

TIME ALLOWED: THREE HOURS PART-I(MCQS): MAXIMUM 30 MINUTES	PART-I (MCQS) PART-II	MAXIMUM MARKS = 20 MAXIMUM MARKS = 80
<p>NOTE: (i) Part-II is to be attempted on the separate Answer Book.</p> <p>(ii) Attempt ALL questions from PART-II.</p> <p>(iii) All the parts (if any) of each Question must be attempted at one place instead of at different places.</p> <p>(iv) Write Q. No. in the Answer Book in accordance with Q. No. in the Q.Paper.</p> <p>(v) No Page/Space be left blank between the answers. All the blank pages of Answer Book must be crossed.</p> <p>(vi) Extra attempt of any question or any part of the question will not be considered.</p>		

PART-II

Q. 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.

Day: 11-Sept-25

Date: _____

Manto: A Mirror to the Society

Manto viewed society in a different manner that his critiques questions the ethical concerns of his writings. Despite the criticism, he always upheld the realities of the society which comprises different class and hierarchy. In the Manto's perception, man is mix of both good and bad traits. He imparted the socio-moral issues through his writing to the readers. He understood the line between appearance and reality of different class. Thus, people find Manto's work relatable like the other well-known artists because of his enthusiastic and subtle ideas.

Words in paragraph: $243 \div 3 = 81$

Teachers Signature

Precis words: 88

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In its response to 9/11, America has shown itself to be not only a hyperpower but increasingly assertive and ready to use its dominance as a hyperpower. After declaring a War on Terrorism, America has led two conventional wars, in Afghanistan and Iraq, demonstrating its overwhelmingly awesome military might. But these campaigns reveal something more: America's willingness to have recourse to arms as appropriate and legitimate means to secure its interests and bolster its security. It has set forth a new doctrine: the right of pre-emptive strike when it considers its security, and therefore its national interests, to be at risk. The essence of this doctrine is the real meaning of hyperpower.

Prime Minister Tony Blair has consistently argued that the only option in the face of hyperpower is to offer wise counsel. But increasingly this is a course that governments and people across the world have refused. The mobilisation for war against Iraq split the United Nations and provoked the largest anti-war demonstrations the world has ever seen. And through it all, America maintained its determination to wage war alone if necessary and not to be counselled by the concerns of supposedly allied governments when they faithfully represented the wishes of their electorates. Rather than engaging in debate, the American government expressed its exasperation. The influential new breed of neoconservative radio and television hosts went much further. They acted as ringmasters for outpourings of public scorn that saw French fries renamed 'freedom fries' and moves to boycott French and German produce across America. If one sound-bite can capture a mood, then perhaps it would be Fox News' Bill O'Reilly. At the height of the tension over a second Security Council resolution to legitimate war in Iraq, Mr O'Reilly told his viewers that the bottom line was security, the security of his family, and in that matter 'There's no moral equivalence between the US and Belgium'. It is, in effect, the ethos of hyperpower articulated and made manifest in the public domain of 24-hour talk. And America's willingness to prosecute war has raised innumerable questions about how it engages with other countries. Afghanistan has seen the removal of the Taliban. But there are no official statistics on the number of innocent civilians dead and injured to achieve that security objective. The people of Afghanistan have witnessed a descent into the chaos that preceded the arrival of the Taliban, a country administered not by a new era of democracy under the tutelage of the hyperpower, but merely by the return of the warlords. Beyond Kabul, much of the country remains too insecure for any meaningful efforts at reconstruction and there is enormous difficulty in bringing relief aid to the rural population.

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ENGLISH (PRECIS & COMPOSITION)

Questions: (4 marks each)

1. Why does the doctrine of power set by neo-imperial America deny space to counselling?
2. What is the essence of 'moral equivalence' whereas War has no moral justification?
3. Why do countries occupied and under the tutelage of hyperpower have no peace?
4. Arguably Europe and hyperpower US are at cross purposes over the concept of war. Are they? Why?
5. What Tony Blair's meant by 'wise counsel', and did it prevail?

Q1 Define globalization.

Globalization is a phenomenon of converging the world into a global society. Globalization is a process of integrating ~~and~~ different cultures, political ties, and economic connectivity and people-to-people interaction of different countries. Therefore, Rosabeth M. Kanter referred globalization to a shopping mall.

Q2 What is electronic mass communication.

Electronic mass communication refers to the interaction of people through electronic means ie. computer networking. Through information technology, people are

able to connect with each other beyond the borders. The electronic mass communication has also been made convenient through MNCs and that are based on network transportation.

Q. What does the term Third World denote?

In the passage, the Author refers the term "Third World" to the developing countries. The countries whose economies are undergoing development and emerging. Thus, the countries which are not yet fully developed and ^{has} stable economy are the third Word countries.

Q. What is privatization?

Privatization is the phenomenon

of companies that are run by private entities rather than government sector. This process of allowing International organizations, multi-national companies and corporations to operate in a country is the part of globalization. Hence, privatization is an integral part of globalization.

Q5 Explain "liberalism" in the above context.

In the context of passage given, liberalism is economic policy which supports the developing countries. Liberalism is the imperative part of globalization, privatization and deregulation. Countries open their economies to adopting liberalism and globalization.