

The oracles of Delphi and Dodona functioned  
respectively.

Title: **Role of Soothsayers and Oracles in Ancient Greece**

**Précis 2: CSS 2021**

*355 words*

**Q. 2. Write a précis of the following and suggest a suitable title:**

(20)

Nizar Hassan was born in 1960 and raised in the village of Mashhad, near Nazareth

where he has lived with his family. He studied anthropology at Haifa University and after graduating worked in TV. Starting in 1990, he turned to cinema. In 1994, he produced Independence, in which he pokes his Palestinian interlocutors about what they think of the bizarre Israeli notion of their "independence". They have stolen another people's homeland and call the act "independence"! Hassan dwells on that absurdity.

As the world's attention was captured by the news of Israel planning to "annex" yet a bit more of Palestine and add it to what they have already stolen, I received an email from Nizar Hassan, the pre-eminent Palestinian documentary filmmaker. He wrote to me about his latest film, My Grandfather's Path, and included a link to the director's cut. It was a blessing. They say choose your enemies carefully for you would end up like them. The same goes for those opposing Zionist settler colonialists. If you are too incensed and angered by their daily dose of claptrap, the vulgarity of their armed robbery of Palestine, you would soon become like them and forget yourself and what beautiful ideas, ideals, and aspirations once animated your highest dreams. Never fall into that trap. For decades, aspects of Palestinian and world cinema, art, poetry, fiction, and drama have done for me precisely that: saved me from that trap. They have constantly reminded me what all our politics are about - a moment of poetic salvation from it all.

Nizar Hassan's new documentary is one such work - in a moment of dejection over Israel's encroachment on Palestinian rights and the world's complicity, it has put Palestine in perspective. The film is mercifully long, beautifully paced and patient, a masterfully crafted work of art - a Palestinian's epic ode to his homeland. A shorter version of My Grandfather's Path has been broadcast on Al Jazeera Arabic in three parts, but it must be seen in its entirety, in one go. It is a pilgrimage that must not be interrupted.

Procedure:

Indent the paragraph.

Precise :

(106-words)

Nizar Hassan, the prominent Palestinian filmmaker, after graduating in Anthropology, joined cinema and wrote two documentaries. One is titled "Independence" in which he talks about Israeli notion of independence which in fact is Palestine occupied homeland. Another is "My Grandfather's Path" in which he advised to the Palestinians not be sated by the oppressions and injustice of Israel, and not to become like their oppressors. If they do, they will lose the sight of their dreams. The author is impressed by this beautifully crafted documentary in which the oppressions and assaults on Palestinians and their merciful behaviour is shown. The author suggests everyone to watch this master work.

Title: The Documentaries of Nizar Hassan

② → The Life and master work of Nizar Hassan

Spelling and capitalization mistakes.

## SOLVED COMPREHENSION QUESTIONS FROM PREVIOUS PAPERS

### Comprehension 1: CSS 2022

Q: Read the following passage carefully and answer the questions that follow: (20)

Civil society refers to all of the places where individuals gather together to have conversations, peruse common interests and, occasionally, try to influence public opinion or public policy. In many respects, civil society is where people spend their time when they are not at work or at home. For example, a group of people gather at a local park every Thursday afternoon for a game of football. Most of them arrive well before the game begins and stay for some time after it ends. Some of them go out for dinner or a drink after the game. In the course of their meetings, they talk about a wide range of topics, including football but also extending to include issues such as works, family, relationships, community events, racial issues and politics. This kind of solidarity can be found in a variety of other places in civil society – such as sports clubs, bowling leagues, reading groups and social movements – where individuals get together to associate on the basis of some shared interest fostering more effective forms of citizenship. Even though people may come together on the basis of an interest they all share in common, they eventually have to develop productive strategies for dealing with conflicts and differences that emerge within the association. Team mates in a bowling league discover, on certain issues, significant differences of opinion. And yet, because they value the association and look forward to participating in its activities, they do not respond to these differences by exiting the scene. Instead, they search for the ways of interacting that will not threaten the solidarity of the group. In the process, they learn to appreciate and to tolerate social differences, a valuable skill to have in an increasingly multicultural nation. They also develop a general sense of social trust and mutual obligation, which makes society function more efficiently (this is what political scientists and sociologists are talking about when they refer to the importance of social capital). Gathering together in an association, people begin to think about their shared private interest as a collective public interest, and they try to make sure that this public interest is safe and secured. For example, the group that gets together for a weekly football game begins to talk about the park as an important community resource; if feel that the park is being mistreated or mismanaged, will organize a 'save the park' campaign to try to influence their local politicians and the other residents of the community. Recently, there has been growing concern that civil society is weaker than it used to be, because people are losing interest in joining associations. As citizens become increasingly disconnected from voluntary associations, they will experience less trust and less social connection, and as a result political institutions will function less efficiently. However, some scholars opine that many people are simply choosing to participate in different kinds of associations with fewer face-to-face meetings but supplemented with 'virtual' interactions facilitated by resources.

#### Questions:

(4 Marks Each)

1. How does the author characterize the concepts of civil society?
2. Why does civil society strive towards better socialization drives by tolerance?
3. What do you understand by the term 'Social Capital' used in this passage?
4. Why does a civil society assume the role of a public stake holder?
5. What impact is feared by the weakening state of civil society?

You are allowed to submit only one question in one pdf. The remaining questions may be submitted in separate pdfs.

According to author, civil society is a place where people spend their leisure time having conversations, share common interest and sometimes influence public opinion or public policy. These places may include parks, sport clubs, bowling leagues, libraries and social movements.

Ans②: Civil society strive towards better socialization due by tolerance because in an association ~~they~~ everyone <sup>has</sup> its own perspective on different issues, each person respects another's perspective, and don't respond to these differences. They value the association and look forward for its betterment. In this way they learn to appreciate and to tolerate social differences.

Ans③: 'Social Capital' in the passage refers to general sense of social trust and mutual obligation, which makes society functional and more efficient.

Ans④: Civil society assume the role of a public stake holder because in an association people consider their private interest as a collective public.

interest. They make sure their public interest is safe and secured. If any mismanagement is seen, then they organize a campaign regarding ~~it~~ ~~incompetence~~ and influence public policy.

iii) Due to the weakening of civil society people are losing interest in joining associations.

iv) The Political institutions are likely to work less efficiently due to the weakening of state of civil society because people are losing interest in joining associations, and they experienced less trust and social connection. As a result they cannot create pressure on Government institutions.