

[This question paper contains 8 printed pages.]

Your Roll No.....

Sr. No. of Question Paper : 12592

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Unique Paper Code : 2035002001

Name of the Paper : English Language Through Literature

Name of the Course : Common Programme Group

Semester : III / GE Language 2

Duration : 3 Hours

Maximum Marks : 90

Instructions for Candidates

1. Write your Roll No. on the top immediately on receipt of this question paper.
2. This paper contains 3 unseen passages and questions based on them.
3. The questions are in two parts, A and B. Both parts are compulsory. Candidates have to answer ANY THREE questions from Part A and ANY THREE questions from Part B.
4. Questions in Part A carry 10 marks each and questions in Part B carry 20 marks each.

Passage 1

It is a matter of some satisfaction to all of us interested in the conservation of Nature that there is now, at last, a growing awareness and interest in India in the preservation of wildlife and wild places. What is now required is the understanding of the fact that human ecology is an integral part of Nature conservation and all who take a view of life on earth must realise that man's future cannot be considered separately from that of other life. From the time that man became an agriculturalist and husbandman, thereby enabling himself to overcome the natural constraints that had kept the numbers of his predecessor- the hunter and forager- within the environmental capacity, man's impact on his environment has been largely disastrous.

P.T.O.

As examples, one could consider the Cradle of Civilisation, West Asia, now largely arid, as a monument to man's misuse of the land. A number of ancient civilisations seem to have culminated in deserts in the same way- Egypt, the kingdoms of West Asia, Carthage and the Indus Valley civilisation. All seem to have gone to ruin down the same drain. None has profited from the knowledge of earlier disasters. Unfortunately, the same sorry process continues today, only that improvements in communication and technology now permit man to exercise his expertise as a creator of deserts on a global scale and at a more accelerated tempo.

As far as forests and wildlife are concerned, there can be hardly any doubt that we in India have been living prodigiously off an abundant capital. A study on any endangered natural resource shows that the basic problem in every case is human population, leading to a constant erosion of that resource. The loss in the productivity of the land and the consequent degradation of the environment is nowhere more clearly shown than in the history of some of our endangered species of wildlife. The distribution of the Great Indian Rhinoceros sufficiently illustrates this point. This ponderous animal, now restricted to the swampy riverine forests of a few sanctuaries in Assam, West Bengal and Nepal, was found in historic times from Peshawar - where the Moghul Emperor Humayun hunted it - eastward across the Gangetic Plain to Assam. The fact that the rhinoceros requires a swampy grass jungle to exist is a pointer to the conditions then existing in areas which are now practically desert.

The pinhead duck, another resident of the same swampy forest habitat, became extinct in the 1930s. Loss of its habitat, combined with the fact that it nested on the ground among reeds and not up in tree-holes like our other resident ducks is possibly one of the main reasons for the disappearance of the species. The distribution of the lion in this country is perhaps evidence of the result of man-made environmental changes. The widespread extension in the range of the lion - an inhabitant of dry habitat - in North India was possibly correlated with the withdrawal of moist conditions in the Indo-Gangetic Plain. This was the result of the large-scale clearing of the forests as more and more land was brought under cultivation for an ever-increasing human population. The lion itself eventually fell victim to the rising population pressure, losing its habitat to cultivation.

'Habitat destruction is the primary reason for the disappearance or rarity of most of our wildlife, and under present conditions there seems every likelihood that the process of destruction will continue.' It is indeed a tragic situation. There is not enough land - and much of the land that is now being cleared under population pressure, some of which is magnificent primeval evergreen forest - will surely be abandoned in a permanently ruined state, another martyr to human irresponsibility! It would appear that what is really needed is not more land for cultivation, but better utilisation of the land that is already under cultivation.

The disappearance of the rhinoceros, the lion or the tiger are examples striking enough to attract wide attention even of the layman, but there is a considerable invisible loss which, by nature of its obscurity, seldom comes to notice. Whatever conservation measures are now undertaken, or may be undertaken in the future, can be expected to function as no more than stop-gaps, and no permanent remedy for the ecological imbalance can be devised unless and until the human population is effectively contained.

(736 words)

Passage 2

Many, many years ago, before the town devoured my village, on the top of a big hill was a big bungalow with a tiled roof. Full of rooms. And full of people. Men, women, the young and the old, and a very old Grandma. The sun, which came climbing up the other side of our hill, was a welcome visitor.

The nine year old grabbed Grandma's hand and said, 'Please, Grandma, let's go bathe in the river.' The pond, made to commemorate the sixtieth birthday of a departed grandfather, was at the edge of the paddy-field on the southern slope of the hill. On its bank, just where the brick-paved steps began, was a twin bathroom with a mirror on the wall. A mirror that had lost its sight long ago. In the depths of the bluish water of the pond lived crocodiles and tortoises. The child was scared of the moss-grown steps off the pond. And the stillness of the blue water that stopped running to the paddy fields in summer. This is why she pulled at Grandma's clothes in the morning. Not to the pond...we'll go bathe in the river.

The river that flows leisurely on a bed of crystals. This is mine, my own, mused the girl. And not just the languid river, the sun that strains for a look from behind the cross on the church on the eastern hillock, that was hers too. Yes. She was sure of it. Only her Grandma, this river whose love never dries up, and the sun who walks with her to the bathing place were truly hers.

Dewdrops lingered on the tips of the narrow-leafed grass, quivering in the sunshine. The girl walked across the foothills, holding on to Grandma's robes. The older children, holding the soap dish and towels, followed them resentfully. Why bathe so early? It is so chilly. But cold mornings and the glowing red sun were dear to the girl. Dearer to her was the flowing water, which carried with it the warmth of the earth's heart. Here, her mind flowed with the river.

The sun followed them, keeping to the ridge of the next hill. On the way, they saw jackals that lay sleeping in their dens in the deep valleys. And in the thickets, the shrubs spattered with hen's blood shone like little red chrysanthemum blooms. The village responded with the wails of housewives who had lost their hens.

The girl realised that she got to see the world only when she stepped out of her secure room in the western quarter of the house. As they walked along, in the rocks, Grandma showed her Lord Rama's footprints and Sita's tresses. Also left behind at the gap where Mother Earth had split open her chest to save Sita-devi's honour were the *athirani* flowers that had once adorned her hair. The sun, embarrassed when it reaches this spot, hides its face in the shade of the palm trees that stretch along the foothills. The girl reflected- could the sun be a Man like Lord Rama? Who is the wife of the Sun? The Earth, said Grandma. Human beings, animals, birds and plants take birth on Earth. She prepares everything for her progeny. Rice, pulses, tubers, fruits.

The bathing-place was deserted. It wasn't yet time for Raman, his wife, their donkey and a huge bundle of soiled clothes to arrive at the river. The river water is waiting for us, the girl imagined. She looked at the hilltop on her right. Where is the sun who was walking with us till now? Oh! The sun is hiding its face in the dense bamboo growth. Mustn't see. Shouldn't look. Shouldn't stand there, looking at this bathing girl. She felt a flush of respect for the sun.

Another day, the girl saw a person - a man - who had not a trace of dignity of the place. She was horrified. She did not take off her clothes or step into the water. She sat quietly on a rock at the bank, facing west.

(703 words)

Passage 3

We cannot ignore popular gender stereotypes because whether we like it or not, we encounter them everywhere and they deeply influence cross-gender communication. Even if we do not take them seriously, people around us do, and their communication with us and others is affected by those stereotypes. Besides, we should not forget that most stereotypes are built around repeatedly observed facts. That some of these facts are socially constructed with no biological basis does not weaken their power to influence our thinking and our inferences. Stereotypes are an inevitable result of the human tendency to simplify life by creating categories and treating individuals as members of those categories even when they do not display many of the characteristics that make up a category. Without such pigeonholing it is difficult to start dealing with individuals. Trouble starts only when we blindly expect every member of a category to have all the characteristics associated with that category.

Gender stereotypes and research-based generalizations are as common as frogs in a tropical well. We will pick up a few common ones, analyse them, explore how they influence communication, and look at ways in which we can improve cross-gender communication. Our objective in dealing with these stereotypes and generalisations is to become aware of some of the forces that shape cross-gender communication in imperceptible ways.

A large number of gender communication problems- wrong inferences- arise from adopting stereotypes that identify all males exclusively with certain characteristics that we call 'masculine' and all females exclusively with certain characteristics that we call 'feminine.' As O'Neil and Egan (1992) observe, being masculine is generally equated to being rational, independent, aggressive, and task-oriented; being feminine is to be passive and submissive, selflessly nurturing and promoting relationships. The successful promotion in recent years of the feminised 'metrosexual' man (Simpson, 2002) by advertisers and companies that market clothes and beauty aids seems to have done nothing to change these stereotypes in any significant way.

It is true that males tend to display predominantly masculine characteristics or some masculine characteristics to a high degree just as females tend to display predominantly feminine characteristics to a high degree. But it is possible that a given male displays several masculine characteristics to a higher degree than common. It is as simple as saying that men are generally taller and bigger than

women but a particular woman may be taller and bigger than many men or even all men. It is like saying that Indians generally embrace collectivism but a few Indians have adopted the American-style individualism.

Instead of talking about male and female as two separate sets, we should be talking about masculine and feminine characteristics. We should use these terms in a value-neutral way, merely as the farthest points on a continuous line. Everyone needs to figure out where on that feminine-masculine continuum they are. Of course, no one gets a fixed position for life. While by nature one may lean heavily towards the masculine end or the feminine end (irrespective of one's gender), one's experiences, especially those during one's formative years, may change one's orientation.

Nature and nurture play equally significant roles in the formation of each person's gender identity. In our discussion, we should ideally avoid using the terms male and female or men and women. But it is difficult to carry on a discussion of gender stereotypes by talking about masculine and feminine qualities or characteristics in the abstract. So we shall use the words, 'MEN' and 'WOMEN,' all caps, for the same convenience. 'MEN' will stand not for men but for the embodiment of masculinity. 'WOMEN' will stand not for women but for the embodiment of femininity. These two sets of imaginary beings stand at the two extreme ends of the masculine-feminine cline. No individual is or can be a MAN (pure masculinity) or a WOMAN (pure femininity). Each individual will have to figure out how far they're from these imaginary beings in different aspects of their personality. (712 words)

QUESTIONS

PART A

Answer any 3 of the following in about 250-300 words :

(3×10=30)

Questions 1 and 2 are based on **Passage 1**;

Questions 3 and 4 are based on **Passage 2**;

Question 5 is based on **Passage 3**.

1. How is the importance of the coexistence of Man and Nature established by the writer in Passage 1? Elucidate. (10)
2. Summarise the points being raised by the writer in Passage 1 regarding the problems/issues of ecological imbalance and extended solutions. (10)
3. Is the story in Passage 2 about the girl or the grandmother? How can you tell? (10)
4. Nature is a key aspect of the girl's childhood experience in Passage 2. Elaborate. (10)
5. What is the key thematic premise of Passage 3? Demonstrate your understanding of the passage by giving examples from your own experience that question gender stereotyping. (10)

PART B

Answer any 3 of the following in about 300-350 words:

(3×20=60)

Questions 6 & 7 are based on Passage 1;

Question 8 is based on Passage 2;

Questions 9 and 10 are based on Passage 3.

6. Write a speech about the urgent need to protect the balance between mankind and nature, based on your understanding of Passage 1. (20)
7. Summarise Passage 2 in about 600-650 words. (20)
8. Predict how the story in Passage 2 will continue. Consider adding two or more paragraphs to enhance the plot construction of the given passage in around 750 words. (20)
9. Write a dialogue between a mother and son regarding gender stereotypes and how they influence our actions. (20)
10. (a) Write an essay on the following topic "Gender Stereotypes and Generalisations", considering the given passage as an introductory articulation. (15)

(b) Convert each of the entries below into a proper MLA or APA citation as it would appear in a Works Cited page. (5)

(a) Journal Article from the Internet

Author: Cianciolo Patricia K.

Title: "Compensating nuclear weapons workers and Their Survivors: The Case of Femaldo." Publication details: Michigan Family Review, vol. 19, no. 1, pp. 51-72 Year: 2015

Access link: <https://quod.lib.umich.edu/.mfn/4919087.0019.103?rgn=main;view=fuitext>.

(b) Magazine Article (Print)

Author: Leslie Anthony.

Title: "Into the Blue."

Publication details: British Columbia Magazine, Summer, pp. 48-57.

Year: 2021

(c) Newspaper Article (Print)

Author: Pamela Fayerman.

Title: "Body regenerates as Patients wait."

Publication details: The Vancouver Sun, 3 June, p. A12 Year: 2005

(d) Book, One Author Author: Andre Alexis

Title: Fifteen Dogs: An Apologue. Publication details: Coach House Books
Year: 2015.

(e) Book, Three or More Authors Author: Charles Taylor, et. al.

Title: Reconstructing Democracy: How Citizens are building from the Ground Up. Publication details: Harvard University Press Year: 2020.