**Grade – 13 Paper 11
English Language**

Name: ……………………………………………….                                                Time: 3hrs

1.      Write an essay on one of the following topic. (35 marks)

1.      “ Private enterprises and privatization are the keys to Sri Lanka’s economic  development” Discuss

2.      The relevance of English Literature to Sri Lanka.

3.      English: a symbol of modernization and an extra arm for success and mobility.

4.      The Changes in the Family as a Social Institution.

2.       Read the following passage and answer the questions. Give short answers. Next Divide your paper into 5 columns and number the lines, write the précis in approximately 137 words. (30 marks)

Religion in the modern world has two conflicting aspects, one the growth of science and technology which appears to marginalize religion, and the other, the spread of religion both in its original and fundamental aspects. Religion may be considered basically a belief in the existence of a Creator by whom everything that exists, seen and unseen, was created, and who is in final control of his creation. There are however various other forms of religious beliefs that exist in the world-polytheism, spirit worship and ancestor worship, to name a few. Religion in its various forms exists all over the world and has played, and continues to play a part in human life. In all cultures human beings accept and believe in a spiritual dimension to life, which is as real as the material dimension of science, and has an existence beyond it.Religion and science were originally not considered conflicting. Religion in the modern world however, has undergone a change in attitude towards it. In the 13thcentury religion was regarded as a science. Thomas Aquainas argued that this was so. He posited that while some sciences dealt with what can be known by the light of natural reason, there was another science which dealt with things so far as they are known by the light of divine revelation.“We must bear in mind that there are two kinds of sciences. There are some which proceed from principles known by the natural light of the intellect, such as arithmetic and geometry and the like. There are also some which proceed from principles known by the light of a higher science: thus the science of optics proceeds from principles established by geometry, and music from principles established by arithmetic. So it is that sacred doctrine is a science because it proceeds from principles known by the light of a higher science, namely, the science of God and the blessed. Hence, just as music accepts on authority the principles taught by the arithmetician, so sacred doctrine accepts the principles related by God.”[Anton 07]            However with the growth of materialism as evidenced in the development of industry, commerce and technology, religion was pushed into the background and the type of science that proceeded “from principles known by the natural light of the intellect” [Anton 07] emerged as predominant. This was the time of the Industrial Revolution, which was one of the most important changes in the history of humanity, altering patterns of life and thought. It meant a shift from an agrarian, handicraft and labor- intensive economy to one dominated by the machine, the factory system, division of labor, a freer flow of capital and the growth of cities.            The Industrial Revolution brought changes in the social structure. In Britain

 the new system of industrial production brought about by the steam engine replaced the old crafts and the craftsmen, and industrial production made people shift from the countryside to new industrial towns with consequent overcrowding squalor and degradation both in standards of living and standards of morals. At the same time industry, trade and commerce began to develop on a marked scale. The new emerging industrial society broke up the existing harmonious structure of country life into hostile groups of haves and have nots. Wordsworth wrote in 1817, “I see clearly that the principal ties which kept the different classes of the society in a vital and harmonious dependence upon each other have, within these thirty years, either being greatly impaired or wholly dissolved. Everything has been put up to market and sold for the highest price it could buy.” [Ford, volume 5, p.15] Together with the old social order, religion too became subordinated to the new forces of trade, commerce and industry, and it gradually began to lose ground. And naked shingles of the world”In the late 19th century thinkers like Karl Marx, Darwin, Carlyle and Frazer further questioned religious beliefs Karl Marx rejected religion, Darwin’s theory of evolution was taken as opposing the biblical theory of creation and Frazer saw Christianity as a religion whose beliefs were no different from other religions which has existed before.
 “Taken altogether, the coincidences of Christian with the heathen festivals are too close and too numerous to be accidental. They mark the compromise which the church in the hour of its triumph was compelled to make with its vanquished yet still dangerous rivals” [Frazer, (369)]Carlyle said in “Signs of Times” (1829), “Were we required to characterize this age of ours by any single epithet, we should be tempted to call it, not an Heriocal, Devotional, Philosophical, or Moral Age, but above all others, the Mechanical Age… Not the external and physical alone is now managed by machinery, but the spiritual also” [Ford, volume 6, p.19]
In the 20th century Science has led to an explosion of technology covering every aspect of human life such as material comfort, medicine, travel, exploration of space and lifestyles. The impact of this explosion of technology on material comfort and lifestyles made a change in human lives. New material comforts provide numerous facilities for humans. Proliferation of all sorts of consumer goods including electrical and electronic goods allows people to have a comfortable life. There are numerous goods and appliances which can help humans in their day- to-day lives. These things make people enjoy their lives in material comfort. For example a man can watch everything that happens around the world with television or download it on the internet and these things also provide entertainment.

3.  Read the following poem by Roger McGough and answer the questions which follow.

                          Cinders

After the pantomime, carrying you back to the car
On the coldest night of the year
My coat, black leather, cracking in the wind.
Through the darkness we are guided by a star
It is the one the Good Fairy gave you
You clutch it tightly, your magic wand.
And I clutch you tightly for fear you blow away
For fear you grow up too soon and - suddenly,
I almost slip, so take it steady down the hill.
Hunched against the wind and hobbling
I could be mistaken for your grandfather
And sensing this, I hold you tighter still.
Knowing that I will never see you dressed for the Ball
Be on hand to warn you against Prince Charmings
And the happy ever afters of pantomime.
On reaching the car I put you into the baby seat
And fumble with straps I have yet to master
Thinking, if only there were more time. More time.
You are crying now. Where is your wand?
Oh no. I can't face going back for it
Let some kid find it in tomorrow's snow.
Waiting in the wings, the witching hour.
Already the car is changing. Smells sweet
Of ripening seed. We must go. Must go.

                                                         Roger McGough

1. From your reading of the poem what do you learn about the relationship between

     the poet and his child?  Base your answer on evidence from the poem.

2. Do you think the poet captures the scene well in this poem?  Support your answer

    with reference to the poem.

3. Do you think this poem is sad or happy or a mixture of both?  Explain your answer

    with reference to the poem.

4. Discuss the techniques used by the poet.