



**COOCH BEHAR PANCHANAN BARMA UNIVERSITY**

B.A. Honours 2nd Semester Examinations, 2023

**ENGLISH**

**ACADEMIC WRITING AND COMPOSITION**

**GE-2**

Time Allotted: 2 Hours

Full Marks: 40

*The figures in the margin indicate full marks.*

*Candidates are required to give their answers in their own words as far as practicable.*

1. Critically appreciate the following passage:

15×1 = 15

The Indian diaspora is a global community of people of Indian origin who have settled in various countries outside India. This diaspora is the result of historical migrations, colonialism, economic opportunities, and educational pursuits. Today, the Indian diaspora is one of the largest and most diverse in the world, with significant populations in countries such as the United States, Canada, the United Kingdom, Australia, and the Gulf nations.

The Indian diaspora has made significant contributions to the economies, societies, and cultures of their adopted countries. Many have achieved remarkable success in various fields, including politics, business, science, and the arts. The Indian diaspora has been recognized globally for its contributions, with many individuals of Indian origin receiving prestigious awards and honours.

The Indian diaspora has played a vital role in promoting Indian culture and fostering connections between India and their adopted countries. Through various cultural events, festivals, and educational programs, the Indian diaspora has helped to showcase India's rich cultural heritage and promote cross-cultural understanding. Additionally, the Indian diaspora has served as a bridge between India and their adopted countries, facilitating trade, diplomacy, and people-to-people connections.

Moreover, the Indian diaspora is a testament to India's cultural diversity, as it comprises people from various regions, religions, and backgrounds. Despite their physical distance from India, members of the diaspora continue to maintain strong ties to their homeland, preserving their culture, traditions, and values. In many cases, the Indian diaspora has played a crucial role in supporting India's development, including through philanthropic efforts, investment, and knowledge transfer.

However, the Indian diaspora has also faced challenges and discrimination in their adopted countries. Issues such as racism, xenophobia, and cultural assimilation have impacted the diaspora's experiences, particularly in countries with a history of colonialism and migration. The diaspora has also faced challenges in maintaining their cultural identity and passing it on to future generations, particularly in countries where they form a minority.

Despite these challenges, the Indian diaspora has continued to thrive and grow, contributing to their adopted countries while maintaining their connections to India. The Indian government has recognized the diaspora's importance, and initiatives such as the Pravasi Bharatiya Divas and the Overseas Indian Facilitation Centre aim to strengthen ties between India and the diaspora.

In conclusion, the Indian diaspora is a significant community that has made immense contributions to the global economy, society, and culture. It serves as a bridge between India and the rest of the world, promoting cross-cultural understanding and facilitating people-to-people connections. As India continues to emerge as a global power, the Indian diaspora's role is likely to become even more critical, representing India's soft power and cultural diversity on the world stage. It is essential to recognize and support the Indian diaspora, both in their adopted countries and in India, to ensure that they continue to thrive and contribute to the world.

2. Write an abstract of the following passage:

10×1 = 10

Children's literature in India is a diverse and dynamic field that reflects the rich and complex multilingual society of the country. Children's literature in India includes books and magazines written solely for children, as well as stories and folktales that are part of the oral tradition. Children's literature in India covers a variety of genres, such as fantasy, adventure, mystery, historical fiction, realistic fiction, poetry, comics, and non-fiction.

Children's literature in India has a long history that can be traced back to the ancient epics and myths that have influenced generations of storytellers and writers. Some of the earliest examples of children's literature in India are the Panchatantra, a collection of animal fables with moral lessons; the Jataka Tales, stories of the previous lives of the Buddha; and the Hitopadesha, another collection of fables with ethical teachings. These stories were originally written in Sanskrit and later translated into various languages. They have been adapted and retold by many authors and illustrators over the centuries.

Children's literature in India also has a colonial legacy that shaped its development and reception. During the British rule, many English books were imported and circulated among the elite classes, while Indian books were often censored or discouraged. Some of the popular English books that were read by Indian children were Alice in Wonderland, The Jungle Book, Gulliver's Travels, and Robinson Crusoe. Some Indian writers also wrote in English for children, such as Rabindranath Tagore, who wrote poems and stories for his school magazine; R.K. Narayan, who created the fictional town of Malgudi and its inhabitants; and Ruskin Bond, who wrote about his childhood experiences in the Himalayas.

However, children's literature in India also witnessed a resurgence of indigenous voices and languages after independence. Many publishing houses were set up to cater to the diverse needs and interests of Indian children, such as Pratham Books, Katha Books, Tulika Books, Karadi Tales, and Tara Books. These publishers have produced books in various Indian languages, such as Hindi, Bengali, Tamil, Telugu, Marathi, Gujarati, Malayalam, Kannada, Urdu, and English. They have also introduced new genres and themes, such as science fiction, graphic novels, biographies, environmental issues, gender identity, social justice, and cultural diversity.

Children's literature in India today is a vibrant and evolving field that challenges stereotypes and celebrates differences. It is influenced by global trends and local realities, by traditional values and modern aspirations, by ancient wisdom and contemporary creativity. It is a literature that speaks to children and adults alike, that educates and entertains, that empowers and inspires.

3. Paraphrase the following passage into simple English.

5×1 = 5

In the vast and enigmatic landscape of human existence, where the intricacies of life intersect and intertwine, the profound interplay of various elements unfolds, revealing the profound tapestry that encapsulates the multifarious nature of our shared reality. Within this expansive tapestry, an intricate web of interconnected threads emerges, each thread representing a unique facet of our existence — a thread that symbolizes the countless perspectives, experiences, and narratives that weave together in a ceaseless dance of complexity and nuance. It is within this intricate tapestry that the diverse tapestry of human existence finds its form, shaping our collective understanding, and defining the very essence of our being. As these multifaceted threads converge and diverge, they create a rich mosaic of interconnectedness, serving as a constant reminder of the richness and diversity that exists within the human experience. From the joyous moments of celebration to the depths of sorrow and struggle, every strand adds depth and texture to the overarching narrative of our lives. It is through the exploration and appreciation of this intricate web of interconnectedness that we gain a deeper understanding of ourselves, our place in the world, and the profound interconnectedness of all living beings.

4. Cite any *ten* of the following publications in MLA Style

1×10 = 10

- (i) ShaharзадMojab, 2001. 'Theorizing the Politics of "Islamic Feminism" ', Feminist Review 69: 124-146.
- (ii) Ogundipe-LeslieMolara, 1994. Re-Creating Ourselves: African Women and Critical Transformations (Trenton, New Jersey: Africa World Press).
- (iii) Andrew Parker, Mary Russo, Doris Sommer, and Patricia Yaeger (eds), 1992. Nationalisms and Sexualities (New York and London: Routledge).
- (iv) Benita Parry, 2004. Postcolonial Studies: A Materialist Critique (London and New York: Routledge).
- (v) Geeta Patel, 1997. 'Home, Homo, Hybrid: Translating Gender', College Literature 24 (1): 133-150. Pattanaik, Diptiranjana, 2000. 'The Power of Translation: A Survey of Translation in Orissa', in Sherry Simon and Paul St-Pierre (eds). Changing the Terms: Translating in the Postcolonial Era (Ontario: University of Ottawa Press), pp. 71-86.
- (vi) MariannaTorgovnick, 2005. The War Complex: World War II in Our Time (Chicago and London: Chicago University Press).
- (vii) HarishTrivedi and Meenakshi Mukherjee (eds), 1996. Interrogating Postcolonialism: Theory, Text and Context (Shimla: Indian Institute of Advanced Study).
- (viii) HarishTrivedi, 1993. Colonial Transactions: English Literature and India (Kolkata: Papyrus).

- (ix) Amos Tutuola 1952. *The Palm-Wine Drinkard* (London: Faber).
- (x) Charlene Spretnak (ed.), 1982. *The Politics of Women's Spirituality: Essays on Spiritual Power within the Feminist Movement* (Garden City, New York: Anchor Books).
- (xi) Nancy L. Stepan, 1982. *The Idea of Race in Science: Great Britain, 1800–1960* (Hamden, Connecticut: Archon Books).
- (xii) Alexandra Stiglmayer (ed.), 1994. *Mass Rape: The War against Women in Bosnia-Herzegovina* (Lincoln: University of Nebraska Press).
- (xiii) Florence Stratton, 1994. *Contemporary South African Literature and the Politics of Gender* (London: Routledge).
- (xiv) Peter Stummer O. and Balme, Christopher (eds), 1996. *Fusion of Cultures?* (Amsterdam-Atlanta, Georgia: Rodopi).

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