

Read the passage carefully and answer the questions that follow.

The best Eskimo carvings of all ages seem to possess a powerful ability to reach across the great barriers of language and time and communicate directly with us. The more we look at these carvings, the more life we perceive within them. We discover subtle living forms of the animal, human and mystical world. These arctic carvings are not the cold sculptures of a frozen world. Instead. They reveal to us the passionate feelings of a vital people well aware of all the joys, terrors tranquillity, and wildness of life around them.

Eskimos carvers are people moved by dreams. In spite of all their new contacts with the outsiders, they are still concerned with their own kind of mystical imagery. The most skilful carvers possess a bold confidence; a direct approach to their art has a freedom unsullied by any kind of formalized training. Eskimo carvers have strong skilled hands, used to forcing hard materials with their simple tools. Their hunting and the northern environment invigorates them. Bad weather often imposes a special kind of leisure, giving them time in which to perfect their carvings.

They are among the last of human societies that have retained some part of the keen sense of observation that we have long forgotten. The carves are also butchers of meat, and therefore masters in the understanding of animal anatomy. Flesh and bones and sheath of muscle seem to move in their works. They show us how to drive the caribou, how to hold a child, how to walk cautiously on thin ice. Through their eyes we understand the dangerous power of a polar bear. In the very best of Eskimo art we see vibrant animal and human forms that stand quietly or tensely, strongly radiating a sense of life. We can see, and even feel with our hands, the cold sleekness of seals, the hulking weight of walrus, the icy swiftness of trout, the flowing rhythm in a flight of geese. In their art we catch brief glimpses of a people who have long possessed a very different approach to the whole question of life and death.

In Eskimo art there is much evidence of humours which the carvers have in abundance. Some of the carvings are caricatures of themselves, of ourselves, and of situations, or records of ancient legends. Their laughter may be subtle, or broad and Chaucerian.

Perhaps no one can accurately define the right way or wrong way to create a carving. Each carver must follow his own way, in his own time. Technique in itself is meaningless unless it serves to express content. According to the Eskimo, the best carvings possess a sense of movement that seems to come from within the material itself, a feeling of tension, a living excitement.

- a) Make notes on the above passage using appropriate abbreviations and subtitles. Give a suitable title.
- b) Write the summary of the above passage in 80 words.

Read the following passage and then answer the questions that follow.

The gender bias of our society, which is largely patriarchal, is evident even in secondary school certificates. Besides the student's name and grades, it's only the father's name these certificates mention as an additional marker of identity. The Andhra Pradesh government now plans to make a difference by allowing students to choose between giving their father's or their mother's name.

Having taken this progressive step, state secondary education minister D. Manikya Vara Prasad says the logical next step would be to implement the decision across the board for all students. “The tradition of naming the father during admission has gone on for so long that we don’t question it,” he says, “In India, we worship mothers, so why should we not grant them a place on certificates and other documents?” Vara Prasad says his department is working around the legal implication of the students giving the mother’s name.

“Such a government order will benefit single mothers and divorcees,” says Suresh Chanda, principal secretary (school education). Besides, he says, it will reduce tedious interactions between the government and people; at present when a student is unable to, or does not want to, give the father’s name, the case goes first to the district education officer, then the collector and the commissioner of school educations, after which the government issues an individual order making exception.

Vara Prasad has invited stakeholders like educationists, rights groups and the legal fraternity for talks to see the process through quickly. He says it would be better for forms to have blanks for father’s and mother’s names, but mentioning that students may choose to give any one. “The child should be able to give either the father’s name or the mother’s or both if she/he wants.”

The legal hurdle, the government wants to work around, is that of reservation: the worry is that some people may use the provision to claim quota benefits if their mother alone belongs to a scheduled group. But Chanda says, “A Supreme Court ruling clears that point: the benefits of reservation can accrue only on the basis of father’s caste or tribal status. Besides, it’s the revenue department, not the education department, that issues caste certificates. “Even so, the government wants to be careful, as the decision will affect some 17,400 schools across the states.

Vasanth Kannabiran, a writer and activist says “The government’s move was long overdue.” “Why should children be denied the right to education if they can’t or do not want to name their father?” she asks. “If a woman is bringing up a child, he has every right to have her name put in the records.”

- a) On the basis of your reading of the above passage, make notes on it, using an appropriate format, use recognizable abbreviations and give a title to your Note Making.
- b) Write the summary of the passage, in not more than 80 words, using the notes made.