

CSS 2013

Q.2 Make a précis of the following passage and suggest a suitable heading. (20+5=25)

Culture, in human societies, has two main aspects; an external, formal aspect and an inner, ideological aspect. The external forms of culture, social or artistic, are merely an organized expression of its inner ideological aspect, and both are an inherent component of a given social structure. They are changed or modified when this structure is changed or modified and because of this organic link they also help and influence such changes in their parent organism. Cultural Problems, therefore, cannot be studied or understood or solved in isolation from social problems, i.e. problems of political and economic relationships. The cultural problems of the underdeveloped countries, therefore, have to be understood and solved in the light of the larger perspective, in the context of underlying social problems. Very broadly speaking, these problems are primarily the problems of arrested growth; they originate primarily from long years of imperialist - Colonialist domination and the remnants of a backward outmoded social structure. This should not require much elaboration European Imperialism caught up with the countries of Asia, Africa or Latin America between the sixteenth and nineteenth centuries. Some of them were fairly developed feudal societies with ancient traditions of advanced feudal culture. Others had yet to progress beyond primitive pastoral tribalism. Social and cultural development of them all was frozen at the point of their political subjugation and remained frozen until the coming of political independence. The culture of these ancient feudal societies, in spite of much technical and intellectual excellence, was restricted to a small privileged class and rarely intermingled with the parallel unsophisticated folk culture of the general masses. Primitive tribal culture, in spite of its childlike beauty, had little intellectual content. Both feudal and tribal societies living contagiously in the same homelands were constantly engaged in tribal, racial, and religious or other feuds with their tribal and feudal rivals. Colonialist - imperialist domination accentuated this dual fragmentation, the vertical division among different tribal and national groups, the horizontal division among different classes within the same tribal or national group. This is the basic ground structure, social and cultural, bequeathed to the newly liberated countries by their former overlords. (360)

Social Structure of liberated colonies.

Indent the paragraph.

In human societies, culture has two aspects: formal and an ideological. Both ^{constitute} part of a social structure, where former aspect is an organized depiction of its ideological aspect. This interlinkage between social structure and its constituencies complements and ^{influences} changes in each other. Therefore, the cultural problems of underdeveloped countries must be understood in context of their social problems resulted from colonisation and primordial social structure. These colonised ^{societies} had either advanced feudal culture or primitive tribal societies. Both these societies were further fragmented by colonisers: vertical division among tribesmen and nationalists and horizontal division among classes. This is the social structure of liberated colonies as given by their colonising masters. (112).

Mistakes identified. In precis, you have to write your own words, without borrowing phrases from the original passage.

6/20

Social Structure of Liberated Colonies

Culture in societies has two parts: a formal and an ideological. The former is an organized depiction of later, and they both constitute part of a social structure. This interlinkage between social structure and its constituents complements and influences changes in each other. Therefore, socio-cultural problems of a country must be studied and analyzed in light of their colonial history and primordial social structure. Under colonial rule, two types of societies existed: feudal and tribal. Later, they were divided by colonisers horizontally (division among classes) and vertically (division among nationalists and tribesmen). This is basic social structure of former colonies as given to them by their colonial masters. (iii)

Q.2. Write a précis of the following passage and suggest a suitable title. (20+5=25)

One of the most ominous and discreditable symptoms of the want of candour in present-day sociology is the deliberate neglect of the population question. It is, or should be, transparently clear that, if the state is resolved, on humanitarian grounds, to inhibit the operation of natural selection, some rational regulation of population, both as regards quality and quantity, is imperatively necessary. There is no self-acting adjustment, apart from starvation, of numbers to the means of subsistence. If all natural checks are removed, a population in advance of the optimum number will be produced and maintained at the cost of a reduction in the standard of living. When this pressure begins to be felt, that section of the population which is capable of reflection and which has a standard of living which may be lost will voluntarily restrict its numbers, even to the point of failing to replace death by an equivalent number of new births; while the underworld, which always exists in every civilized society. The failure and misfits and derelicts, moral and physical will exercise no restraint and will be a constantly increasing drain upon the national resources. The population will thus be recruited in a very undue proportion by those strata of society which do not possess the qualities of useful citizens.

The importance of the problem would seem to be sufficiently obvious. But politicians know that the subject is unpopular. The urban have no votes. Employers are like a surplus of labour, which can be drawn upon when trade is good. Militarists want as much food for powder as they can get. Revolutionists instinctively oppose any real remedy for social evils; they know that every unwanted child is a potential insurgent. All three can appeal to a Quasi-Religious prejudice, resting apparently on the ancient theory of natural rights which were supposed to include the right of unlimited procreation. This objection is now chiefly urged by celibate or childless priests; but it is held with such fanatical vehemence that the fear of losing the votes which they control is a welcome excuse for the baser sort of politicians to shelve the subject as inopportune. The socialist calculation is probably erroneous; for experience has shown that it is aspiration, not desperation, that makes revolutions. (376)

Précis:

Practice #3 Precis 2012. Date: _____

Perils of Un-regulated Population Growth

Today, sociologists have deliberately ignored the problem of ~~unregulated~~ population growth. There is a need for the state to regulate its population ^{growth} on basis of quality and quantity. Leaving it unchecked, population growth begins pressurizing and degrading standard of living of a society. Due to this pressure, society take measures to restrict population growth, as a result, qualified people are replaced with useless citizens who pose burden on state's resources. Although the significance of this problem is apparent, but both the politicians and religious figures do not address it due to the sensitive nature of the problem. Whereas, other members of society like the businessmen, militarists, and the revolutionists see their own interests being fulfilled in the un-regulated population growth in a society. (119)