

**Write a précis of the following passage and suggest a suitable title:**

**(20)**

In the heart of bustling cities, urban green spaces stand as oases of tranquility, providing respite from the hustle and bustle. Parks, adorned with vibrant flora, become havens for relaxation and recreation. The greenery offers a sanctuary for diverse wildlife, creating a delicate balance between urban development and environmental preservation. Beyond their aesthetic appeal, city parks play a crucial role in fostering community bonds. Families gather for picnics, friends engage in sports, and individuals find solace amidst nature's embrace. These communal spaces serve as venues for cultural events, open-air concerts, and art installations, enriching the urban experience. The benefits of urban green spaces extend beyond leisure. They contribute to improved air quality, mitigate the urban heat island effect, and promote overall well-being. Access to nature within city limits becomes a vital aspect of mental health, offering a refuge for introspection and rejuvenation. However, the challenge lies in balancing the increasing urbanization with the preservation of green spaces. Sustainable urban planning becomes imperative to ensure the coexistence of concrete jungles and natural havens. Efforts to create and maintain parks, tree-lined avenues, and green rooftops become integral components of shaping cities that prioritize both human and environmental health. As cities evolve, the preservation and enhancement of urban green spaces become a shared responsibility. The vision is to cultivate urban landscapes that seamlessly integrate nature into the tapestry of city life, fostering a sustainable and harmonious cohabitation between human progress and the environment.

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## Title:- Benefits of Urban green spaces

In bustling cities, urban green spaces provide a relaxation spot for people. The vibrant flora and greenery of parks entertain diverse wild life creating a balance between urban development and environmental preservation. Beyond their aesthetic appeal city parks serve as communal spaces ~~serve as~~ promoting leisure activities and interaction. Additionally they improve air quality, mitigate the urban heat island effect and promote physical and mental wellbeing. In evolving cities, sustainable urban planning is the key to balance increasing urbanization and preservation of green spaces.

## PART-II

**Q. 2. Write a précis of the following passage and suggest a suitable title: (20)**

On the question of freedom in education there are at present three main schools of thought, deriving partly from differences as to ends and partly from differences in psychological theory. There are those who say that children should be completely free, however bad they may be; there are those who say they should be completely subject to authority, however good they may be; and there are those who say they should be free, but in spite of freedom they should be always good. This last party is larger than it has any logical right to be; children, like adults, will not all be virtuous if they are all free. The belief that liberty will ensure moral perfection is a relic of Rousseauism, and would not survive a study of animals and babies. Those who hold this belief think that education should have no positive purpose, but should merely offer an environment suitable for spontaneous development. I cannot agree with this school, which seems to me too individualistic, and unduly indifferent to the importance of knowledge. We live in communities which require co-operation, and it would be utopian to expect all the necessary co-operation to result from spontaneous impulse. The existence of a large population on a limited area is only possible owing to science and technique; education must, therefore, hand on the necessary minimum of these. The educators who allow most freedom are men whose success depends upon a degree of benevolence, self-control, and trained intelligence which can hardly be generated where every impulse is left unchecked; their merits, therefore, are not likely to be perpetuated if their methods are undiluted. Education, viewed from a social standpoint, must be something more positive than a mere opportunity for growth. It must, of course, provide this, but it must also provide a mental and moral equipment which children cannot acquire entirely for themselves.

CSS - 2023

Title:

## Contributions of Education in Overall development

Freedom in education at present has three main schools of thought. A larger party believes children should be free, but in spite of freedom, they should always be good, which sounds illogical. People holding this belief think that education has no positive purpose except providing suitable environment for spontaneous development. The author does not agree with this thought as it seems too individualistic and unduly indifferent to the importance of knowledge. Education through a lens of social standpoint must be more positive than a mere opportunity for growth. It must provide mental and moral equipment in addition to spontaneous development which children cannot acquire entirely for themselves.

## PART-II

**Q. 2. Write a précis of the following and suggest a suitable title: (20)**

The fear of human beings when faced with the mysteries of life and their weakness by comparison with the vastness of nature created in them a need to communicate with the divine, with the superior powers which they believed regulated the universe and determined their own fates. Knowledge of wishes of the gods was always a sure guide for human behavior. In ancient Greece, the precise nature of these wishes was 'decoded' by the art of giving oracles, practiced by soothsayers who had the gift of understanding the signs or signals sent by the gods.

The soothsayers uttered their oracles by interpreting flashes of lightening, rolls of thunder or the flights of certain birds of prey (omens); alternatively, they might observe the direction in which the fire burned when a sacrifice was made, examine the entrails of animals which had just been sacrificed, or base judgments on the sacrificial beast's willingness to approach the altar. The interpretation of dreams was popular too, and so was palmistry. The most notable soothsayers of ancient Greece were Tiresias, Calchas, Helenus, Amphiaraus and Cassandra.

However, there were abundant instances in which the gods did not manifest themselves to the faithful in the forms of signs but spoke directly to an intermediate who for a short time was overcome by a 'divine mania' and transcended his own human essence. Here the prophet- or more usually the prophetess- entered a state of ecstasy in which he or she delivered the message from the gods to the suppliants.

These practices for foreseeing the future were the basis on which the ancient Greek oracles operated. Each oracle was located within a properly-organized sanctuary and was directly associated with one or other of the gods. Apollo was the archetypal soothsayer for the Greeks, the god who was responsible for conveying to mortals the decisions pronounced by Zeus. The most important of all the oracles, that at the Delphi, delivered the messages with the intervention of Apollo, while the oldest that of Dodona, functioned with the assistance of Zeus.

**O. 3. Read the following passage ~~carefully, and answer the questions given at the end.~~ (20)**

Title:-

Communicating Divine amidst fear of existence

The fear of complexity of life enabled human beings to communicate the divine. God's wishes always guided human behavior. In ancient Greece these wishes were decoded through oracles practiced by soothsayers. The soothsayers delivered the oracles by interpreting various signals, including the interpretation of dreams and palmistry. However, at several instances, the gods directly communicated with an intermediate being who through divine mania transcended his/her human essence. The prophet/propheters entered an ecstasy state, where they delivered god's message. Greek oracles operated by foreseeing the future. Appolo, Zeus, Dodona, and Delphi were some of the important gods of Greek mythology, who were located within a properly organized sanctuary and associated with one another.

## PART-II

2. Write a précis of the following and suggest a suitable title:

(20)

Nizar Hassan was born in 1960 and raised in the village of Mashhad, near Nazareth, where he has lived with his family. He studied anthropology at Haifa University and after graduating worked in TV. Starting in 1990, he turned to cinema. In 1994, he produced *Independence*, in which he pokes his Palestinian interlocutors about what they think of the bizarre Israeli notion of their “independence”. They have stolen another people’s homeland and call the act “independence”! Hassan dwells on that absurdity.

As the world’s attention was captured by the news of Israel planning to “annex” yet a bit more of Palestine and add it to what they have already stolen, I received an email from Nizar Hassan, the pre-eminent Palestinian documentary filmmaker. He wrote to me about his latest film, *My Grandfather’s Path*, and included a link to the director’s cut. It was a blessing. They say choose your enemies carefully for you would end up like them. The same goes for those opposing Zionist settler colonialists. If you are too incensed and angered by their daily dose of claptrap, the vulgarity of their armed robbery of Palestine, you would soon become like them and forget yourself and what beautiful ideas, ideals, and aspirations once animated your highest dreams. Never fall into that trap. For decades, aspects of Palestinian and world cinema, art, poetry, fiction, and drama have done for me precisely that: saved me from that trap. They have constantly reminded me what all our politics are about – a moment of poetic salvation from it all.

Nizar Hassan’s new documentary is one such work – in a moment of dejection over Israel’s encroachment on Palestinian rights and the world’s complicity, it has put Palestine in perspective. The film is mercifully long, beautifully paced and patient, a masterfully crafted work of art – a Palestinian’s epic ode to his homeland. A shorter version of *My Grandfather’s Path* has been broadcast on Al Jazeera Arabic in three parts, but it must be seen in its entirety, in one go. It is a pilgrimage that must not be interrupted.

TitlesNizar's depiction of Israel's independence

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Nizar Hassan, born in 1960 in Mashhad near Nazareth. After graduating anthropology from Haifa University, he worked in TV and turned to cinema in 1990. He produced independence in 1994 in which he dialogues about bizarre Israeli notion of their independence. During the news of Israel planning to annex yet a bit more Palestine, the author received an email from Nizar in which he mentioned his latest film, My Grandfather's Path along with a link to the director's cut. Nizar Hassan's documentary is a masterfully crafted work of art showcasing a Palestinian's epic ode to his homeland. Its shorter version has been broadcasted on AL-Jazeera Arabic in three parts, but it must be seen entirely in one go.