

Précis 10: CSS 2019

Write a précis of the following passage and suggest a suitable title: (20)
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 over lords.

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Interdependence of Culture and Societal Structure

Both ideological and external forms of culture are innate and depends on the social structure. Therefore, cultural and social problems are inter-dependent. The growth, in underdeveloped cultures, was halted when their social system was ~~hit~~ hit by colonialism. Before the imperialist period, some of these cultures were well-established and others were on the path of progress. When these societies were liberated by colonial powers, their cultural and social structures were altered. In these cultures, the feudal classes flourished while the tribal ones experienced little intellectual and technical growth. This resulted into a constant rivalry between both classes and the ^{various} sub-groups of each class. The imperialist rule further fueled the discrimination between different classes and sub-classes, changing their social and cultural structures.

Words of Passage = 356
Words of Precis = 121

Q.2: Write a précis of the following passage and suggest a suitable title: (20)

(From Plato to Tolstoy art has been accused of exciting our emotions and thus of disturbing the order and harmony of our moral life. "Poetical imagination, according to Plato, waters our experience of lust and anger, of desire and pain, and makes them grow when they ought to starve with drought. "Tolstoy sees in art a source of infection. "Not only in infection," he says, "a sign of art, but the degree of infectiousness is also the sole measure of excellence in art." But the flaw in this theory is obvious. Tolstoy suppresses a fundamental moment of art, the moment of form. The aesthetic experience - the experience of contemplation - is a different state of mind from the coolness of our theoretical and the sobriety of our moral judgment. (It is filled with the liveliest energies of passion, but passion itself is here transformed both in its nature and in its meaning.) Wordsworth defines poetry as "emotion recollected in tranquility". But the tranquility we feel in great poetry is not that of recollection. The emotions aroused by the poet do not belong to a remote past. They are "here"-alive and immediate. We are aware of their full strength, but this strength tends in a new direction. It is rather seen than immediately felt. Our passions are no longer dark and impenetrable powers; they become, as it were, transparent.) Shakespeare never gives us an aesthetic theory. He does not speculate about the nature of art. Yet in the only passage in which he speaks of the character and function of dramatic art the whole stress is laid upon this point. "The purpose of playing," as Hamlet explains, "both at the first and now, was and is, to hold, as, there, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure." But the image of a passion is not the passion itself. The poet who represents a passion does not infect us with this passion. At a Shakespeare play we are not infected with the ambition of Macbeth, with the cruelty of Richard III, or with the jealousy of Othello. We are not at the mercy of these emotions; we look through them; we seem to penetrate into their very nature and essence. In this respect Shakespeare's theory of dramatic art, if he had such a theory, is in complete agreement with the conception of the fine arts of the great painters and sculptors.

ART MIRRORS THE REALITY

The philosophers impact our moralities ~~by~~ through art and imagination, which regulates our emotional experiences. It has also been regarded that the ~~at~~ ~~the~~ higher degree of perfection art has, the more it infects us. However, the theories of these philosophers and poets are quite contrary to the actual experiences. They have transformed our concept of passion. They claim that poems recall pleasureable ~~passion~~ past which is important for passion. While, in reality, ~~passion~~ poetry allows us to feel emotions in present and passion requires our fullest energies, about which we are fully aware. The philosophers say that the purpose of art is to mirror the natural experiences. Hence, the image of passion, as reflected in art, is not same as the passion itself. Therefore, the poets do not directly infect us with the thoughts and emotions they express. They only allow us to thoroughly understand and grasp the concept of their theories.

words of Passage = 439
words of Precis = 148

Write a précis of the following passage and suggest a suitable title:

Objectives pursued by organizations should be directed to the satisfaction of demands resulting from the wants of mankind. Therefore, the determination of appropriate objectives for organized activity must be preceded by an effort to determine precisely what their wants are. Industrial organizations conduct market studies to learn what consumer goods should be produced. City Commissions make surveys to ascertain what civic projects would be of most benefit. Highway Commissions conduct traffic counts to learn what constructive programmes should be undertaken. Organizations come into being as a means for creating and exchanging utility. Their success is dependent upon the appropriateness of the series of acts contributed to the system. The majority of these acts is purposeful, that is, they are directed to the accomplishment of some objectives. These acts are physical in nature and find purposeful employment in the alteration of the physical environment. As a result utility is created, which, through the process of distribution, makes it possible for the cooperative system to endure.

Before the Industrial Revolution most cooperative activity was accomplished in small owner managed enterprises, usually with a single decision maker and simple organizational objectives. Increased technology and the growth of industrial organization made necessary the establishment of a hierarchy of objectives. This in turn, required a division of the management function until today a hierarchy of decision makers exists in most organizations.

The effective pursuit of appropriate objectives contributes directly to organizational efficiency. As used here, efficiency is a measure of the want satisfying power of the cooperative system as a whole. Thus, efficiency is the summation of utilities received from the organization divided by the utilities given to the organization, as subjectively evaluated by each contributor.

The function of the management process is the delineation of organizational objectives and the coordination of activity towards the accomplishment of these objectives. The system of coordinated activities must be maintained so that each contributor, including the manager, gains more than he contributes.

Efficiency and Effectiveness: Goals of Organisations

The organisations are meant to fulfill public desires. For this purpose, the needs of various groups of people should be analysed first. So the organisations often conduct researches to determine the requirements of the specific groups. Organisations are made with a purpose and their usefulness depends on the appropriateness of their services. Earlier, organisations with simple objectives with single decision-makers were established but gradually a division of labour was created according to the hierarchy of objectives. Appropriate objectives result in ~~high~~ greater services with least individual contribution. These efficient services also require an effective management system for proper coordination.

Words of Paragraph = 324

Words of Preciis = 108