

विद्या मंदिर पब्लिक स्कूल, सेक्टर 15 ए, फरीदाबाद

कक्षा: नवम्

प्रतिदर्श पेपर 2024-25

विषय: हिंदी

समय: 3 घंटे

पूर्णांक: 80

सामान्य निर्देश

1. इस प्रश्न-पत्र में चार खंड हैं- 'क', 'ख', 'ग' और 'घ'।
2. खंड 'क' में अपठित गद्यांश से प्रश्न पूछे गए हैं, जिनके उत्तर दिए गए निर्देशों का पालन करते हुए दीजिए।
3. खंड 'ख' में व्यावहारिक व्याकरण से प्रश्न पूछे गए हैं, आंतरिक विकल्प भी दिए गए हैं।
4. खंड 'ग' पाठ्यपुस्तक पर आधारित है, निर्देशानुसार उत्तर दीजिए।
5. खंड 'घ' रचनात्मक लेखन पर आधारित है।
6. प्रश्न-पत्र में कुल 17 प्रश्न हैं, सभी प्रश्न अनिवार्य हैं।
7. यथासंभव सभी खंडों के प्रश्नों के उत्तर क्रमशः लिखिए।

खंड 'क' (अपठित बोध) (14 अंक)

1. निम्नलिखित गद्यांश पर आधारित प्रश्नों के उत्तर दीजिए। (1+1+1+2+2=7)
मानव जन्म से लेकर मृत्यु तक स्वतंत्र रहना चाहता है। वह किसी के वश में या अधीन रहने को तैयार नहीं होता। यदि कभी उसे पराधीन रहना पड़े, तो अपने प्राणों की बाजी लगाकर आज़ादी प्राप्त करने के लिए तैयार हो जाता है। लोकमान्य बाल गंगाधर तिलक ने कहा था, "स्वतंत्रता मेरा जन्मसिद्ध अधिकार है।" मनुष्य ही नहीं पशु-पक्षी भी स्वाधीन रहना चाहते हैं। सोने के पिंजरे में बंद पक्षी को कभी सुख की अनुभूति नहीं हो सकती। सोने के पिंजरे में रहकर उसे तरह-तरह के स्वादिष्ट पकवान भी अच्छे नहीं लगते; उसे तो स्वतंत्र रहकर नीम की कड़वी निबोरी भी खाने में स्वादिष्ट लगती है।

पराधीनता एक अभिशाप है। पराधीन व्यक्ति के बौद्धिक व मानसिक विकास की गति रुक जाती है। उसका स्वाभिमान हर कदम पर उसे धिक्कारता है, उसमें हीनभावना आ जाती है तथा उसका साहस, शौर्य, दृढ़ता तथा गर्व धीरे-धीरे समाप्त होने लगते हैं। जब कोई व्यक्ति अपनी भाषा को छोड़कर दूसरी की भाषा को अपनाने में शान समझता है, तो वह बौद्धिक या मानसिक रूप से पराधीन है। इसी प्रकार, यदि कोई व्यक्ति धन के लिए दूसरी पर आश्रित है, तो वह आर्थिक पराधीनता है। पराधीनता जिस प्रकार की भी हो, वह अभिशाप है।

आज हम विदेशी संस्कृति, विदेशी भाषा, विदेशी सभ्यता की नकल करके, अपनी गौरवपूर्ण संस्कृति को भुलाकर मानसिक पराधीनता का परिचय दे रहे हैं। हमारा कर्तव्य है कि हम कभी किसी भी प्रकार की पराधीनता स्वीकार न करें। जो जाति स्वाधीनता का मूल्य नहीं पहचानती, उसका अस्तित्व समाप्त हो जाता है तथा वह पराधीन हो जाती है।

- (क) पराधीन मनुष्य की स्थिति कैसी होती है?
- (ख) हमारा कर्तव्य क्या है?
- (ग) पराधीनता अभिशाप क्यों है?
- (घ) बौद्धिक व आर्थिक पराधीनता किसे कहा गया है?
- (ङ) पशु-पक्षी स्वाधीन क्यों रहना चाहते हैं?

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Political Economy, Growth and Liberalisation in India, 1991-2008 Matthew McCartney, 2009-12-04 The phenomenal growth and liberalisation of the Indian economy has been the subject of extensive scholarly documentation and competing interpretations This book examines the key period of liberalisation in India from 1991 to 2008 It analyses the relationship between growth and liberalisation and in particular the recent miracle growth rate and considers its sustainability in the current Indian economic environment The book explores and re evaluates the historical experience of planning in India between 1950 and 1980 as an alternative model of state led economic development discusses how far current rapid growth is the result of liberalisation and how strong the case is for continued liberalisation today The book is a significant contribution to the growing debate on economic growth and liberalisation and the broader subject of economic development in India and other developing countries It will appeal to students researchers lecturers and all those interested in South Asia in general and India in particular It is also an essential resource for the study of international political economy and development economics [Bihar and Mithila](#) J. Albert Rorabacher, 2016-09-13 The world has become obsessed with the Western notions of progress development and globalization the latter a form of human and economic homogenization These processes through the aegis of the United Nations are comparatively monitored Those nations deemed to be lagging behind are then provided with foreign aid and

developmental assistance For nearly seventy years India has sought its place in this global endeavour yet even today abject poverty and backwardness can be observed in districts in almost every state with the highest concentration of such districts found in the state of Bihar and a cultural enclave known as Mithila Development in India has been elusive because it is difficult to define and because the Western concepts of development and progress have no absolute equivalents within many non Western settings As a consequence development programmes often fail because they are unable to ask the right questions but equally important is the political economy derived from foreign aid For politicians there is no long term benefit to be derived from successful development In general foreign aid only serves to corrupt governments and politicians and in the end does very little for those who need help The struggling states of Bihar and Mithila serve as extreme examples of India s problems Development here has been thwarted by a hereditary landed aristocracy supported by religion casteism custom social stratification tradition and patterns of behaviour that can be traced back millennia In turn all these have been masterfully manipulated by co opted politicians who have turned politics into a veritable art form as this volume comprehensively demonstrates Plant Breeding Abstracts ,1993

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