

- (10) MALEFIC: (a) Baleful (b) Belonging to a male person (c) Social  
(c) Fighting by nature (e) None of these

Choose the word that is nearly most opposite in meaning to the Capitalized words:

- (11) LAGUID: (a) Feeble (b) Dull (c) Vigorous (d) Weak (e) None of these  
(12) HIGH-STRUNG: (a) Nervous (b) Tense (c) Costly (d) Calm (e) None of these  
(13) METTLE: (a) Courage (b) Boldness (c) Cowardice (d) Spirit (e) None of these  
(14) ABRIDGEMENT: (a) Epitome (b) Dissect (c) Abstract (d) Synopsis (e) None of these  
(15) CAJOLE: (a) Flaunt (b) Coax (c) Beguile (d) Flatter (e) None of these  
(16) CELIBACY: (a) Virginity (b) Wedlock (c) Chastity (d) Single (e) None of these  
(17) INCLEMENT: (a) Rough (b) Unpleasant (c) Unfavourable (d) Genial (e) None of these  
(18) IRRESOLUTE: (a) Ineffective (b) Without resolution (c) Yielding (d) Sturdy (e) None of these  
(19) ANNEXATION: (a) Supplement (b) Augmentation (c) Appendix (d) Contraction (e) None of these  
(20) INCUR: (a) Shun (b) Run (c) Blame (d) Meet (e) None of these

## PART-II

**NOTE:**(i) PART-II is to be attempted on separate Answer Book.

(ii) Attempt all questions from PART-II.

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

(iv) Candidate must write Q.No. in the Answer Book in accordance with Q.No. in the Q. Paper.

- Q.2.** Make a précis of the following passage and suggest a suitable heading. (20+2=22)

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 culture of the general masses. Primitive tribal culture, in spite of its child like beauty, had little intellectual content. Both feudal and tribal societies living contagiously in the same homelands were constantly engaged in tribal, racial, or religious or other feuds with their tribal and feudal rivals. Colonialist – imperialist domination accentuated this dual

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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 overlords.

- Q.3.** Read the following passage and answer the questions that follow. Use your own language. (20)

The civilization of China - as every one knows, is based upon the teaching of Confucius who flourished five hundred years before Christ. Like the Greeks and Romans, he did not think of human society as naturally progressive. On the contrary, he believed that in remote antiquity rulers had been wise and the people had been happy to a degree which the degenerate present could admire but hardly achieve. This, of course, was a delusion. But the practical result was the Confucian system, like other teachers of antiquity, aimed at creating a stable society, maintaining a certain level of excellence, but not always striving after new successes. In this he was more successful than any other man who ever lived. His personality has been stamped on Chinese Civilization from his day to our own. During his life time, the Chinese occupied only a small part of present day China, and were divided into a number of warring states. During the next three hundred years they established themselves throughout what is now China proper, and founded an empire exceeding in territory and population any other that existed until the last fifty years. In spite of barbarian invasions, and occasional longer or shorter periods of Chaos and Civil War, the Confucian system survived bringing with it art and literature and a civilised way of life. A system which has had this extraordinary power of survival must have great merits, and certainly deserves our respect and consideration. It is not a religion, as we understand the word, because it is not associated with the super natural or with mystical beliefs. It is purely ethical system, but its ethics, unlike those of Christianity, are not too exalted for ordinary men to practise. In essence what Confucius teaches is something very like the old-fashioned ideal of a 'gentleman' as it existed in the eighteenth century. One of his sayings will illustrate this: 'The true gentleman is never contentious.....he courteously salutes his opponents before taking up his position,.....so that even when competing he remains a true gentleman'.

**Questions:**

- (1) Why do you think the author calls Confucius' belief about the progress of human society as a delusion? (0)
- (2) How did Confucius' thought affect China to develop into a stable and 'Proper' China? (0)
- (3) Why does the author think that Confucian system deserves respect and admiration? (0)
- (4) Why does the author call Confucian system a purely ethical system and not a religion? (0)
- (5) Briefly argue whether you agree or disagree to Confucius' ideal of a gentleman. (0)

- Q.4.** Write a comprehensive note (250 – 300 words) on any ONE of the following: (20)

- (i) Revolution versus Evolution. (ii) Let us agree to disagree in an agree-able way.
- (iii) Say not, the struggle not availth. (iv) Beneath every cloud there is always a silver lining.
- (v) In democracy an ideal form of government?

**Q.5 (a)** Use ONLY FOUR of the following in sentences which illustrate their meaning. (Extra attempt shall not be

Suggested Title:-

## Socio - Cultural Challenges In Post - Colonial Nations

Culture consists of formal and ideological aspects, both integral to social structure. As the social structure evolves, the culture changes accordingly. Thus, cultural problems cannot be solved independently of social problems. Cultural issues of the underdeveloped countries stem from the impaired progress due to prolonged colonial rule. Some colonies had strong feudal systems, while others were tribal. Their socio-cultural development remained stagnant till political independence, with elite values dominating the tribal traditions. This bifurcation was further deepened by colonialists, stratifying the societies into class and ethnic divides. This socio-cultural structure has been bestowed to the newly born nations by their ancient lords.

Total word count:-

Passage = 358 words.

Précis = 116 words.