



UNIVERSITY OF PERADENIYA



CENTRE FOR DISTANCE AND CONTINUING EDUCATION

ශාස්ත්‍රවේදී උපාධි (බාහිර - නව නිර්දේශය) පරීක්ෂණය 100 මට්ටම - 2022
கலைத்தேர்வுப் பரீட்சை வெளிவாரி-புதிய பாடத்திட்டம் (100 வது தேர்ச்சி மட்டம் - பெப்ரவரி 2022
Bachelor of Arts (External - New Syllabus) Examination 100 Level - 2022

(ENGE 101- Writing and Comprehension Skills in English)

කාලය පැය (03) තුනයි.
സംയു) 03) മണിത്തീയாலங்கள்
Time - Three (03) Hours.

එ රහත 03 ට පිලිතුරු සපයන්න.
----- வினாக்களுக்கு மட்டும் விடையளிக்க.
Answer all 03 questions.

තමා පැහැදිලි අත් අකුරුවලට ලකුණු කපනු ලැබේ.
எழுத்து தெளிவில்லாதவிடத்து புள்ளிகள் குறைக்கப்படும்.
Marks will be deducted for illegible handwriting.

මම ම රහත පත් රජය අඩංගු එ රහත සංඛ්‍යා 03 කි
இந்த வினாப்பத்திரத்தில் ----- வினாக்கள் உள்ளன.
There are 03 questions in the question paper.

1. Write an essay of at least 250 words on ONE of the following topics.
 - a. The current economic crisis in Sri Lanka has brought untold suffering on the people of the country. In your opinion, what were the factors that led to this crisis and what long-term solutions can be implemented to overcome it?
 - b. Discuss your position with regard to the legalization of abortion. In your essay, bring in arguments both for and against this topic.
 - c. One of the most concerning ecological issues of the contemporary world is global warming and its impact on the planet and future generations. Write an essay focusing on the causes and effects of global warming as well as the steps that need to be taken to mitigate this situation.
 - d. The power and influence of social media in the world today cannot be overstated. Write an essay on the pros and cons of social media in today's digital age. Bring in your personal experience with regard to social media and its benefits and/or drawbacks.
 - e. "It's fine to celebrate success but it is more important to heed the lessons of failure". Comment on this quote drawing from your own views on success and failure. You are encouraged to bring in personal experiences in your discussion.
2. Write a precis summarizing the extract given below. Use your own words as far as possible. Simply reproducing sentences from the original text will not earn you full marks.
 - a. Provide the passage with a title. Mention it at the beginning.
 - b. Write the precis in approximately 165 words.

- c. State the number of words you have used at the end of the precis.

Certainly, customs change. They may fade away by not continuing to be acknowledged and performed or may even be intentionally rejected. Similarly, the trans-individual traditions of the nation and the institutions that embody those traditions undergo change. A nation may transform its tradition of political representation from a monarchy to a constitutional monarchy as the English did. It may even reject altogether such a tradition, as the French did at the end of the 18th century. In this latter instance, since the tradition of the monarchy and the institutions that sustained it were no longer acknowledged, they lost their legitimacy. In political theory, this loss of legitimacy is known as the 'withdrawal of consent'. If this happens, the nation risks breaking up, not because the material of the social relation of the nation, that is, the people, are no longer there, but because the will of some individuals to continue to understand themselves as members of the nation is no longer there.

The reaffirmation of tradition is never merely a matter of unthinking, changeless repetition, even though those customs that bear national traditions, for example the kind of clothes one wears or the kind of songs one sings, may sometimes be performed in a seemingly thoughtless manner. The reaffirmation of tradition and its transmission from one generation to the next necessarily involves modification to the tradition. Traditions undergo modification because the situation in which the present generation finds itself is always different from that of the previous generation; new problems emerge that elicit corresponding new interests. Often, this unavoidable modification is almost imperceptible, as with the gradual evolution of a language; occasionally, it is a radical transformation, as when revolutions occur. Either way, what it indicates is that no nation can be thoroughly stable as if it were, like a tool, formed out of lifeless material.

Some scholars of nations and nationalism have made much of the fact that traditions undergo modification, drawing attention to examples of various, often radical transformations of how the past is selectively appropriated, such that they speak of the 'invention' of tradition. An example of such an invention is the Scottish tartan kilt. The kilt which was invented in the 18th century was preceded by the full-length plaid costume, which, when belted, left the legs exposed. Despite its relatively recent appearance, the kilt has been portrayed as emblematic of the continuity of the ancient culture of the Highlands of Scotland into the present. Likewise, the tartan-cloth distinctively patterned for each Scottish Highland clan - although often assumed to be of considerable antiquity, made its appearance during the early 19th century. Such facts are useful in so far as they clarify that nations (and their customs) are not unitary structures that have always existed. Thus, attempts to read the existence of a united English nation or a Great Britain back into the society of the Celtic King Arthur (early 6th century CE) should obviously be rejected.

(490 words)

3. Read the following text and answer the questions given below.

The lives of the Ancient Greeks revolved around *eris*, a concept by which they defined the universe. They believed that the world existed in a condition of opposites. If there was good, then there was evil, if there was love, then there was hatred; joy, then sorrow; war then peace; and so on. The Greeks believed that good *eris* occurred when one held a balanced outlook on life and coped with problems as

they arose. It was a kind of ease of living that came from trying to bring together the great opposing forces in nature. Bad *eris* was evident in the violent conditions that ruled men's lives. Although these things were found in nature and sometimes could not be controlled, it was believed that bad *eris* occurred when one ignored a problem, letting it grow larger until it destroyed not only that person, but his family as well. The Ancient Greeks saw *eris* as a goddess: Eris, the Goddess of Discord, better known as Trouble.

One myth that expresses this concept of bad *eris* deals with the marriage of King Peleus and the river goddess Thetis. Zeus, the supreme ruler, learns that Thetis would bear a child strong enough to destroy its father. Not wanting to father his own ruin, Zeus convinces Thetis to marry a human, a mortal whose child could never challenge the gods. He promises her, among other things, the greatest wedding in all of Heaven and Earth and allows the couple to invite whomever they please. This is one of the first mixed marriages of Greek Mythology and the lesson learned from it still applies today. They did invite everyone...except Eris, the Goddess of Discord. In other words, instead of facing the problems brought on by a mixed marriage, they turned their backs on them. They refused to deal directly with their problems and the result was tragic. In her fury, Eris arrived, ruined the wedding, caused a jealous feud between the three major goddesses over a golden apple, and set in place the conditions that led to the Trojan War. The war would take place 20 years in the future, and it would result in the death of the only child of the bride and groom, Achilles. Eris would destroy the parents' hopes for their future, leaving the couple with no legitimate heirs to the throne.

Hence, when we are told, 'If you don't invite trouble, trouble comes,' it means that if we don't deal with our problems, our problems will deal with us...with a vengeance! It is easy to see why the Greeks considered many of their myths 'learning myths', for this one teaches us the best way to defeat that which can destroy us.

- a. In your own words, how did the Ancient Greeks define the universe?
- b. According to the Ancient Greeks, what did one have to do to create good *eris*?
- c. Do you agree with their approach to creating good *eris*? Why or why not?
- d. What was unique about the marriage between King Peleus and Thetis? How is this relevant to today's society?
- e. What was the reason for all of the problems that came after this marriage? What lesson can we learn from these events?
- f. Write about a personal experience where the moral of the story above was proven to be true in your own life. If you have not had such an experience, come up with an imaginary situation which can be explained in terms of the moral of the story.
- g. In your opinion, how successful are stories and myths in teaching us lessons? You may refer to similar learning myths that you are familiar with in your answer.

