

## ELECTIVE

केन्द्रीय माध्यमिक शिक्षा बोर्ड, दिल्ली  
सीनियर स्कूल सर्टिफिकेट परीक्षा (कक्षा बारहवीं)  
परीक्षार्थी प्रवेश-पत्र के अनुसार भरे

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परीक्षा का दिन एवं तिथि

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उत्तर देने का माध्यम

Medium of answering the paper : English

प्रश्न पत्र के ऊपर लिखें

कोड को दर्शाए :

Write code No. as written on  
the top of the question paper :

Code Number

28

Set Number

① ② ③ ●

अतिरिक्त उत्तर-पुस्तिका (ओं) की संख्या

No. of supplementary answer-book(s) used

—

बेंचमार्क विकलांग व्यक्ति : हाँ / नहीं

Person with Benchmark Disabilities : Yes / No

No

विकलांगता का कोड ( प्रवेश पत्र के अनुसार )

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क्या लेखन - लिपिक उपलब्ध करवाया गया : हाँ / नहीं

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यदि दृष्टिहीन हैं तो उपयोग में लाए गये

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\*एक खाने में एक अक्षर लिखें। नाम के प्रत्येक भाग के बीच एक खाना रिक्त छोड़ दें। यदि परीक्षार्थी का नाम 24 अक्षरों से अधिक है, तो केवल नाम के प्रथम 24 अक्षर ही लिखें।

Each letter be written in one box and one box be left blank between each part of the name. In case Candidate's Name exceeds 24 letters, write first 24 letters.

कार्यालय उपयोग के लिए  
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## Section D



9.

(a)

The captain used his skills of training animals that he <sup>had</sup> learnt from Dadhaji to his advantage. The captain imprisoned Raja in an iron cage and he was separated from the other enclosures. He was starved without food and water for days to coerce him into submission. Raja was rendered weak as a result of this and he began ~~to~~ to harbour fear and respect for the captain.

The captain ~~also~~ used the whip to make Raja obey his instructions and always protected himself with a chair and maintained a safe distance to in case he needed to retreat. The captain trained him to do tasks like running round and round in circles, passing through various obstacles and while maintaining his speed and even making him pass



through a ring of fire. The most astonishing act of all, he trained Raja to sit at on a stool at a table and drink milk from the same dish as a goat. This was to stimulate the effect that Raja had <sup>cultivated an apparent</sup> ~~cultivated a~~ table for the milk and an apparent dislike for the goat.

10. (b) R.K. Narayan's novel is about a tiger which possessed the soul of an enlightened human being or who tells the story of his life.

The story Narayan has described endowed Raja with human-like qualities. He can think, sense, inquire perhaps with far better sensibilities than others.

Raja is not an ordinary tiger. He is sensitive to the ~~subtle~~ interactions of humans. The only thing he lacks is the faculty of speech.

The story of Raja ~~shows a~~ <sup>very similar</sup> pattern of human life.



his life story <sup>can be</sup> is divided into ~~the first~~ <sup>so</sup> stages the stages — Bachelorhood, familial life, <sup>old age,</sup> ~~was~~ <sup>Retirement</sup> ~~captivity~~ and death.

But the ~~author~~ <sup>story</sup> ~~had~~ <sup>not</sup> even stated a firm believer in Hindu philosophy, believed that he was a human being in his previous life who had committed some sins and was therefore being punished in his present life as a tiger.

Surprisingly enough, the Raja seems to be more humane than the actual human characters in the story. He understands the notion of God, hell, life and is able to practise abstinence effectively to control his dietary habits.

The story of Raja begins with his life in the jungle, where he was the self-proclaimed king of the jungle, instilling fear in other and



fearing no one, had ~~been~~ ~~helped~~ ~~to~~ ~~live~~ ~~at~~

He then meets his wife and begets a litter of cubs with her and helps her raise them. When they are snatched away from him mercilessly, he is enraged and extracts revenge from the villagers and consequently gets captured by the captain.

In his captivity, he has to ~~take~~ <sup>bear</sup> many ~~tormenting~~ ~~acts~~ but he eventually runs away and ~~is~~ ~~rescued~~ by the Master who helps him ~~transform~~ from a violent being to a spiritual one. Finally, his master <sup>time to</sup> ~~attains~~ samadhi <sup>draws near</sup> and he leaves

old Raja in the care of the zookeeper where he spends his last few days entertaining young others. The Tiger ~~attains~~ enlightenment <sup>with help from</sup> ~~from~~ his Master and his <sup>qualities</sup> ~~image~~ coincides more and more with a human.

Thus, the life story of Raja can be ~~best~~ compared with that of a human being <sup>seen as someone</sup> who seems to possess



the soul of an enlightened being who tells the story of his life.

He then tells his story and depicts a life of a man who

will be asked to tell them. Section A

Section A is a section from the book which is

and is a section from the book which is



(a) Shahjahanabad was built by Emperor Shah Jahan because he had decided to shift his capital from Agra and after consultations with others, he chose the piece of land on the banks of Yamuna, <sup>(Shahjahanabad)</sup> to be his capital.

(b) Ustad Ahmad Lahori was appointed by the emperor <sup>to plan his new capital</sup> because he had been an architect of the beautiful Taj Mahal.

(c) When the Red Fort or the Qila-e-Mubarak was being built, royals, and nobles and commonfolk who had been given land were



busy building their mansions and houses.

(d) Prince Dara Shukoh built the Nigambodh Ghat on the banks of the Yamuna. The original name was Nigambodh Mansil.

(e) The ~~poet~~ Ghalib had stated that the <sup>five</sup> spectacles were: The Red Fort, Chandni Chowk, the daily crowds at Jama Masjid, the weekly ~~baunt~~ baunt around the Yamuna bridge and the annual fair at the Prasol Meado'n ki Sair.

The ~~others~~ of these <sup>mentioned by Ghalib,</sup> five spectacles, the Prasol Meado'n ki Sair still continues. The procession that ~~once~~ used to be done by the Mughal Emperor is ~~done~~ now set out from the fort to Mekrauli and begins at the Town Hall and ~~the~~ Prasol done by the President of Delhi India and the Lt. Governor of Delhi.



(f) The mohallas (areas) were divided on the  
of profession, caste and craft.

(g) (i) the Red Fort.

(h) (iii) it is no longer the seat of power.

(i) (ii) evacuate.

(j) (iv) helped.

(k) (iv) revived.

(l) The figure of speech in the given expression is  
alliteration (of sound)



2. (a) Bankers become rich and dwell in marble halls because they encourage deposits and discourage withdrawals.

The expression used in the poem to describe their richness is 'Most bankers dwell in marble halls.'

The golden rule that banks follow while lending money is that they "never lend any money to anybody unless they don't need it."

(b) From ~~the~~ my inferences from the poem we can conclude that it is not easy to get a loan from a bank.

A bank does not bother to pay even a loan even one nickel for paying rent or to loan fifty dollars



for meeting the expenses of the birth of a child in the family.

In these cases bankers are requested to work at them like Tarzan looking at an uppity ape in the jungle and advise them to get the money from their wife's aunt or uncle.

(c) when the rich class that is already has a million and wants another million to pile on top of it, <sup>ask for a loan</sup> ~~ask for~~ the bankers urge them to accept every drop of it. their money. This number multiplies from two million to four million and since they already have two million in security, bankers do not hesitate in lending more money to them. Thus, in this way banks help the rich class in making them richer.



- d. The only question that banks ask when they sanction loans to their rich customers is whether the borrowers want the money sent ~~or~~ to them or do they want it to take it with them.

The poet has made a satire on how banks only help the rich in getting richer and do not sanction loans to people who are actually in need. The poet has also pointed out how the problem of unequal distribution of wealth still persists in the society because of banks. The poet is satirising and mocking the banks.



## Section-B

3.

(b)

Need to have simple weddings'

- by Kapila

weddings are <sup>a</sup> festivals of pomp and pleasure. A wedding is not just the sacred union of two souls but also of their families. In the Indian tradition, this concept of a ~~w~~ is <sup>much more</sup> magnified. All Indians ~~are~~ believe in the notion of having 'big family wedding' and celebrate it with extravagance. However, there

But

A marriage, however precious, should not marra unscrupulous wastage of human resources. Nowadays it has become a trend for affluent people to take pride in spending a lot of money in such weddings. They waste their money in



unnecessary rituals like that are done to ~~only~~  
 showcase ~~their~~ ~~only~~ their wealth. Many of them,  
 sometimes do not have any religious, or cultural  
 or even emotional significance. Having a band play  
 music on the streets, and having people follow  
 them dancing and rejoicing isn't <sup>the most</sup> appropriate  
 way to celebrate a marriage. It disturbs and encroaches  
 the rights and well-being of others. The concept of  
 having a buffet organised and waiting tonnes of  
 food is also very flawed. These are all  
~~unnecessary~~ unreasonable displays of power  
 and affluence and needs to be stopped.

Instead of partaking in such <sup>extravagant</sup> displays of power and  
 competition, people should rather strive to donate  
 some amount <sup>of money</sup> to people in need. Donating money to  
 help family people in need of education, food,  
 or even organisations that help prevent child marriages  
 and the evil practice of dowry are much better



alternatives, to the unrequired this will help  
others and make sure that these are needed  
This can help others and bring joy in their lives

(c) 'desirability of observing traffic rules'

Good morning everyone present here. I am Shaini  
and today I'll be presenting ~~in~~ a speech <sup>before</sup> ~~before~~ <sup>the</sup>  
August body on  
the desirability of observing traffic rules.

Traffic rules are everywhere, aren't they? Discipline  
is a cultivation of resistance and rules are  
required to ensure that there are <sup>proper</sup> ~~rules~~ and  
regulations that can <sup>if proper</sup> ~~enforcement~~ discipline  
is discipline. One

One of the rules that <sup>is</sup> ~~are~~ enforced by the Traffic  
Police include wearing a seat belt and ~~or~~ <sup>or</sup>  
wearing a helmet. These traffic rules are



enforced for <sup>our</sup> own benefits. Wearing a seat belt or a helmet prevents accidents from taking place and saves our lives. Following certain traffic signals ensures that there is peace and stability discipline on the road. However, it is also true that most of us do not wish to follow traffic rules. Why is that so? Some of us believe that wearing protective gear is cumbersome. Others believe in the concept of that it is cumbersome. Others believe in the concept of that it is cumbersome. Others don't wear it why should ~~the~~ <sup>they</sup>. Some join the bandwagon of youths who think they are ~~too cool to wear~~ that wearing protective gear isn't fun and people should be willing to take risks. There are also some who <sup>don't</sup> wear it because they believe that ~~so~~ nothing could possibly happen to them.

~~To~~ Enforcing rules is ~~another~~ <sup>different from</sup> to inculcating the need to follow responsibility to follow these rules in people. There needs to be awareness among people and not just fines levied on them to ensure



these that people willingly follow rules. This can  
 done by organising workshops that increase the  
 desirability to follow rules. What is of utmost  
 importance is reinforcing the concept of following  
 rules and ~~encouraging~~ increasing responsibility.

Thank you!



4. (b) 'The Importance of Child Education'

by Rama

Education is one of the yardsticks of measuring  
 progress. <sup>The</sup> Literacy Rates of a country is an important  
 indicator of the level of progress in a country.  
 Countries with higher rates of <sup>literacy</sup> education are  
 considered <sup>more</sup> ~~them~~ progressive than the  
 countries that have lower rates of literacy. An  
 example in India can be that of Kerala, which



has an very good literacy rate of 98%; is considered more developed than Bihar, which has significantly lower ~~much lower~~ literacy rate than Kerala.

The government is doing their best in promoting education at the grass-root level. Schemes like 'Beti Padhao, Beti Bachao', mid-day meals in schools, and free education for all, <sup>child labour act,</sup> have been instituted by the government to ensure that children of school-going age go to school. However, when we look at the percentage of number of children actually going to school, we are bound to be ~~so~~ shocked. ~~Children~~ particularly girls

children, particularly girls do not attend schools and are forced into the ~~workforce~~ working population. Instead of going to school, these children get employed in unscrupulous shops, as domestic servants and often into the adult ~~sex~~ business of



sex-trade. Most of the children don't attend school ~~of~~ because of financial struggles and obligations, because of the lack of safety and because of parents not allowing children to study. These situations arise because of regulations from parents or from lack of support from parents.

Parents feel there is no need for their children's education because they are unable to provide for them, <sup>they</sup> ~~feeling~~ that ~~education~~ <sup>if</sup> ~~can~~ they could become rebellious and <sup>or</sup> desert their parents and because parents <sup>sometimes</sup> exploit their children for <sup>their own</sup> financial benefit.

This can be prevented by proper social awareness among parents, benefactor's trust fund for excellent students, ~~and~~ improving the quality of ~~an~~ education found among these students in these schools and helping these parents financially. ~~Thus~~, the society, the school, the parents and the children



~~work together~~  
 all need to ~~interact~~ <sup>work together</sup> with each other and ~~consequen~~  
 work ~~in unison~~ <sup>together</sup> to ensure that education  
~~does~~ is imparted to all.

5. (a) He is too proud to listen to anyone.

(b) No sooner did the summer start than there was  
 acute power shortage in the city.

(c) The ~~terrorist~~ <sup>police</sup> succeeded in its aim of overpowering the  
 terrorist.

(d) She is neither fair nor is she tall.

(e) I said that it had been very hot in the morning.

(f) Keep the dog tied lest it bites some stranger.

(g) ~~If the field is lost~~ The field is the lost.



(g) what

It is though the field is lost. ~~X~~

(h) The match has been won by us. ✓

Section - C

6.

Tao ting ~~ate~~ ate melons in front of her son and did not differentiate ~~it~~ between the rind and ~~it~~.

Tao ting ate melons in front of her son and did not care about eating too close to the rind. She believed there really wasn't much difference between the pulp and the ~~rind~~ rind, ~~True~~ although she knew the sweetness gradually diminishes as one eats closer to the rind. Her son ~~imitated~~ imitated her.



actions and ~~once thus Tao gnawed on a melon like that.~~ Tao Ying found him gnawing on the <sup>a</sup> melon one day. She then realised that her son should not imitate others and felt that if she wanted Xiao Ye to behave as a product from a well-cultured home, she must be the perfect ideal role model. She wanted her son to be groomed well, with the right values and ideals and behave properly.

7. (b) Certain words in Blake's poem, 'The Divine Image' have been written in capital letters. The words that have been capitalised have been so done <sup>in order</sup> so <sub>on</sub> to emphasise the importance and significance of these words.
- The words that have been capitalised are Mercy, Pity, Peace and Love. These qualities are the divine qualities and are not the quality characteristics of God, but his substance. This is precisely what



makes the human form divine. These qualities are what makes us pray to when we are in distress.

These qualities exist in humans ~~we~~ they are likened to ~~the qualities of God~~. God exists in all men and so do these qualities and therefore man ~~the~~ everyone should respect all these qualities no matter the caste, creed, <sup>or</sup> religion.

God The main message in this poem is that man has been made in God's Divine Image.

These qualities exist ~~in~~ in humans. ~~in~~ Mercy exists in the human heart, pity in the human face, peace is a garment that enshrouds humans and love exists in the human form or shape.

Thus, the importance of these qualities have been emphasised <sup>by using</sup> in Capital letters.



- (c) The last exchange between the author and the Portuguese ambassador brings forth a contradiction. The ambassador excitedly ~~talks~~ talks about Frau Frieda as an extraordinary lady and that the author would be delighted to write a book on her abilities. When asked <sup>about</sup> what she did, he says with a certain disenchantment that she only dreamed. The ambassador is speaking with disenchantment about a very enchanting quality of Frau Frieda. This is what makes her <sup>and</sup> unique, fascinating lady and sets her apart from others. However, the ambassador ~~is~~ downplays her skills in the manner he stated it. ~~Now~~ The prophetic ability of Frau Frieda is undermined and it ~~diminishes~~ <sup>diminishes</sup> the fascinating strength of her dreams. Her dreams could predict the future and ~~are~~ are a very important component of her prowess as a distinguished lady, <sup>she did not merely dream.</sup> through her ~~she~~



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She predicted ~~the~~ people's future through these dreams.  
 Through her dreams she was successful in amassing her  
 fortune, and

thus, the contradiction in the last exchange is  
 the dissatisfaction with which ~~he said~~ the  
 ambassador said those intriguing words,  
 and a

8. (a) D.H. Lawrence considers the novel superior to  
 philosophy, science or even poetry.

D.H. Lawrence firmly believes that the whole  
 is greater than the part. He is interested only  
 in man being alive, and ~~he does~~ he does

not favour philosophers, scientists and  
 poets giving more importance to other  
components than man being alive.

He believes novels are the one bright of life.

Book of life. The novels deal with man being  
alive and as a whole functioning individual



rather than individual parts.

philosophers are interested in the afterlife. ~~But,~~  
 However Lawrence doesn't care about what  
 happens after death. He is focused on the here  
and now.

scientists are interested in the dead men. They  
 give importance to man's individual parts, the enzymes,  
 when he/she is dead. ~~He believ~~ Lawrence believes  
 a ~~dead~~ ~~is~~ ~~dog~~ He ~~is~~ doesn't care about ~~whether~~  
 when individuals are dead, what matters is to  
 him is the present state of being.

poets too, do not deal with the whole man alive.  
 They give importance to his individual parts  
 and ~~he believ~~ Lawrence believes messages that  
 do ~~not have~~ are mere tremulations on the ether.



The Novel is superior to philosophy, science or poetry as they are dealt with the whole man alive, ~~well~~ and functioning.

c. Amartya Sen is a firm believer of argumentation as an Indian tradition.

He opens his essay saying that prolixity is not alien to Indians. ~~It~~ Indians like to speak. This can be substantiated by the record made by Krishna Menon for speaking for 9 hours straight in the ~~the~~ UN.

India has a long history of argumentative tradition. From the ~~the~~ time of the Upanishads, it has been established that Indians are ~~are~~ not alien to prolixity.

This can be seen in the ways in which the woman scholar Gargi asked the most powerful ~~the~~ scholars questions to Yajnavalkya.



This can also be seen how Draupadi instigates her husband to fight.

He appreciates the debate between 'faring well' and 'faring forward' <sup>given</sup> in the Bhagavad Gita. Arjuna is in favour of faring well, <sup>and examine the consequences</sup> whereas Krishna is adamant in his appeal to follow one's moral duties and fare forward.

The debate between the two is appreciated by Amartya Sen.