

URDU LANGUAGE

Paper 8686/02
Reading and Writing

Key messages

In order to do well in this examination, candidates should:

- read the passages and the questions carefully
- write concise responses, answering the questions in their own words
- stay within the prescribed word limits.

General comments

This paper is designed to test candidates' understanding of written Urdu, their ability to write accurate responses to text-based questions and their ability to write accurate and concise Urdu in response to given stimuli.

There are two passages of about three hundred and fifty words each on a related theme. The general theme this session was *"truth and lies"*.

The overall written performance of candidates was good, with the usual proportion of excellent scripts. The problem for most candidates is not writing in correct Urdu but answering the questions in accordance with the given rubric.

Comments on specific questions

Question 1

This required candidates to write their own sentences illustrating clearly the meaning of words taken from the first text. This was mostly well done, with a good number of candidates scoring maximum marks.

Marks were lost either if candidates copied a sentence directly from the text, such as:

"sach bolna baharin usul hai."

which is almost identical to the sentence in the text.

or wrote a sentence like:

"Ahmad bachpan se usul ka papand hai."

which does not illustrate the meaning of the word *wa'da*.

On the other hand a sentence like:

"Hanare ustad ka yeh usul hai keh har talyb ylm waqt par klass men pahwnchta hai"

illustrates the meaning perfectly.

Question 2

This required candidates to find synonyms to the given words. This was generally adequately done.

A number of candidates wrote antonyms, (*mwtazad alfaz*) instead of synonyms (*mwtaradyf alfaz*).

Others changed the grammatical form or part of speech, such as the noun *shwhrat* as the antonym of the adjective *mashhwr*. An appropriate response would have been *maqbool*. Some wrote the verbal form *tawwajoh dena* instead of the noun form *tawwajoh* as the antonym of the noun *nazar andaz*.

A problematic one seemed to be *ba'az awqat* 'sometimes', the synonym of which is *kabhi kabhi* or *kei bar*. Many candidates wrote *aksar*, which means 'often', which is not the same thing at all.

Apart from those who misunderstood the task, most candidates scored well on this task.

Question 3 consists of a series questions designed to test the candidates' careful reading and comprehension of the first passage which was on the ideas regarding truth lies and honesty.

Candidates are expected to write concise answers as far as possible in their own words. There are still too many answers which are simply lifted from the text with minimal alteration or more than six lines of response, and in some cases well over 100 words. All these questions can be answered simply and relatively concisely.

Question 3 – alyf

« *Tamam mazahyb awr kultur kyn baton par mwtafyq hain ? tin baten lykhiye* »

What three things do all religions and cultures agree upon. Write three things.'

The majority of good responses demonstrated that many candidates understood this straightforward question.

Question 3 – be

“*Ybarat ke mwtabyq bacon ko sabaq amuz kahanion se kya murad hai?*”

According to the passage, what is meant by didactic tales?

This again was a very straightforward question which was well answered by many candidates. Some merely rephrased the story of the peasant and the Jinn, which was not an answer to the question and could not receive any marks.

Question 3 – jim

Jinn kysan ki kys bat se mutasir tha awr phyr ws ne kya kiya?

How did the peasant affect the Jinn and what did he then do?

This again was a very straightforward question which was well answered by most candidate.

Question 3 – dal

Khylation ke hawale se do gayi mysal ke bare men aap ki kya rae hai? wski wazahat kyjiye”

What is your opinion of the example concerning the sportsmen? Explain your answer.

This presented few problems for most candidates. More was required than merely copying parts of the text and it was vital to express a personal response.

Some candidates misunderstood *khyleri* 'player' for *kulhari* 'axe', and therefore their answer to this question could not be credited.

Question 3 – he

Kyn twleba ko bewaqoof kaha gaya hai awr wn ke khylaf kya ho sakta hai?

Which candidates were called stupid and what might be done against them?

Again, this question presented few problems for most candidates, but merely copying parts of the text as the answer was not enough to score full marks. Some candidates answered only the first part of the question and therefore could not score all available marks on this question.

Question 4 consists of a series of questions designed to test the candidates' careful reading and comprehension of the second passage, which presents a different take on the ideas regarding truth lies and honesty.

The remarks for **Question 3** apply equally for this question but, overall, the responses were usually not quite as good as for the former question.

Question 4 – alyf

Hamari diyanatdari ki ybtidai ta'lim hamen keyse mylti hai?

How do we get our first lessons in honesty?

This was a straightforward question which nearly every candidate succeeded in answering correctly.

Question 4 – be

Mwsanyf ne qaatyl ki mysal kyon di? Wazahat kijiye.

Why did the author give the example of the murderer? Explain.

The key point in the response was to demonstrate that the author's purpose was to show that in times of extreme danger (or difficulty) it might be forgivable to tell a 'white' lie.

Question 4 – jim

Ybarat ke mwtabyq mawjuda dawr men kharidari ke andaz men kya tabdilian aai hain?

According to the passage, what changes have come about in the ways of shopping in the present day?

Many candidates wrote long replies including every detail of what young people did and now do. This was not necessary as the answer put concisely is simply *that "people used to buy things from shops but now they get things from the Internet."* As might be expected most candidates answered this question well.

Question 4 – dal

Naujavanon ke ravie ke mwt'alyq nai teknaloji ka kya kyrdar hai?

What role has new technology played in young people's behaviour?

Although a response to this question did not require reference to the text it was necessary to discuss the changes in behaviour, not just that they got things from the Internet for free, but that they did not consider it theft.

Question 4 – re

Valyden ke bare men mwsanyf ki kya rai hai awr kyon?

What is the author's opinion of the parents, and why?

Many candidates struggled with this question. Some wrote long sections of the passage about what parents did, but that was not what was required. Quite simply, the author's opinion of the parents is that they were dishonest and hypocritical. The reasons, which most candidates got marks for, were that they considered their children's actions dishonest for stealing from the Internet but thought it was quite OK to take stationery from the office.

Question 4 – sin

Aajkal purane zamane ke mwqable men logon ki soch men kya tabdili aai hai?

What changes have taken place in people's thinking nowadays compared with the old days?

Most candidates performed well on this question. Some wrote long, almost verbatim relevant sections of the passage. Quite simply put, people of whatever background used to follow the same principles and if they erred they were punished. Nowadays everyone follows their own beliefs.

Question 5

This question is, in effect, a mini-essay in two parts.

Question 5 – alyf

Donon yqtybasat ki roshni men sacch awr jhoot ke mwt'alyq diye gaye kheyalat ka muwazana kijiye.

Compare the ideas regarding truth and lies in the light of both passages.

Question 5 – be

Aap ki rai men jhoot bolna kab jaiz ho sakta hai?

In your opinion when is it acceptable to lie?

In answer to **Question 5 – alyf** most candidates were able to produce at least six points regarding truth and lies but it needs to be stressed that these points **must be derived from the text** and not from the candidate's own ideas, which could not be awarded marks.

The second part (**Question 5 – be**) was usually well performed and in this part it was not necessary for the points to be taken from the text, although many of them clearly were. The response should have contained an example of under what circumstance lying was acceptable, although it did not have to be taken from the passage.

Some candidates wrote that it was never acceptable to lie, even under desperate circumstances. As long as they adequately explained their reasoning (usually religious) it was deemed to be an acceptable response.

Here the problem for some candidates was writing far too much for part one, which left little scope for the second part. The rubric clearly states the word limit is 140 words. This does allow a great deal of scope but in spite of this some candidates wrote well over three hundred word overall!

Language

Fifteen of the marks for this paper are awarded for the quality of language. Clearly, at advanced level a high standard of linguistic accuracy is expected, but in addition to this, a degree of fluency, use of appropriate idiom, advanced vocabulary and confident use of complex sentence structures is going to differentiate between the good and the very good performance.

URDU LANGUAGE

Paper 8686/03

Essay

Key messages

In order to do well in this examination, candidates should:

- plan their essay to produce well-structured and persuasive arguments
- write a composition on the essay title, NOT the general topic heading
- stay within the prescribed word limits.

General comments

This paper is designed to test candidates' ability to write an essay in Urdu on one of a range of five titles, selected as being relevant to their countries of origin. Overall, the performance of candidates was good, with a high proportion of excellent scripts.

There were five questions/statements in given topic areas, in answer to which candidates were expected to write between 250 and 400 words. The topics and specific tasks this year were:

"khana awr pina" - "food and drink"

1 **"Kya naujavanon ke liye sahyt bakhsh ghyza zaruri hai?"**

"It is it necessary for young people to have a healthy diet?"

"taraqi pazir dunya" - "The developing world"

2 **"Kya taraqi yafta mulkon ko taraqi pazir mulkon ki madad karni chahiye awr kyon?"**

"Should developed countries help developing countries, and why?"

"seyr o siahat" - "tourism"

3 **"Gheyr mulki siahon ke liye aap ke mulk men jazbiyat ki cizen."**

"Attractions in your country for foreign tourists."

"nasli khala" - "generation gap"

4 **"Naujavan nasl ko apne bwzwrngon ki har bat par 'aml karna cahiyе – bahs kijiye."**

"The younger generation should act on everything their elders say – discuss."

"mwsavi muvaq'e" - "equal opportunities"

5 **"Mwsavi muvaq'e har mulk ke liye mawzoon nahin. Aap ka kya kheyal hai?"**

"Equal opportunities are not suited to every country. What do you think?"

There were two essay titles this year, which were markedly more popular than the others, namely, the ones under topic 1, (Food and Drink) and topic 4 (The Generation Gap).

Many linguistically able candidates still write general and seemingly pre-prepared essays on one or other of the general topic areas, and thus deprive themselves of the opportunity to score high marks. However this tendency seems to be shrinking and in this series there were noticeably fewer essays which were a response to the general topic area rather than to the specific title set for the topic.

The great majority of candidates have demonstrated, in spite of errors of spelling or grammar, the communication skills in Urdu expected at this level.

Comments on specific questions

1. “Kya naujavanon ke liye sahyt bakhsh ghyza zaruri hai?”

“It is it necessary for young people to have a healthy diet?”

Many candidates chose to tackle this topic and, generally speaking, it was at least adequately attempted. As seems too common, some candidates write a pre-prepared essay on the general topic area (in this case, food and drink) and then tweak it with a paragraph or two on the specific title. This type of essay cannot be awarded high marks for content.

It was expected that Advanced Level candidates would have a clear understanding of the title and respond appropriately. Here the particular focus is upon young people and their need to have a good diet.

The best essays were by candidates who did write specifically about what constituted a healthy diet and why it was necessary for young people. Many good candidates demonstrated a clear knowledge of healthy diet and its importance for the physical and mental development of young people. They also lamented the bad eating habits of today’s young people and indeed their parents for condoning them. It was this aspect that a number of candidates seemed to have got carried away with: some essays were too full of details of junk food and its problems rather than focussing on the title. Another factor which told against some essays getting high content marks was the irrelevant discussion of exercise and sport.

2. “Kya taraqi yafta mulkon ko taraqi pazir mulkon ki madad karni chahiye awr kyon?”

“Should developed countries help developing countries, and why?”

This was the third most popular topic.

The intention of the question was to initiate a discussion on the relationship between the richer and poorer parts of the world we live in. The majority of candidates were quite clear in their response that it was the responsibility of the developing countries to help, and the most interesting responses brought up the imbalance inherent in the system and the “strings” often attached to aid which worked mostly on favour of the lenders rather than the borrowers. Some commented on the problem of becoming “aid dependent” – being reliant on others to solve their problems rather than getting up and helping themselves.

Overall the responses to this topic title were of a high quality and there were some very cogent arguments both for and against the statement.

3. “Gheyr mulki siahon ke liye aap ke mulk men jazbiyat ki cizen.”

“Attractions in your country for foreign tourists.”

This topic (the fourth most popular) produced by and large adequate rather than good responses. Some essays tended to be not much more than lists of the country’s touristic attractions, whereas others focused more on the practicalities of tourism.

4. “Naujavan nasl ko apne bwzwrkon ki har bat par ‘aml karna cahiye – bahs kijiye.”

“The younger generation should act on everything their elders say – discuss.”

This was the second most popular title – of course, very relevant to the candidates.

There was a wide variation in the quality of response. The weaker essays often consisted of a rather unbalanced acceptance of the statement in the title, and these merely recounted the standard reasons why young people should obey their elders: they have seen the world, have more experience, always wish the best for their children, etc.

This is, of course, only one side of the question. The better essays were those of candidates who also presented the other side, namely that in today's modern and technological world the younger generation has had more education and a greater experience of computers and the gadgets of the modern world that the older generation cannot keep up with, or simply do not understand. Some, quite rightly, brought up the religious duty to respect ones elders, but the key point was not that they were correct in their remarks but that they were able to introduce the topic, present a balanced discussion of the topic and then write an appropriate conclusion.

5. "Mwsavi muvaq'e har mulk ke liye mawzoon nahin. Aap ka kya kheyal hai?"

"Equal opportunities are not suited to every country. What do you think?"

The key point here was maintaining the focus on the argument whether or a country or countries was suited to equal opportunities or not and why / why not.

Only a handful of candidates attempted this topic, and nearly all of those who did so clearly understood the topic and were able to provide a mature and thoughtful response to it, and consequently secured high marks for content.