelter. Being treated so, it brings about a total transformation in the peddler. He resolves to pull himself up, to live a life of respect and dignity. Ultimately, The Rattrap is a story

focussing on human loneliness and the need to bond with others.

(iii) An 'injured' McLeery was able to fool the prison officers easily because he was actually Evans dressed as parson, pretending to be Rev. McLeery. Evans was nicknamed 'Evans the Break' because earlier he had been able to escape prison thrice already. This time, he requested to appear for O-Level German Exam. The one who came to invigilate carried pig blood in a rubber tube. With the help of fake blood McLeery pretended to be bleeding profusely. He pretended to cover his 'bleeding wound' with a handkerchief. This was an opportunity for him to hide his face and since he was in so much pain he could not speak. To avoid being taken to the hospital, Evans (as McLeery) offered to help the officers track 'Evans', whom they thought had escaped. He even told them that 'Evans' had gone towards Elmsfield Way. The Governor ordered McLeery to accompany Carter since he was the only one who knew everything that had happened. Thus, Evans (as McLeery) managed to leave the premises with Detective Superintendent Carter without anyone suspecting anything. An unsuspecting Detective Superintendent Carter dropped 'McLeery' at the Radcliffe hospital. However, when the Governor called the hospital, he was told that the injured McLeery had escaped.