

[This question paper contains 4 printed pages.]

5699

Your Roll No. ....

**Concurrent Course for B.A. (Hons.) Prog. C**

(In lieu of Language Credit Courses)

**THE INDIVIDUAL AND SOCIETY**

*Time: 2 Hours*

*Maximum Marks: 38*

*(Write your Roll No. on the top immediately  
on receipt of this question paper.)*

*Attempt all questions.*

*Answer both parts (A and B) of question 1.*

*Note :- The maximum marks printed on the question paper are applicable for the students of the regular colleges for the B.A. (Hons.). These marks will, however, be scaled up proportionately in respect of the students of School of Open Learning, at the time of posting of awards for compilation of result.*

1. Answer **both parts** (A and B) of this question.

(9×2=18)

(A) Read the given lines and answer the questions that follow :

P.T.O.

- (a) ...any woman born with a great gift in the sixteenth century would certainly have gone crazed, shot herself, or ended her days in some lonely cottage outside the village, half witch, half wizard, feared and mocked at.
- (i) Identify the author and the title of this essay. (2)
- (ii) What does the author mean by '...woman born with a great gift' ? (2)
- (iii) Write a note on the position of women in the 16<sup>th</sup> century in the light of the statement given above. (5)

**OR**

- (b) When I was eleven, after a beating  
I took and smashed the ruler to kindling.  
Fingering the splinters I could not believe  
How could this rod prove weaker than me ?  
It was not that I was never again beaten  
But in destroying that stick that had  
measured my pain  
the next day I was an adolescent, not a  
child.
- (i) Name the poet and the poem. (2)
- (ii) Bring out the implications of the statement  
'I was an adolescent not a child'. (2)

- (iii) Do you think that the speaker is violent ?  
' Comment on the attitude of the speaker  
towards the oppressive force. (5)

(B) Read the given lines and answer the questions that follow :

(a) The feet of a Brahmin are holy. In his left foot reside all the (holy waters at places of pilgrimages) and by dipping it into water he makes it as holy as the waters at the holiest of shrines.

(i) Identify the author and the title of the essay. (2)

(ii) Do you think the speaker 'reveres', Brahmins ? Comment on the tone of the speaker. (2)

(iii) Social discrimination legitimises itself through religious doctrines. Discuss this statement in relation to the lines cited above (5). (5)

**OR**

(b) Panditji got out a rope. He made a noose and managed to get it over the dead man's feet and drew it tight. Morning mist still clouded the air. Panditji grabbed the rope and began to drag it, and he dragged it until

P.T.O.

it was out of the village. When he got back home he bathed immediately, read out prayers to Durga for purification and sprinkled Ganges water around the house.

- (i) Name the author and title of the story. (2)
- (ii) Who is the 'dead man' and why is he being dragged out of the village? (2)
- (iii) What do Panditji's prayers to Durga and cleansing rituals point at? (5)
2. (a) Human body becomes an imprint of the horrors of war. Examine any two chapters from the 'Violence and War' section, in the light of this statement. (10)

**OR**

- (b) Discuss how the incongruity and insanity of war is portrayed in Henry Reed's "Naming of Parts".
3. (a) Oppression is felt even more deeply when race and gender intersect. Discuss any poem in the section 'Race' that addresses this double oppression. (10)

**OR**

- (b) Discuss how Nadine Gordimer portrays the turbulent political climate of an unnamed African country in "Jump".

(400)