

**SAMPLE QUESTION PAPER SA- II - March 2011-2012**

**മാതൃക ചോദ്യപേപ്പർ - 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**

I. താഴെ കൊടുത്തിട്ടുള്ള ഗദ്യഭാഗം വായിച്ച് ചോദ്യങ്ങൾക്ക് ഉത്തരം എഴുതുക.

സാഹിത്യം സാംസ്കാരികാന്തരീക്ഷത്തെ ദർപ്പണതുല്യം പ്രതിഫലിപ്പിക്കുക മാത്രമല്ല ചെയ്യുന്നത്. മാറ്റങ്ങൾക്ക് വഴിയൊരുക്കുക എന്ന ദൗത്യവും സാഹിത്യത്തിന്റെ ധർമ്മമാണെന്നാണ് സഞ്ജയന്റെ അപഞ്ചല വിശ്വാസം. ഈ ആശയഗതി സ്വന്തം രചനകളിലൂടെ പ്രാവീണ്യമാക്കിയ അദ്ദേഹം സാഹിത്യവും ജീവിതവും എന്ന പ്രബന്ധത്തിൽ എഴുതുകാരൻ എങ്ങനെ ചരിത്രത്തിൽ ഇടപെട്ടിട്ടുണ്ടെന്ന് സോദാഹരണം വിവരിക്കുന്നുണ്ട്. ഭരതൻ കൈവാളിക്കുന്നതിനു മുൻപ് സാഹിത്യകാരന്റെ തുല്യ കൈമാറ്റത്തിലായിരിക്കണം എന്നദ്ദേഹം ഊന്നിപ്പറയുന്നു. പ്രഞ്ച വിപ്ലവം ഉണ്ടായതിനു കാരണം കേവലം സൈനികമുന്നേറ്റം മാത്രമല്ല, റൂസ്സോവിന്റെ പ്രഭാവമുള്ള രചനകൾ കൂടിയാണ്. സാഹിത്യം ഹിംസയെയും വിപ്ലവത്തെയും മാത്രമല്ല അഹിംസയെയും ആത്മബോധത്തെയും ആശ്വസനം ചെയ്യുന്നുണ്ടെന്ന് അദ്ദേഹം ഗാന്ധിജിയെ ഉദാഹരിച്ചുകൊണ്ട് സമർത്ഥിക്കുന്നു. കഹാത്ത ഗാന്ധിയെ സാഹിത്യകാരനായി കണക്കാക്കുന്ന അദ്ദേഹം നാം ഗാന്ധിജിയിലെ സാഹിത്യകാരനെ വേണ്ടവിധം തിരിച്ചറിയത്തക്ക ഒരു അംശം ഒരു കർമ്മയോഗി എന്ന നിലയ്ക്കുള്ള ഗാന്ധിജിയുടെ പ്രകാശം പ്രവഹിക്കാൻ തുടങ്ങിപ്പോകുന്നു കൊണ്ടാണെന്നു സമർത്ഥിക്കുന്നു. "ഇന്ത്യയിൽ ശാന്തതയുണ്ട് പക്ഷെ അത് ശവകുടീരത്തിലെ പ്രശാന്തതയാണ്" എന്ന ഗാന്ധിജിയുടെ വാക്യം ഒരു ദിവ്യ സാഹിത്യകാരന്റെ മുഖത്തുനിന്നു മാത്രമേ പുറപ്പെടുകയുള്ളൂവെന്ന് സഞ്ജയൻ ചൂണ്ടിക്കാണിക്കുന്നു.

- 1) സഞ്ജയന്റെ ദൃഷ്ടിയിൽ സാഹിത്യത്തിന്റെ ധർമ്മം എന്ത് ? (2)
- 2) ഗാന്ധിജിയെ ഉദാഹരിച്ചുകൊണ്ട് സഞ്ജയൻ സമർത്ഥിക്കുന്നതെന്ത് ? (2)
- 3) ഗാന്ധിജിയിലെ സാഹിത്യകാരനെ നാം തിരിച്ചറിയത്തക്കതെന്തുകൊണ്ട് ? (2)
- 4) ദിവ്യസാഹിത്യകാരന്റെതായി ഗാന്ധിജിയിൽ നിന്നു വന്ന വാക്യം ഏത് ? (2)

**ബി വിഭാഗം - Section - B**

II. 1) ഏതെങ്കിലും ഒരു വിഷയത്തെക്കുറിച്ച് രണ്ടുപുറത്തിൽ കവിയാതെ ഉപന്യസിക്കുക. (7)

1) വ്യായസനങ്ങൾ അനിവാര്യമോ ?

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