



Subjective Type Part 2-

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

The replacement of Christian with secular institutions is the culminating and critical result of the Industrial Revolution. That states should attempt to dispense with theological supports is one of the many crucial experiments that bewilder our brains and unsettle our ways today. Laws which were once presented as the decrees of a god-given king are now frankly the confused commands of fallible men. Education, which was the sacred province of god-inspired priests, becomes the task of men and women shorn of theological robes and awe, and relying on reason and persuasion to civilize young rebels who fear only the policeman and may never learn to reason at all. Colleges once allied to churches have been captured by businessmen and scientists. The propaganda of patriotism, capitalism, or Communism succeeds to the inculcation of a supernatural creed and moral code. Holydays give way to holidays. Theaters are full even on Sundays, and even on Sundays churches are half empty. In Anglo-Saxon families religion has become a social observance and protective coloration; in American Catholic families it flourishes; in upper- and middle-class France and Italy religion is "a secondary sexual characteristic of the female." A thousand signs proclaim that Christianity is undergoing the same decline that fell upon the old Greek religion after the coming of the Sophists and the Greek Enlightenment. Catholicism survives because it appeals to imagination, hope, and the senses; because its mythology consoles and brightens the lives of the poor; and because the commanded fertility of the faithful slowly regains the lands lost to the Reformation. Catholicism has sacrificed the adherence of the intellectual community, and suffers increasing defections through contact with secular education and literature; but it wins converts from souls wearied with the uncertainty of reason, and from others hopeful that the Church will stem internal disorder and the Communist wave. If another great war should devastate Western civilization, the resultant destruction of cities, the dissemination of poverty, and the disgrace of science may leave the Church, as in A.D. 476, the sole hope and guide of those who survive the cataclysm.

the catalyst.

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

“Khudi” is a concept that accentuates self-realization, self-respect, and the cultivation of latent potential within an individual. It posits that every person possesses an intrinsic puissance which, if recognized and meticulously nurtured, can elevate one from mediocrity to eminence. According to this philosophy, life’s vicissitudes are not intended to debilitate the spirit but to fortify it. Khudi exhorts individuals to assume accountability for their own destiny rather than remain passive or subservient to external forces. A person endowed with Khudi comprehends the significance of self-discipline and perseverance. They do not capitulate to oppression or injustice, and they endeavor to transmute their thoughts into concrete action. Khudi transcends the conventional notion of ego; it represents a conscious awareness of one’s capabilities coupled with the audacity to act upon them. It galvanizes creativity, leadership, and moral rectitude.

Historically, individuals who discerned and cultivated their Khudi have contributed substantially to societal advancement, effecting transformation and progress. They challenge mediocrity, repudiate conformity, and aspire to excellence. In essence, Khudi is the propellant of human achievement and the linchpin of a purposeful existence. Those who remain oblivious to their Khudi may meander through life without direction, becoming susceptible to manipulation and stagnation. In the contemporary milieu, where distractions abound and temptations proliferate, nurturing Khudi is paramount. It enables individuals to establish meaningful objectives, withstand deleterious influences, and develop a resilient character. By fostering Khudi, one not only attains personal growth but also contributes constructively to society, embodying the ideal of self-realized and ethically responsible citizenship.

Questions: (4 marks each)

1. What does the concept of Khudi primarily emphasize in an individual?
2. How does Khudi transcend the conventional notion of ego?
3. Why is self-discipline considered vital in the cultivation of Khudi?
4. According to the passage, how have historically aware individuals of Khudi contributed to societal progress?
5. In what ways is Khudi particularly relevant in contemporary society, according to the passage?

Part - 2

Q. No. 2

Precis

Christianity in the Contemporary world

Christianity experienced its transformation in the era of enlightenment when replaced with secular beliefs. The laws of the rulers who associated with divine commands have become powerless. Besides, knowledge which served the interest of the religious elites has become a tool of personal growth and influenced by ⁴⁶scientists. Religious holy days have become an opportunity for individuals

to enjoy worldly life rather than worshipping in churches. Across different regions, religion has been treated as a social and personal matter. These all above indications show that Christianity undergoes a similar decline like the other religions of the ancient. In this regard, every sect of the Christianity experiences decline in this contemporary era.

Total words in Precise 334
Summarized in = 107 words

Q. NO. 3

Passage

(1)

The concept of Khudi emphasizes in an individual numerous things. It instills self-realization, respect and potential. Khudi internally leads a person to be disciplined and

and aware of abilities. Hence, Khudi values rationality in individuals.

(2)

Khudi transcends the conventional notion of ego through the conscious awareness of one's talents. It encourages a person to act upon the internal capabilities which enhance creativity, leadership and morality. In this regard, Khudi leads to people to utilise their internal capabilities.

(3)

Self-discipline is the basic element in the cultivation of Khudi. Self-discipline enables a person to understand and use internal capabilities wisely. It enhances the understanding of one's self-realization and its effects on the society. Thus, self-discipline boosts people to use the features of Khudi rationally.

(4)

Historically aware individuals of Khudi greatly

to the progress of society. They have also challenged mediocrity, contributed to transformation and progress. They have inspired millions of others to contribute to the advancement of society and its masses.

(5)

In this contemporary world, Khudi is essential for society in numerous ways. It enables individuals to establish great objectives for the advantage of society. Khudi also enhances innovation and progress in society. Khudi not only contributes to personal growth but also it enhances the development of modern society. At last, Khudi makes a person ideal and responsible citizen of society.
