

2013

Culture can be divided into internal and external aspects which are firmly embedded in social structures. Consequently, a change in the social structure leads to changes in culture. Thus, social structure and culture must be studied as interconnected subjects. Taking a birds eye view, colonialism-imperialism can be blamed for much of the backwardness in developing countries' social structures. Developing countries were either feudal or tribalistic. With colonialism, an air of haughtiness combined with technical and intellectual superiority kept natives at arms length with the colonialists. Moreover, tribes and primitive ~~groups~~ societies formed in-groups and were incessantly warring with each other. This was exaggerated by colonist-imperialist rule ~~who~~ ^{which} divided society into numerous different groups and further, halted progress. Ergo, newly independent nations inherited a fragmented society from their former imperial-colonist masters.

(129 words)

Title: Fragmented society: a product of colonialism-imperialism.

Title: Social and cultural issues by colonialism-imperialism

There exists commonality among the distinct and manifold reasons of unhappiness. Typically, unhappiness stems from the absence of an ordinary satisfaction at a young age. This translates into a lifelong pursuit of that particular satisfaction while ignoring everything else along the way. Contrarily, ~~one way to indulge~~ on the contrary, one way to indulge in temporary euphoria while foregoing actual happiness. To remedy this mentality, pleasure seekers need to be convinced that happiness is something worth chasing. Logically, most people will choose happiness, if given a choice. However, presently, sacrosanct and worldly people ~~individual~~ individuals have adopted a fatalistic mentality. Moreover, ^{after} past experiences ~~and~~ these individuals have realised that life is ^{not worth living.} ~~meaningless~~. However, less sophisticated individuals doubt the credibility of individuals enjoying unhappiness indicating that they may not truly be unhappy.

Title: Are unhappy people truly unhappy?

(125 words)

Title: The Importance of Guided Education

Three main perspectives on the topic of freedom of education include: absolute freedom, absolute authority and freedom within the limits of good. The proponents of the third perspective hold that education should facilitate spontaneous development. ~~The~~ ~~as~~ However, the author ~~does not~~ doesn't condone this view because it is too specific and doesn't call about the importance of guided education. Consequently, education is essential to communal living as it leads to the coexistence and collaboration of numerous people. Furthermore, educationalists who allow the most independence are people whose success rests on famed knowledge which can't exist if every intellectual move is unrestricted. From a societal perspective, education shouldn't only constitute the means to grow but also lead to intellectual and virtuous development which can't be achieved by unguided children.

Words in precis: 120.

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Title: Art amongst atrocities

Nizal Hassan was born and raised in Nazareth. In his production, Independence, he tackled the bizarre claim of Israeli "independence" after they stole the land of the Palestinians. Amidst the news of Israeli plans to usurp more Palestinian land, the author received an email from Hassan containing his latest film - My Grandfather's Path. In retrospect, one must avoid becoming too incensed by the Zionist settlers' atrocities as he would lose himself and his creative ideas. For the author, the creative industries of Palestine saved him from such fate. Thus, Nizal Hassan's documentary is a creative masterpiece which pays homage to Palestine and shows the Palestinian outlook amidst the injustice. Ergo, it must be viewed in its entirety to be most impactful and not in parts.

(124 words)

Q3. Comprehension

1. The doctrine of power set by neo-imperial America denies space to counselling for a few reasons. The doctrine of power limits the power of other nations in influencing the hyperpower - the US. In order to achieve its national interests, the doctrine of power propounds that counselling is not necessary. If allied nations do not agree with the actions and claims of the hyperpower then they do not need to be counselling the US. Hence, the doctrine of power by neo-imperial America denies space to counselling.

2. Moral equivalence is when the morality between two entities is compared. In this case, the morality of US and Belgium was compared but it was said that when it comes to matters of security, the two are comparable. Moral equivalence means that morality should remain constant and agreed upon by all such that they ~~are~~ in some aspects, the general population holds the same and equal morals. However, in war, moral justification is illegitimate. This is because the US values its safety and security above anything, ~~even~~ ~~morals~~ and their morals entail that they should protect themselves. Hence, moral

equivalence and no moral justification in war are discussed

3. In the passage it is claimed that countries occupied and under the tutelage of hyperpower have no peace. This is because a country is not allowed to attain and spread democracy. The occupier does not ensure space for ~~the~~ democracy to take hold. Instead, warlords ~~or~~ reign in the territory occupied and there is no peace. Hence, under the tutelage of hyperpower, countries occupied have no peace.

~~4. In the passage, it can be~~

4. From the passage, it can be deduced that Europe and hyperpower US are at cross purposes over the concept of war. This is because of Prime Minister Tony Blair's claim that hyperpower must be offered wise counsel. This is not backed by the US as it believes in attaining its national interests, no matter the cost. Moreover, America did not want to be counselled by 'supposedly allied governments' which include European countries. There were also ^{calls for} boycotts of French and German goods over their differences. Hence, ~~there~~ the concept of war ~~differs~~ is different for the US and Europe.

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5. Tony Blair wanted to offer wise counsel to America during its role as a hyperpower. This meant that America should be advised to not act unilaterally but consider the opinions of ~~the~~ the world community and allies. This did not prevail as the US prioritised its national interests and security over the opinions and counsel of other countries. All in all, wise counsel was propounded by Tony Blair but it did not come to fruition.

24/3 = 8 1/3
120

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

The Psychological causes of unhappiness, it is clear, are many and various. But all have something in common. The typical unhappy man is one who having been deprived in youth of some normal satisfaction, has come to value this one kind of satisfaction more than any other, and has, therefore, given to his life a one-sided direction, together with a quite undue emphasis upon the achievement as opposed to the activities connected with it. There is, however, a further development which is very common in the present day. A man may feel so completely thwarted that he seeks no form¹⁰⁰ of satisfaction, but only distraction and oblivion. He then becomes a devotee of "Pleasure". That is to say, he seeks to make life bearable by becoming less alive. Drunkenness, for example, is temporary suicide; the happiness that it brings is merely negative, a momentary cessation of unhappiness. The narcissist and the megalomaniac believe that happiness is possible, though they may adopt mistaken means of achieving it; but the man who seeks intoxication, in whatever form, has given up hope except in oblivion. In his case the first thing to be done is to persuade him that happiness is desirable. Men, who are unhappy, like men who sleep badly, are always proud of the fact. Perhaps their pride is like that of the fox who had lost his tail; if so, the way to cure it is to point out to them how they can grow a new tail. Very few men, I believe, will deliberately choose unhappiness if they see a way of being happy. I do not deny that such men exist, but they are not sufficiently numerous to be important. It is common in our day, as it has been in many other periods of the world's history,³⁰⁰ to suppose that those among us who are wise have seen through all the enthusiasms of earlier times and have become aware that there is nothing left to live for. The man who hold this view are genuinely unhappy, but they are proud of their unhappiness, which they attribute to the nature of the universe and consider to be the only rational attitude for an enlightened man. Their pride in their unhappiness makes less sophisticated people suspicious of its genuineness; they think that the man who enjoys being miserable is not miserable.

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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 over lords.