छत्तीसगढ़ माध्यमिक शिक्षा मण्डल, रायपुर
Academic Session 2021-22 Month August
Assignment – 01
Class - 12th
Subject - English

पूर्णांक–20

निर्देश :– दिए गए सभी प्रश्नों को निर्देशानुसार हल कीजिए।

Instruction :– Attempt all the questions as per given instructions.

Q.1 Who did M. Hamel blame for neglect of learning on the part of boys like Franz?

Mark-4 Word Limit 75-100

Q.2 What do you think is the theme of the story 'The Last Lesson'?

Mark-4 Word Limit 75-100

Q.3 Read the extract given below and answer the questions that follows: .

Marks 1 × 4 = 4

…but soon
put that thought away and
looked out at young
trees sprinting, the merry children spilling
out of their homes, …

1. Which thought did the poet put away?
2. What do the 'sprinting trees' signify?
3. What are 'the merry children spilling out of their homes', symbolic of?
4. Write the name of the Poem from which these lines have been taken?

Q.4 Read the passage given below and answer the questions that follow.

1. A stout old lady was walking with her basket down the middle of a street in Petrograd to the great confusion of the traffic and with no small peril to herself. It was pointed out to her that the pavement was the place for pedestrians, but she replied: 'I'm going to walk where I like. We've got liberty now.' It did not occur to the dear old lady that if liberty entitled the pedestrian to walk down the middle of the road, then the end of such liberty would be universal chaos. Everybody would be getting in everybody else's way and nobody would get anywhere. Individual liberty would have become social anarchy.
2. There is a danger of the world getting liberty-drunk these days like the old lady with the basket, and it is just as well to remind ourselves of what the rule of the road means. It means that in order that the liberties of all may be preserved, the liberties of everybody must be curtailed. When the policeman, at Piccadilly Circus steps into the middle of the road and puts out his hand, he is the symbol not of tyranny but of liberty. You may not think so. You may, being in a hurry, and seeing your car pulled up by this insolence of office, feel that your liberty has been outraged. How dare this fellow interfere with your free use of the public highway?

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Then if you are a reasonable person, you will reflect that if he did not interfere with you, he would interfere with no one, and the result would be that Piccadilly Circus would be a maelstrom that you would never cross at all. You have submitted to a curtailment of private liberty in order that you may enjoy a social order which makes your liberty a reality.

3. Liberty is not a personal affair only but a social contract. It is an accommodation of interests. In matters which do not touch anybody else's liberty, of course, I may be as free as I like. If I choose to go down the road in a dressing-gown, who shall say me nay? You have the liberty to laugh at me, but I have the liberty to be indifferent to you. And if I have a fancy for dyeing my hair, or waxing my moustache (which heaven forbid), or wearing an overcoat and sandals, or going to bed late or getting up early, I shall follow my fancy and ask no man's permission. I shall not inquire of you whether I may eat mustard with my mutton. And you will not ask me whether you may follow this religion or that, whether you may prefer Ella Wheeler Wilcox to Wordsworth, or champagne to a shandy.

4. In all these and a thousand other details, you and I please ourselves and ask no one's leave. We have a whole kingdom in which we rule alone, can do what we choose, be wise or ridiculous, harsh or easy, conventional or odd. But directly we step out of that kingdom, our personal liberty of action becomes qualified by other people's liberty. I might like to practice on the trombone from midnight till three in the morning. If I went on to the top of Everest to do it, I could please myself, but if I do it in my bedroom, my family will object, and if I do it out in the streets, the neighbours will remind me that my liberty to blow the trombone must not interfere with their liberty to sleep in quiet.

5. There are a lot of people in the world, and I have to accommodate my liberty to their liberties. We are all liable to forget this, and unfortunately, we are much more conscious of the imperfections of others in this respect than of our own. A reasonable consideration for the rights or feelings of others is the foundation of social conduct.

6. It is in the small matters of conduct, in the observance of the rule of the road, that we pass judgment upon ourselves, and declare that we are civilized or uncivilized. The great moments of heroism and sacrifice are rare. It is the little habits of commonplace intercourse that make up the great sum of life and sweeten or make the journey bitter. (Adapted from an essay by George Orwell)

On the basis of your understanding of the passage, answer the following questions by choosing the most appropriate option.

Marks 1 × 4 = 4

(i) Where was the stout lady walking?
(a) In the middle of a street
(b) Pavement
(c) Garden
(d) Highway

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(ii) What is 'rule of the road' according to the author?
(a) Not to walk in the middle of the road
(b) To be considerate towards others
(c) Not to overtake others
(d) Not to drive rashly

(iii) What would have become social anarchy?
(a) To get liberty drunk
(b) Individual liberty
(c) Personal affair
(d) Liberty to laugh

(iv) What is the major danger in today's world?
(a) Of the society getting liberty-drunk
(b) Of the society behaving in a rash manner
(c) Of the society living poorly
(d) Of people not cooperating with others

Q.5. Read the passage given below and answer the questions that follow:-

From the moment a baby first opens its eyes, it is learning. Sight and sensation spark off a learning process which will determine in large measure, the sort of person it will become. Language stands head and shoulders over all other tools as an instrument of learning. It is the language that gives man his lead in intelligence over all the other creatures. No other creature can assemble a list of ideas, consider them, draw conclusions and then explain his reasoning. Man can do all this because he possesses language. And if thought depends on language, the quality of an individual's thought will depend on that person's language-rudimentary or sophisticated, precise or approximate, stereotyped or original.Very young babies are soothed by human voice uttering comforting words close to them. This essentially-emotional response provides early evidence that feeling is an important component of language learning. Children learn to use language in interaction with other human beings and this learning proceeds best against a background of affectionate feedback from the person who is closest to them. This is seen to perfection in the interaction between parent and a baby: eyes locked together, the adult almost physically drawing 'verbal' response from the baby, both engulfed by that unique experience of intimate and joyful 'connecting', which sets the pattern of the relationship between two people.

Thus, long before they can speak, children are involved in a two-way process of communication, which is steadily building a foundation on which their later use of language will be based. Constantly surrounded by language, they are unconsciously building structures in their minds into which their speech and reading will later fit grammatical constructions, tense sequences and so on. The forms of these structures will depend on the amount and complexity of speech they hear. Fortunate are those children who listen to articulate adults, expressing ideas and defending opinions. They will know, long before they can contribute themselves and understand, that relationships are forged through this process of speaking and listening; that warmth and humour have a place in the process, as have all other human emotions.

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Using books is the most important means of ensuring a child's adequate language development. None of us can endlessly initiate and maintain speech with very small children; we run out of ideas or just get plain sick of it. Their lives are confined to a limited circle and they do not have enough experience to provide raw material for constant verbal interaction.

Parents and children who share books share the same frame of reference. Incidents in everyday life constantly remind one or the other of a situation, a character, an action, from a jointly enjoyed book, with all the generation of warmth and well-being that is attendant upon such sharing. All too often, there is a breakdown of communication between parents and children when the problems of adolescence arise. In most cases, this is most acute when the give-and-take of shared opinions and ideas have not been constantly practised throughout childhood. Books can play a major role in the establishment of this verbal give-and-take because they are rooted in language. Young children's understanding greatly outruns their capacity for expression as their speech strains to encompass their awareness, to represent reality as they see it. Shades of meaning which may be quite unavailable to the child of limited verbal experience are startlingly talked to toddler. All the wonderful modifying words-later, nearly, tomorrow, almost, wait, half, lend, etc. begin to steer the child away from the simple extremes of "Yes" and "No" towards the adult word of compromise from the child's black and white world to the subtle shades and tints of the real world. The range of imaginative experience opened up by books expands the inevitably limited horizons of children's surroundings and allows them to make joyful, intrigued, awestruck acquaintance with countless people, animals, objects and ideas in their first years of life.

Questions :- . **Marks 1 × 4 = 4**

(i) What is an important component of language learning?

ii) How does the range of language affect a person's thinking?

iii) Why do books help in the establishment of verbal give-and-take?

iv) What are the most important means of ensuring a child's adequate language development?

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(Dr. Abdul Haque).