

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.

Précis:

Total 351

117

Culture: Reflection of Social Structure

Culture of a society has two important domains, an outer (practical) and an inner (ideological). The ~~outer~~ form of culture is the reflection of inner culture and both are an inherent elements of existing social structure. These can be changed by changing social structure. Cultural and social problems are ~~interrelated~~ interlinked with each other. Cultural problems are not understood or solved without understanding social problems. Cultural problems arrived from the former of colonies. Some ages, have either feudal or tribal culture and now they both exist in the same nation. They exist vertically in terms of division among tribal and national groups.

and horizontally in form of classes with in tribe or nation groups. This is fundamental social and ~~so~~ cultural structure left behind by former of colonies.

Total words

= 359

Prices = 194

($1\frac{1}{3} = 352$)

(118)

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

The third great defect of our civilization is that it does not know what to do with its knowledge. Science has given us powers fit for the gods, yet we use them like small children. For example, we do not know how to manage our machines. Machines were made to be man's servants; yet he has grown so dependent on them that they are in a fair way to become his master. Already most men spend most of their lives looking after and waiting upon machines. And the machines are very storm master. They must be fed with coal, and given petrol to drink, and oil to wash with, and they must be kept at the right temperature. And if they do not get their meals when they expect them, they grow sulky and refuse to work, or bust with rage, and blow up, and spread rain and destruction all around them. So we have to wait upon them very attentively and do all that we can to keep them in a good temper. Already we find it difficult either to work or play without the machines, and a time may come when they will rule us altogether, just as we rule the animals.

And this brings me to the point at which I asked, "What do we do with all the time which the machines have saved for us, and the new energy they have given us?" On the whole, it must be admitted, we do very little. For the most part, we use our time and energy to make more and better machines; but more and better machines will only give us still more time and still more energy, and what are we to do with them? The answer, I think, that we should try to become more civilized. For machines themselves, and the power which the machines have given us, are not civilization, but aids to civilization. But you will remember that we agreed at the beginning that being civilized meant making and linking beautiful things. Thinking freely, and living rightly and maintaining justice equally between man and man. Man has a better chance to do these things than he ever had before, he has more time, more energy, less to fear and less to fight against. If he will give his time and energy which his machines have won for him to making more beautiful things, to finding out more and more about the universe, to removing the causes of quarrels between nations, to discovering how to prevent poverty, then I think our civilization would undoubtedly be the greater, as it would be the most lasting that there has ever been.

- Questions:
1. Instead of making machines our servants the author says they have become our masters. In what sense has this come about? (4)
 2. The use of machines has brought us more leisure and more energy. But the author says that this has been a curse rather than a blessing. Why? (4)
 3. What exactly is the meaning of 'civilization'? Do you agree with the author's views? (4)
 4. 'Making more beautiful things' - What does this expression mean? Make a list of the beautiful things that you would like to make and how you would make them? (4)

Q1 Instead of making machines our servants the author says they have become our masters. In what sense has this come about?

Ans Machines were made to be man's servants but they have become our masters. Most of the time men spent to look after their machines. He ~~spe~~ fed them with coal, petrol, and oil to keep ^{them} at right temperature to work properly. Otherwise, if they do not get their meal properly they will not work and may be caused a severe destruction.

(2) The use of machines has brought ~~to~~ us more leisure and more energy. But the author says that this has been a curse rather than a blessing. Why?

Ans Machines has brought an ease and ~~some~~ more energy to the mankind. The author says that this has been a curse rather than a blessing. The reason is that when machines save ~~our~~ time and energy than the men spent, that time and energy in making more better machines. Thus, he becomes far away from his civilization and gradually becomes

more civilized.

Q3 What exactly is the meaning of 'civilization'? Do you agree with the author's view?

Ans According to the author that being civilized meant making and making beautiful things. I am agree with the author because according to him in civilization men have the right to think freely, live ~~so~~ their life rightly and maintaining equal justice among all mankind. This is the beauty of life to in which everyone has the right to do all that things.

Q4 'Making more beautiful things' - What does this expression mean? Make a list of the beautiful things that you would like to make and how you would make them?

Ans 'Making more beautiful things' means that machines save our time and energy we should spend this time in more fruitful things. A list of the beautiful things that I would like to make is: to help needy and poor people; to explore

the world and provide knowledge
and education to low literary
areas; to promote love and
kindness; and to eradicate
hatefulness from people. I would
do all that things by the
cooperation of government trusts
and Welfare trusts.