

निबन्ध, सारलेखन और अर्थग्रहण

ESSAY, PRÉCIS WRITING AND COMPREHENSION

निर्धारित समय : दो घंटे

Time Allowed : Two Hours

अधिकतम अंक : 100

Maximum Marks : 100

प्रश्न-पत्र सम्बन्धी विशेष अनुदेश

प्रश्नों के उत्तर देने से पहले निम्नलिखित प्रत्येक अनुदेश को कृपया ध्यानपूर्वक पढ़ें ।

सभी प्रश्न अनिवार्य हैं ।

प्रश्न संख्या 1 अंग्रेजी और हिन्दी दोनों भाषाओं में छपा है ।

प्रश्न संख्या 1 का उत्तर उस प्राधिकृत माध्यम (अंग्रेजी या हिन्दी) में लिखा जाना चाहिए, जिसका उल्लेख प्रवेश-पत्र में किया गया है और इस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर पुस्तिका के मुखपृष्ठ पर निर्दिष्ट स्थान पर किया जाना चाहिए । प्राधिकृत माध्यम के अतिरिक्त अन्य किसी माध्यम में लिखे गए उत्तर पर कोई अंक नहीं मिलेंगे ।

प्रश्न संख्या 2, 3 एवं 4 अंग्रेजी भाषा में छपे हैं ।

प्रश्न संख्या 2, 3 एवं 4 के उत्तर अंग्रेजी में लिखे जाने चाहिए ।

किसी भी प्रश्न के सभी भागों/उपभागों के उत्तर साथ-साथ लिखना आवश्यक है ।

प्रत्येक प्रश्न/भाग के अधिकतम अंक उसके सामने दिखाए गए हैं ।

जहाँ भी प्रश्नों में शब्द-सीमा विनिर्दिष्ट है, उसका पालन करना आवश्यक है ।

प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए पृष्ठ या पृष्ठ के भागों को सफाई से काट देना चाहिए ।

आप किसी भी उत्तर में अपना परिचय प्रकट न कीजिए ।

Question Paper Specific Instructions

Please read each of the following instructions carefully before attempting questions.

All questions are compulsory.

Question No. 1 is printed both in English and in Hindi.

Answer to Question No. 1 should be written in medium (English or Hindi) as authorized in the Admission Certificate and this medium must be stated clearly on the cover of the QCA Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.

Questions No. 2, 3 and 4 are printed in English only.

Answer to Questions No. 2, 3 and 4 must be written in English only.

All parts/sub-parts of a question shall be written together.

The number of marks carried by a question/part is indicated against it.

Word limit in questions, wherever specified, should be adhered to.

Any page or portion of the page left blank in the QCA Booklet must be clearly struck off.

You must not disclose your identity in any of your answers.

Q1. निम्नलिखित विषयों में से किसी एक पर लगभग 500 शब्दों में निबंध लिखिए :

Write an essay in about 500 words on any one of the following topics :

(40)

- (a) नक़द विहीन अर्थव्यवस्था भारत में व्यवहार्य नहीं है
Cashless economy is not practicable in India
- (b) आपदा प्रबंधन में सुरक्षा बलों की भूमिका व उत्तरदायित्व
Role and responsibilities of security forces in disaster management
- (c) अपनी विविध सांस्कृतिक व साहित्यिक विरासत को पुनः परिभाषित करने में भारतीय प्रवासियों की भूमिका
Role of Indian Diaspora in redefining its diverse cultural and literary heritage
- (d) 'मैं भी' मुहिम (Me-Too Movement) — एक निर्भीक नारीवादी पहल
Me-Too Movement — A bold feminist initiative
- (e) विलम्बित न्याय, न्याय से वंचित रखने के सदृश है
Justice delayed is justice denied

Q2. Write a précis of the following passage by reducing it to one-third of its length. Failure to adhere to the word limit may result in deduction of marks. Do not suggest any title. The précis must be written in the space provided for it :

(20)

The unification of the world is in process though it is struggling against many difficulties. Even as individuals are bound by the laws of the nation to which they belong, nation states should be bound by international law. Just as there are individuals who break the law, there are nations who break the law and commit aggression. The law of nations should be based on the federation of free states.

A society becomes cohesive if its members share large hopes, ideals and desires. If the world is to become a community, all the peoples should share common ideals and purposes even though they are separated by barriers, physical and psychological. All history is the story of remarkable individuals dramatically engaged in mastering the hostile environment. A few in every nation, in every part of the world, amid the uproar of nations and empires hear the voice of the future, the gentle stirring of life and hope. It is not one nation or one man. It is a new spirit that is awakened, revived and nourished by seemingly helpless but convinced and committed solitary individuals, to adapt the words of Albert Camus, whose deeds and works negate frontiers and breathe the oneness of humanity. As the result of their sufferings and sacrifices, the vision of the threatened truth that each one of us belongs to the whole and should build for all becomes manifest. None of the differences which separate the governments of the world is as important as their membership in the family of nations. The central problem is the development of loyalty to the world community. The greatest era of human history on earth is within reach of all mankind. To achieve this ideal, we have to discover our moral strength, define our purposes, and direct our energies.

In facing this task, we come up against the crudest implications of history, that war is the maker of nations. Though, in previous epochs we waged wars which brought misery, destruction and ruin in their wake, we pointed out that defensive wars were better than shameful submission to barbaric aggressors who wished to achieve greatness and power by dominating the whole world. The two wars, the most ghastly in history, were waged by men of our generation. The leaders of the civilization who brought about these wars, in their moments of cool reflection, hate themselves for their responsibility. The world was full of oppressions and cruelties, stupidities and delusions and we thought we would remove them by resorting to violence. The nations today feel a genuine sense of guilt and shame. There is a widespread consciousness of the folly and wickedness in which most people and governments are involved. In spite of our earnest desire to get rid of wars, the fear of them, the baseness and

savagery which that fear engenders are there raising the question, whether there is any hope for this perverted and criminal generation. Is there any hope that man can civilize himself? History is a dreadful warning. A few individuals suffer from mental derangements and some nations pass through nervous breakdowns resulting in excitement, violence and hatred.

The great powers are engaged in a struggle to capture the souls of the emerging peoples who have been released from colonial domination. These nations are in a state of inner turmoil. One conflict leads to another. Irrational feeling, racial hatred, primitive tribalism, poverty, hunger, suffering, intrigues, plots and counter-plots make them a seething mass, mysterious and unpredictable. The new nations will have no peace, for the great powers are fighting on the soil of small emerging nations. (600 words)

- Q3. Read the following passage and write short and precise answers to the questions that follow, in your own words : (4×5=20)**

Spring is the time to go and look at our countryside. I don't mean the false spring of Basant day though, according to an old saying, with the arrival of Basant, the cold weather takes wings and flies away. For here up north where the cold is real and the winds blow in earnest, the festival of spring with all its bright yellow turbans and gay mustard coloured dupattas can make you shiver and seek the warmth and comfort of the fireside at home.

I remember the 5th of February this year when a steady north wind brought down a taste of the high Himalayas. Looking windward, we caught a glimpse of snow-covered peaks beyond a gap in the wintry blue of the foothills. There was no yellow in the fields beyond the new township, the infant wheat plants were full of a dull green colour, the gram was no more than an untidy eruption clinging to the hard surface of the earth. There was perhaps a sense of vigour in the air, a feeling that a tremendous effort was somewhere taking place, and as I walked through the fields I was enveloped by a strong wintry

aroma — a glorious health-giving mixture of smells which rose from brown grass, young green fields, the plants of mustard, cow dung cakes baking dry in the sun and the smoke of village fires. But the gaiety, the joy and abandon of fulfilment had yet to come.

And they have come, now that March has brought the real spring to us. The wheat is now waist-high and the bearded ears heavy with the burden of fat grains which sway with a drunken rhythm as a light breeze touches them. A gentle ripple starts at one end of the field and goes whispering all the way to the other side. The fields are a bright rich green, the sort of green Gauguin liked to lay on his canvas straight from the tube. The gram plants are a deeper and duller green but they are dotted with little pink and mauve flowers. The sarson is in full bloom and as you pass by, the gaiety of the yellow flowers shining in the morning sun takes possession of you. You stop and inhale the pungent flavour of the air at this spot. The fields are hedged off with dry thorn bushes and men and cattle walk along narrow dust-tracks that wind their picturesque way from one village to another.

How many of you who live in towns and make plans and blueprints, and talk of the rural wealth of India and the uplift of villagers, have seen and felt the overpowering beauty of our countryside in spring? It is only when you begin to feel a constriction in your throat and your eyes begin to smart that you will know how important rural India is spiritually even more than materially.

Answer the following questions in your own words :

- (a) Describe the weather on Basant day as given in the passage.
- (b) What smells does the author describe while walking through the fields and where were they coming from?
- (c) Describe the colours of various crops one sees in the month of March.
- (d) What message does the author convey to the people living in towns?
- (e) Explain the statement "A gentle ripple starts at one end of the field and goes whispering all the way to the other side".

Q4. Read the following passage and write short and precise answers to the questions that follow, in your own words : (4×5=20)

The family, after all, is the bedrock of the Indian social unit. We Indians are as self-seeking as anyone else, but we are not individualists in the Western mode : India is not hospitable terrain for 'atomic man', since India is not a society in which atomized individuals can accomplish very much. To get anything done in India we require other people — allies who see their interests as ours. Such allies are most readily found within the cocoon of a family unit, which generates our most vital support, practical, material and psychological, as well as the most important of our social duties and obligations.

But we define family more liberally than the rest of the world. We are, after all, the only country in the world where even the taxman recognizes the extended joint family spanning several generations and several branches of the family tree, living together in an arrangement legally known as the 'Hindu Undivided Family'. India is not a welfare state in that the government provides little to our unfortunates, but it is a welfare society in which people constantly help each other out, provided they feel a connection that justifies their help.

Belonging to the family carries with it a complex web of entitlements and obligations, not least monetary. Our culture, with some exceptions, treats family income as commonly accessible, family expenditure as commonly undertaken, family meals as meant to be shared.

Despite the socialist rhetoric of our political class since independence, we are a society unfit for socialism. Very few Indians have a broader sense of community than that circumscribed by ties of blood, caste affiliation or village. We take care of those we consider near and dear and remain largely indifferent to the rest.

Answer the following questions in your own words :

- (a) What is the importance of family as an Indian social unit ?
- (b) What do you understand by 'Hindu Undivided Family' ?
- (c) Why is it better to define India as a 'Welfare Society' ?
- (d) Why is India not a fertile ground for socialism ?
- (e) Make sentences with the following words used in the passage to bring out their meaning :
 - (i) bedrock
 - (ii) terrain
 - (iii) complex
 - (iv) rhetoric

