

Avoid cutting.

Precis the proper
Title Philosophical language: use of experience
language is an implied theory of human and universe. Similarly, virtual philosophies of the primitive peoples were classical language of Europe and Asia. Moreover, before they were attached with ^{mathematics} and vocabularies of science. Also, without exceptions, all languages are meaningless words, and these words were formulated by the people that lacked the actual understanding. In this era, language is the basic fact of the human experience and it is a medium in which ^{people} ~~the~~ live and communicate ^{with} each other. Mostly, people use language unethically that they become slaves of clichés. So, they are turned into either conforming Babbits or fancies and ~~doctrinaires~~ ^{doctrinaires}. Similarly, they also use the immediate experience so badly that they become blind to realities of their nature. Hence, abstract knowledge is paid for by ^{concrete} ~~concrete~~ knowledge.

Use your own vocabulary as much as possible, without borrowing sentences from the passage.
Spelling errors found

(vi) Extra attempt of any question or any part of the attempted question will not be considered.

PART-II

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

Every existing language is an implied theory of man and the universe, a virtual philosophy and the virtual philosophies of many primitive peoples are at least as subtle, at least as adequate to inner and outer reality, as were the great classical languages of Europe and Asia, before they were supplemented by mathematics and the special vocabularies of science. Without exception, all languages are stupendous works of genius. But these works of genius were created by people just as stupid as we are. One is almost forced to believe in the existence, within each one of us, of something other and much more intelligent than the conscious self.

In any case, however originated and however developed, language is now one of the primary facts of every human experience. It is the medium in which we live and move and have about fifty per cent of our being.

We are like icebergs, floating in the given reality of our physiology, of our intuitions and perceptions, our pains and pleasures, but projecting at the same time into the airy world of words and notions. Compared with the oceanic depths, that world is a world of light, a world in which one can see and understand. We rejoice in the verbal sunshine, we feel as free in it as birds or even angels. But, alas, this universe of ours is a place where nobody ever gets anything for nothing. Its gifts are like those so generously distributed by the makers of -break-fast foods. To get them, you have to send in a box top. Take language, for example, that greatest of all our gifts. It admits us into a conceptual world of light and air. But only at a price. For this world of light and air is also a world where the winds of doctrine howl destructively where delusive mock-sims keep popping up over the horizon where all kinds of poison come pouring out of the propaganda factories and the tripe mills. Living amphibiously, half in fact and half in words, half in immediate experience and half in abstract notions, we contrive most of the time to make the worst of both worlds. We use language so badly that we became the slaves of clichés and are turned either into conforming Babbitts or into fanatics and doctrinaires. And we use immediate experience so badly that we become blind to the realities of our own nature and insensitive to the universe around us. The abstract knowledge which words bring us is paid for by concrete ignorance.

Q.3 Read the following passage carefully and answer the questions given at the end. (20)

Infotech and biotech could restructure not just economies and societies but our very bodies and minds. In the past, we humans had learned to control the world outside us, but we had very little control over the world inside us.