



MANAVA BHARATI INDIA INTERNATIONAL SCHOOL

MID TERM ASSESSMENT CLASS XII ENGLISH

Time: 3 hrs.

M.M. 100

All questions are compulsory.

SECTION -A (READING) (30 MARKS)

1. Read the passage given below and answer the questions that follow. (12)
1. Today's woman is a highly self-directed person, alive to the sense of her dignity and the importance of her functions in the private domestic domain and the public domain of the world of work. Women are rational in approach, careful in handling situations and want to do things as best as possible. (The Fourth World Conference of Women held in Beijing in September 1995 had emphasized that no enduring solution of society's most threatening social, economic and political problems could be found without the participation and empowerment of the women.) The 1995 World Summit for Social Development had also emphasized the pivotal role of women in eradicating poverty and mending the social fabric.
2. The Constitution of India had conferred on women equal rights and opportunities - political, social, educational and of employment - with men. (Because of oppressive traditions, superstitions, exploitation and corruption, a majority of women are not allowed to enjoy the rights and opportunities, bestowed on them. One of the major reasons for this state of affairs is the lack of literacy and awareness among women. Education is the main instrument through which we can narrow down the prevailing inequality and accelerate the process of economic and political change in the status of women.
3. The role of women in a society is very important. Women's education is the key to a better life in the future. A recent World Bank study says that educating girls is not a charity. It is good economics and if developing nations are to eradicate poverty, they must educate the girls. The report says that the economic and social returns on investment in education of the girls considerably affect the human development index of the nation. Society would progress only if the status of women is respected and the presence of an educated woman in the family would ensure education of the family itself. Education and empowerment of women are closely related.
4. 6 Women's education has not received due care and attention from the planners and policy makers. The National Commission for Women has rightly pointed out that even after 67 years of independence, women continue to be treated as the single largest group of backward citizens of India. The role of women in overall development has not been fully understood nor has it been given its full weight in the struggle to eliminate poverty, hunger, injustice and inequality at the national level. Even when we are at the threshold of the 21st century our society still discriminates against women in matters of

their rights and privileges and prevents them from participating in the process of national and societal progress. Various committees and commissions have been constituted before and after the independence to evaluate the progress in women's education and to suggest ways and means to enhance the status of women. The female literacy rate has gone up in the 20th century from 0.6 percent in 1901 to 39.29 percent in 1991 but India still possesses the largest number of illiterate women in the world. The female literacy index for the year 1991 shows that there are eight states which fall below the national average. The most populous states of the country - UP, MP, Bihar and Rajasthan - fall in the category of most backward states as far as female literacy is concerned.

5. 3 The prevailing cultural norms of gender behavior and the perceived domestic and reproductive roles of women tend to affect the education of the girls. Negative attitude towards sending girls to schools, restrictions on their mobility, early marriage, poverty and illiteracy of parents affect the girl's participation in education.

6. 4 Women's political empowerment got a big boost with the Panchayati Raj Act of 1993 which gave them 30 percent reservation in Village Panchayats, Block Samitis and Zila Parishads throughout the country. The National Commission for Women was also set up in 1992 to act as lobby for women's issues.

7. The educational system is the only institution which can counteract the deep foundations of inequality of sexes that are built in the minds of people through the socialization process. Education is the most important instrument on human resource development. Educational system should be used to revolutionise the traditional attitudes and inculcate new values of equality.

a) Answer the following questions briefly. (8)

- i) Mention any two attributes of a modern woman. (1)
- ii) Why are women's participation and empowerment considered necessary? (1)
- iii) Which factors adversely affect the education of girls? (1)
- iv) What benefits did the women get with the enactment of the Panchayati Raj Act of 1993? (1)
- v) By what process can we remove the sense of inequality of sexes from the minds of the people? (1)
- vi) How can you say women's education has not received due care and attention from the planners and policy makers. (1)
- vii) What prevents women from enjoying the rights and opportunities bestowed on them? (1)
- viii) Name the most important instrument of human resource development. (1)

b) Find words from the passage which mean the same as each of the following. (1X4=4)

- i) Cruel and unfair (para 2)
- ii) Remove (para 4)
- iii) Full of people (para 4)
- iv) An increase (para 6)

2. Read the following passage and answer the questions that follows-

(10)

SOLITUDE IS A BLESSED STATE

So many of us complain of loneliness when we should cherish being alone. Are we not born alone; live our unique experiences alone, and die alone? Loneliness does not necessarily arise out of isolation from others. We can be lonely even in a crowd. On the contrary, it is when we are isolated from ourselves, when we lose contact with the quiet voice of our inner self that loneliness makes its presence felt.

How, then, can we attain the blessed state of solitude? Only when we cease to identify ourselves with the 'I' consciousness. In solitude, the mind is silent and uncluttered; we live from within. As Sri Aurobindo remarks: "You must gather yourself within more firmly. If you disperse yourself constantly and go out of the inner circle, you will constantly move about in the pettiness of the ordinary outer nature."

As slaves of the mind, we look at all our unfulfilled longings and desires through a magnifying glass and make ourselves miserable. We are totally consumed by the external reality and lose all touch with our deeper self. The more we look for external supports to pull us out of this misery, the deeper we get into it. In solitude, on the other hand, all external support is abandoned and we are alone, open and facing ourselves. Many religions draw our attention to the importance of 'non-reactional attentiveness.' Lao Tzu emphasizes non-action, which is not idleness or inertia, but a total receptiveness to that which wells up from the deepest wellsprings of being. This non-action is not different from the quiet watchfulness that the Buddha commends in the Dhammapada.

The nearer we are to our centre, the better we can watch all events and say 'they happen', as the Bhagavad Gita tells us. Or, as Jesus summed it: 'Watch and Pray'. In a similar vein, Guru Nanak teaches us the value of unconditional surrender to God and His will. By whatever name we may identify it, whether as non-reactional attentiveness, total receptiveness, quiet watchfulness or unconditional submission, this quality of being brings about calm.

The feeling of loneliness prevents us from living in the present moment: it crowds the mind with memories of the past and anxieties about the future. And this, crowded, clouded mind is unable to attain non-reactional alertness: it cannot stop craving and learn to observe without clinging to attachment. The non-action which Lao Tzu describes is actually a key to free ourselves from our mind, into a condition where we feel at one with the universe and experience a solitude that is also communion. It is in this solitude that we are able to relax into the present moment and live in the trust that, at the appropriate moment, all the pieces of the jigsaw puzzle will fall in place. And it is in this solitude that we learn to laugh in the way that the Tibetan master, Long Chenpa, urges us to: "Since everything is but an apparition/Perfect in being what it is/Having nothing to do with good or bad, / Acceptance or rejection, / You might as well burst out laughing."

a) Read the questions given below and write the option you consider the most appropriate in your answer-sheet. (1X6=6)

1. Loneliness does not arise due to

i) enmity

iii) lack of friends

ii) isolation from others

iv) losing contact with ourselves

2. The advantage of solitude is that

i) it gives rest to vocal chords	ii) it relaxes us
iii) it is very much needed	iv) it makes mind uncluttered and calm
3. Sri Aurobindo believed that human beings have the tendency to

i) make lots of friends	ii) waste energy in petty things
iii) run after the worldly pleasures	iv) lose faith in solitude
4. In today's world we are so much busy and involved in external reality that:

i) we just become material	ii) we lose touch with the deeper self
iii) we become very competitive	iv) we run after unfulfilled desires
5. Jesus Christ preached that we must:

i) watch all events	ii) perform rituals in religion
iii) remain calm	iv) watch and pray
6. We are unable to attain non-reactional alertness because

i) we cling to attachment	ii) we remain too busy in socialization
iii) we are crazy for money	iv) we keep fighting with each other.

b) Answer the following questions briefly.

(1X4=4)

1. What is 'loneliness' according to the author?
2. When and how can we attain a state of "solitude"?
3. What have different religious leaders taught us?
4. What do you understand by the term 'non-reactional attentiveness'?

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

Increasingly, the world is looking to its business schools to produce the leaders that shape our world. With a focus on technical analysis and technique, our business schools have failed to produce those leaders. That situation needs to change, or we are all in trouble.

Fortunately, it has started to change. The need for continued evolution is urgent, as our collective future hinges on it. People often say that "leaders are born, not made" —but this is not correct. Raw material is not enough.

We have plenty of smart individuals, plenty with technical knowledge and skills. Our business schools are increasingly global and competitive—with no lack of talent to choose from. Yet, why have business schools produced those who helped lead to the most recent financial crisis? A crisis that renowned (US) presidential adviser David Gergen described as resulting from a "deficit of leadership"?

The pendulum seems to be swinging. More and more business schools are recognizing that their programmes can play a key role in the creation of future leaders. The shift began a few years ago, but at that time, schools were merely slapping the leadership label on the same old courses and programmes, as though they hoped nobody would notice and that the 'leadership thing' was merely a passing fad.

But the real and sustained need for schools to produce more individuals able to assume meaningful leadership roles has fostered a cascade of new initiatives, some very promising. What does it mean to develop leaders rather than simply wait for them to be born and hope

the right ones get the chance to step forward? There are four dimensions that business schools have started addressing that can help create the leaders of consequence our world needs. First, leaders need to be self-aware and must exhibit integrity.

More and more programmes are recognizing that admission criteria must extend beyond GMAT scores if we truly are trying to prepare tomorrow's leaders. Even experienced students may not come to schools fully cognizant of their own values and priorities, with a mature understanding of themselves.

Programmes such as the Aspen Institute's 'Giving Voice to Values' programme and courses focusing on reflection are increasingly being used by business schools, not to implant students with any particular set of values, but to ensure they are more thoughtful, believe less that simplistic equations will answer deep questions and come to see their own biases more clearly.

There is more recognition that the complex analysis and decisive action can be critically dependent upon leaders who know themselves and have practised courageous acts.

Second, leadership often depends upon skills of facilitation, mentoring, and coaching to bring out the best in others. Thus, more business schools prepare future leaders by providing individual coaching for students and by asking students to provide peer leadership to one another.

Leaders need to be knowledgeable and articulate about leadership itself in order to be able to teach others. For leaders to create other leaders, they need to be able to explain leadership. They need to be curious. Leaders need to help their organizations acknowledge mistakes better, look more for truly new answers, and learn more effectively. They need to question more than they need to defend, to be able to keep their eyes open to emergent alternatives even as they push for urgent action.

- a) On the basis of your reading of the above passage, make notes on it, in points only, using recognizable abbreviations, (Minimum four), wherever necessary. Use a format you consider suitable. Supply a suitable title to it. (5)
- b) Write a summary of the above passage in about 80 words. (3)

SECTION -B (WRITING SKILLS) - 30

4. You are Anil/Anita, the School Captain of Orchids International School. You wish to call a meeting of the Students. Council to discuss measures to be taken to check the explosion of crackers in the school premises during Diwali time. Draft a notice in not more than 50 words. (4)
5. You are a reporter working for the 'Hindustan Times'. You paid a visit to 'Tihar Jail' and you have been very impressed with the good work the convicts are doing like making bakery products, snacks, paper and jute bags, clothes, durries. You are overcome with the thought that what a convict learns to do within the confines of the jail might redeem him when he is set free again. Write a report for the newspaper regarding this. (150 words). (6)

6. The other day you read in the newspaper that an injured man was not provided immediate medical aid and he succumbed to his injuries. In other incidents many other patients, who were recuperating, died due to spurious and fake medicines. Write a letter to the Editor, lamenting the fact how unsafe life for a common man has become in India, who hopes for a medical cure. Suggest tangible solutions. (10)
7. Communal disharmony has raised its ugly head time and time again, endangering the social edifice of our country. Fanaticism, bigotry have created a wedge between different communities, which spreads disharmony and chaos in our society. Write an article on the topic "Communal disharmony: a negative force". (200 words) (10)

SECTION -C (TEXT BOOKS) - 40 MARKS

8. Read the following stanzas and answer the questions that follow. (1X4=4)

perhaps a huge silence
might interrupt this sadness
of never understanding ourselves
and of threatening ourselves with death.

- What does the poet mean by 'huge silence'?
- How can this kind of silence be achieved?
- Which is the greatest problem that man has created for himself?
- What effect does the poet envisage for men?

9. Answer in about 40-50 words each. (4X3=12)

- Who was the boy who threw Douglas into the water? Why do you think he did it?
- Why is Sahel's name ironical?
- How was Jo affected by her father's story telling?
- What impression do you form of Devek's mother from the lesson 'On the face of it'?

10. Answer in 150 words. (6)

Mukesh and other bangle makers are unable to break out of the vicious circle of poverty due to the collision of government agencies, sahuikars, middleman and the police. What are the values that are lacking in these people? Write an article discussing these values.

11. Dr. Sadao used his skills as a doctor not only to keep the prisoner alive but also to safeguard himself. Discuss. (150 words) (6)

12. Griffin is on the run once he is exposed as the 'Invisible Man.' Describe how he meets Marvel and forces him to do his bidding. (150 words.) (6)

13. The encounters with Fearenside, Cuss and Sandy Wadgers make Griffin the topic of the town and lead to his exposure. Explain with details. (150 words). (6)