

LearnEng with Shahan

36th BCS Written Question

ENGLISH

Subject Code: 003

Time: 4 hours

Full marks: 200

PART-A

Read the following passage and answer question Nos. 1–7:

Everybody is talking about reconstruction. Most people, when asked what spiritual quality is aptly needed to rebuild-civilization, will reply 'Love'. Men must love one another, they say; nations must do likewise, and then the series of cataclysms which is threatening to destroy us will be checked.

Respectfully but firmly, I disagree. Love is a great force in private life; it is indeed the greatest of all things; but love in public affairs does not work. It has been tried again and again: by the Christian civilization of the Middle Ages, and also by the French Revolution, a secular movement which reasserted the Brotherhood of man. And it has always failed. The idea that nations should love one another, or that— business concerns or marketing boards should love one another, or that a man in Portugal should love a man in Peru of whom he has never heard it is absurd, unreal, dangerous. It leads us into perilous and vague sentimentalism. 'Love' is what is needed', we chant and then sit back and the world goes on as before. The fact is we can only love what we know personally. And we cannot know much. In public affairs, in the rebuilding of civilization, something much less dramatic and emotional is needed, namely, tolerance. Tolerance is a very dull virtue. It is boring. Unlike love, it has always had a bad press. It is negative. It merely means putting up with people, being able to stand things.

No one has ever written an ode to tolerance, or raised a statue to her. Yet this is the quality which will be most needed after the war. This is the sound state of mind which we are earnestly looking for. This is the only force which will enable different races and classes and interests to settle down together to the work of reconstruction.

The world is very full of people-appallingly full; it has never been so full before, and they are all tumbling over each other. Most of these people one doesn't know and some of them one doesn't like; doesn't like the colour of their skins, say, or the shapes of their noses, or the way blow them or don't blow them or the way they talk, or their smell or their clothes, or their fondness for Jazz or their dislike of Jazz, and so on.

Well, what is one to do? There are two solutions. One of them is the Nazi solution. If you don't like people, kill them, segregate them and then strut up and down proclaiming that you are the salt of the earth. The other way is much less thrilling, but it is on the whole the way of democracies and I prefer it. If you don't like people, put up with them as well as you can. Don't try to love them: you can't, you will only strain yourself. But try to tolerate them. On the basis of that tolerance, a civilized future may be built. Certainly I can see no other foundation for the post-war world.

1. Answer the question below. Do not copy any sentence from the passage above. Write the answers in your own sentences having your own wordings and phrasing:

3∞10=30

- (a) What is the passage about?
- (b) What was traditionally believed to be the most powerful virtue needed for civilization?
- (c) Does the author hold the traditional view?
- (d) How does 'love' work for public life?
- (e) What is the most desired virtue for rebuilding civilization?
- (f) How does the writer describe tolerance?

- (g) What does the passage say about human relationship?
- (h) What according to the author, are the two solutions?
- (i) Give a title of the passage?

2. Guess the meaning of the following words/expressions using contextual clues

: (The words are underlined in the passage)

1005=5

- (a) Perilous
- (b) Chant
- (c) Appallingly
- (d) Segregate
- (e) Strain

3. Fill in the table by putting words in the empty cells according to their parts of speech :

1005=5

Noun	Verb	Adjective
(a) Danger		∞
	(b) disagree	
(c) brotherhood		
		(d) real
(e) democracy		

4. Join the sets of sentences into one sentence. 2005=10

- (a) Love is a great virtue in private life. Love does not work in public life.
- (b) Tolerance is a desired virtue. It is not a mere talked about thing.
- (c) Love is good for private life. Tolerance is good in public life.
- (d) There is two solutions; one is a Nazi solution.
- (e) The way is less thrilling. I like it.

5. Write a sentence with each of the following words/ expressions. Copping of any sentence from the passage above must be avoided. 10

- (a) Spiritual;
- (b) threatening;

- | | |
|---------------|------------------------|
| (c) absurd; | (d) secular; |
| (e) assert; | (f) sentimental; |
| (g) dull; | (h) settle down; |
| (i) fondness; | (j) the salt of earth. |

6. Summarize the passage in your own words in 100 words. 20
7. Write a feature to the editor of a renowned English Daily on “The growing importance of tolerance in our social and national life”. 20

PART-B

8. Write an essay in about 1000 words on any one of the following topics : 50
- (a) Development activities in Bangladesh;
 - (b) Global climate crisis;
 - (c) Bangladeshi culture.

9. Translate the following passage into Bangla : 25
- Should the soft spring breath of kindly appreciation warm the current chilly atmosphere, flowers of greater luxuriance and beauty soon blossom forth, to beautify and enrich our literature. If these anticipations are not realized, it will not be because there is anything in our country that is uncongenial to poetry. If we are deprived of many of our advantages of the older countries, our youthful country provides ample compensation not only in the ways in which nature unveils her most majestic forms to exalt and inspire, but also in our unshackled freedom of thought and broad spheres of action. Despite the unpropitious circumstances that exist, some true poetry had been written in our country, and represents an earnest of better things for the future and basis to hope that it will not always be winter with our native poetry.

Poetry, like truth, will unveil her beauty and dispense her honour only to those who love her with a deep and reverential affection. There are many who are not gifted with the power of giving expressions to the deeper sensibilities who nevertheless experience them throbbing in their hearts. To then poetry appeals.

10. Translate the following into English:

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মহান মুক্তিযুদ্ধই আমাদের অস্তিত্বের ঠিকানা। আমাদের জীবনে মুক্তিযুদ্ধ শুধু একটি শব্দই নয়। মুক্তিযুদ্ধ প্রতিটি বাঙালির অন্তরের এক অনল বহ্নিশিখার নাম। মুক্তিযুদ্ধ বাঙালির গৌরব আর গর্ব, বাঙালির চেতনা, বাঙালির ইম্পাতকঠিন দৃঢ়তা। বাঙালির অনুপ্রেরণা, বাঙালির শাণিত হওয়ার অপরাধ নাম। মুক্তিযুদ্ধই আমাদের অতীত, বর্তমান এবং ভবিষ্যৎ। আমাদের এগিয়ে যেতে হবে এই মুক্তিযুদ্ধের চেতনাকে আলোকবর্তিকা হিসেবে গ্রহণ করে। আমাদের জীবনের যাবতীয় প্রাণ্ডি, স্বপ্ন-সাধ, পরিকল্পনা সবকিছু হতে হবে মুক্তিযুদ্ধের চেতনাকেন্দ্রিক। কেননা মুক্তিযুদ্ধই আমাদের জাতিসত্তার ভিত্তি, আমাদের বেচে থাকার এবং এগিয়ে চলার একমাত্র অবলম্বন। মুক্তিযুদ্ধের ইতিহাস আমাদের নতুন প্রজন্মকে ভীষণভাবে আশ্বস্ত করে এবং চলার পথে অনুপ্রেরণা জোগায়, তাদের জাতীয়তাবোধ ও আত্মপরিচয় দান করে। তারা মুক্তিযুদ্ধ সম্পর্কিত বই পড়তে পছন্দ করে, মুক্তিযুদ্ধ সম্পর্কে জানার জন্য তাদের মধ্যে লক্ষ করা যায় গভীর আগ্রহ। মুক্তিযুদ্ধ এই প্রজন্মের দেশপ্রেমের এক অনিঃশেষ প্রেরণা ও উৎসের নাম। তরুণ প্রজন্মের ধর্মই হলো নতুনের পানে ছুটে চলা। সে জানতে চায় নিজ জাতিসত্তার পরিচয়, সে যেতে চায় আপন শিকড়ের মূলে। আর এ চলার পথে তাকে উদ্বুদ্ধ করে নিজ জাতির ইতিহাস, ঐতিহ্য, লৌকিকত্ব এবং সাংস্কৃতিক চেতনা আর পরিচয়। সে এসে দাঁড়ায় ৭১-এর সামনে; সে জানতে পারে কত ত্যাগ-তীক্ষ্ণ ও রক্তের বিনিময়ে এ জাতি স্বাধীনতা অর্জন করেছে। আজকের তরুণ প্রজন্ম গড়ে উঠেছে মুক্তিযুদ্ধকালীন ইম্পাতকঠিন দৃঢ়তা, চেতনা ও দেশপ্রেম নিয়ে। এর প্রমাণ পাওয়া যায় একুশের বইমেলা এবং স্বাধীনতা ও বিজয় দিবসে। দেশের আনাচে-কানাচে তরুণ প্রজন্মের প্রতিটি সদস্যকে তাদের কপালে ও বুকে-পিঠে জাতীয় পতাকাসহ ও পতাকাশোভিত পোশাকে শহীদ মিনার ও বিজয়স্মৃতি উপস্থিত দেখা যায়। এটি তাদের সুগভীর দেশপ্রেমেরই বহিঃপ্রকাশ। ৭১-এর অনুপ্রেরণা, চেতনা ও দেশপ্রেম আমাদের আছে, থাকবে এবং অনলকাল থাকবে।



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