SAMPLE QUESTION PAPER SA- II - March 2011-2012

മാതൃക ചോദൃപേപ്പർ – 2011–2012

CLASS X

MALAYALAM - 2012

Time: 3 hrs.

മലയാളം രണ്ടാം ഭാഷ

Marks: 80

The question paper will be divided into four sections:

Section A - Reading Comprehension - 8 marks

Section B - Writing - 14 marks

Section C - Grammar - 18 marks

Section D - Literature - 40 marks

എ വിഭാഗം – Section - A

താഴെ കൊടുത്തിട്ടുള്ള ഗദ്യഭാഗം വായിച്ച് ചോദ്യങ്ങൾക്ക് ഉത്തരം എഴുതുക.

സാഹിത്യം സാംസ്കാരികാന്തരീക്ഷത്തെ ദർപ്പണതുല്യം പ്രതിഫലിപ്പിക്കുക മാത്രമല്ല ചെയ്യുന്നത്. മാറ്റങ്ങൾക്ക് വഴിയൊരുക്കുക എന്ന ദൗത്യവും സാഹിത്യത്തിന്റെ ധർമ്മാണെന്നാണ് സഞ്ജയന്റെ അചഞ്ചല വിശ്വാസം. ഈ ആശയഗതി സാന്തം രചനകളിലൂടെ പ്രാവർത്തികമാക്കിയ അദ്ദേഹം സാഹിതൃവും ജീവിതവും എന്ന പ്രബന്ധത്തിൽ എഴുത്തുകാരൻ എങ്ങനെ ചരിത്രത്തിൽ ഇടപെട്ടി ട്ടുണ്ടെന്ന് സോദാഹരണം വിവരിക്കുന്നുണ്ട്. ട്രേന്റെ കൈവാളിളകുന്നതിനു മുൻപ് സാഹിതൃകാ രന്റെ തുലിക തെല്ലൊന്നിളകിയിരിക്കണ്ടാ എന്നദ്ദേഹം ഊന്നിപ്പറയുന്നു. ഫ്രഞ്ചു വിപ്പവം ഉണ്ടായ തിനുകാരണം കേവലം സൈനികമുന്നേറ്റം മാത്രമല്ല, റൂസ്ലോവിന്റെ പ്രോജ്ജലമായ രചനകൾ കൂടി യാണ്. സാഹിത്യം ഹിംസയേയും വിപ്ലവത്തേയും മാത്രമല്ല അഹിംസയെയും ആത്മബോധത്തെയും ആമന്ത്രണം ചെയ്യുന്നുണ്ടെന്ന് അദ്ദഹം ഗാന്ധിജിയെ ഉദാഹരിച്ചകൊണ്ട് സമർത്ഥിക്കുന്നു. മഹാത്മ ഗാന്ധിയെ സാഹിതുകതനായി കണക്കാക്കുന്ന അദ്ദേഹം നാം ഗാന്ധിജിയിലെ സാഹിതുകാരനെ വേണ്ടവിധം തിരിച്ചറിയാത്തത് ആ അംശം ഒരു കർമ്മയോഗി എന്ന നിലയ്ക്കുള്ള ഗാന്ധിജിയുടെ പ്രകാശം പ്രവാഹത്തിൽ മുങ്ങിപ്പോകുന്നതു കൊണ്ടാണെന്നു സമർതഥിക്കുന്നു. 'ഇന്ത്യയിൽ ശാന്ത തയുണ്ട് പക്ഷേ അത് ശവകുടീരത്തിലെ പ്രശാന്തതയാണ്' എന്ന ഗാന്ധിജിയുടെ വാക്യം ഒരു ദിവ്യ സാഹിത്യകാരന്റെ മുഖത്തുനിന്നു മാത്രമേ പുറപ്പെടുകയുള്ളുവെന്ന് സഞ്ജയൻ ചുണ്ടിക്കാണി ക്കൂന്നു.

- സഞ്ജയന്റെ ദൃഷ്ടിയിൽ സാഹിതൃത്തിന്റെ ധർമ്മം എന്ത് ? (2)
- ഗാന്ധിജിയെ ഉദാഹരിച്ചുകൊണ്ട് സഞ്ജയൻ സമർത്ഥിക്കുന്നതെന്ത് ? (2)
- ഗാന്ധിജിയിലെ സാഹിതുകാരനെ നാം തിരിച്ചറിയാത്തതെന്തുകൊണ്ട് ? (2)
- 4) ദിവ്യസാഹിതുകാരന്റേതായി ഗാന്ധിജിയിൽ നിന്നു വന്ന വാക്യം ഏത് ? (2)

ബി വിഭാഗം – Section - B

- III. ഏതെങ്കിലും ഒരു വീഷയത്തെക്കുറിച്ച് രണ്ടുപുറത്തിൽ കവിയാതെ ഉപനുസിക്കുക. (7)
 - വ്യദ്ധസദനങ്ങൾ അനിവാര്യമോ ?

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Xiaolong Qi

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