

ঢাকা বোর্ড

02 Set
ENGLISH
FIRST PAPER
[According to the Syllabus of 2023]

Subject Code :

1	0	7
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Time—3 hours
Full marks—100

[N.B. The figures in the margin indicate full marks. Answer all the questions.]

Part-I : Reading : [60 Marks]

1. Read the passage and answer the questions A and B.

Sheikh Kamal, the eldest son of Bangabandhu Sheikh Mujibur Rahman and Bangamata Fazilatunnesa Mujib, was born at Tungipara in Gopalganj district. He spent his childhood there. Kamal received his secondary education at Dhaka's BAF Shaheen school from where he passed his SSC examination. He was then admitted to Dhaka College, and after his HSC examination, he became a student at the department of sociology of Dhaka University. Kamal had a colorful life marked by liveliness and creativity. Besides his academic studies, he also pursued his passion for sports and cultural activities. He was a first division basketball and cricket player as well as a sports organizer. He was also interested in classical music, and became a student of Chhayanaut to learn Sitar under the tutelage of Ustad Ful Mohammad. Apart from Sitar, Kamal had a passion for Piano. He had a good collection of musical instruments on the second floor of their house at Dhanmondi, Road no. 32. It is well known to his friends that Sheikh Kamal used to begin his day practicing the Sitar and during the day played basketball or football or cricket. In the evening he was often seen on stage rehearsing a play. He took part in stage performance of Kabar written by prominent playwright shaheed Munir Chowdhury. Kamal was one of the founders of Dhaka theatre. He was also a founder of 'Spondon Shilpi Gosthi'— a cultural organization. And who doesn't know that Sheikh Kamal was the founder of Abahoni Krira Chokro that introduced modern football in our country.

There are interesting traits in Kamal's Character. He was the eldest son of a Prime Minister and later of a President. Yet, his life was very simple. He didn't take any advantage of his father's name and office. As he loved to spend time with his friends at Tungipara in his childhood, he loved to do the same during his college and university days. Watching good movies with them in Madhumita, Naz or Balaka cinema hall was also something that he really liked.

Marks
0.5×10=5

- A. Choose the correct answer from the alternatives :

- (a) The word 'liveliness' refers to———
(i) loveliness (ii) weariness (iii) exuberance (iv) dullness
- (b) The phrase 'took part' in the passage implies———
(i) got out (ii) showed off (iii) partake (iv) abandoned
- (c) Sheikh Kamal became a student of Chhayanaut with a view to———
(i) learn sitar (ii) learning sitar (iii) learnt sitar (iv) have a sitar
- (d) Sheikh Kamal had a great——— for classical music.
(i) indifference (ii) fascination (iii) dislike (iv) apathy

[Please turn over]

Hsc Sagation Bd

Scott C. Dulebohn



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South Asian English Robert Jackson Baumgardner, 1996 This volume examines selected formal and functional characteristics of English in South Asia where English was introduced in the sixteenth century and now has over fifty million users An integrative and interdisciplinary collection the book brings together invited papers by acclaimed creative writers from India and Pakistan and by international linguists and English educators The five major facets of South Asian English discussed are context and uses structure and contact functions and innovations the curriculum and the multilingual s creativity The volume provides current perspectives on complex issues of concern to teachers and students of world

Englishes *World Culture Re-Contextualised* Jürgen Schriewer, 2017-10-02 Impressive strands of research have shown the emergent reality of increasing world level interconnection in almost every field of social action As a consequence theories and models have been developed which are aimed at conceptualising this new reality along the lines of an institutionalised World Culture This offers a new understanding of the worldwide diffusion of specifically modern i e mainly Western rules ideologies and organisational patterns and of attendant harmonisation and standardisation of fields of social action World Culture theories have not gone unchallenged Rather cross cultural studies have revealed much more complex processes of regional fragmentation and re diversification of the refraction appropriation and hybridisation through distinct socio cultural conditioning of world level models and ideas and of the ongoing effectiveness both of structural path dependencies and of specifically cultural aspects such as collective memories social meanings and religious or ideological belief systems Comparative research has thus highlighted an intricate simultaneity of contrary currents of the increasing world level interconnection of communication and exchange relations on the one hand and on the other the persistence of context specific interpretations translations and deviation generating re contextualisations of world level forces and challenges This research provides the theoretical problematique that animates this volume The chapters explore the conceptual tools and explanatory power of theories and models which do not just oppose or reject World Culture theory but are instead suited to complementing and differentiating it The volume offers an enlightening conceptualisation of the intricate interaction of global processes with local agency and of world level forces with the self evolutionary potentials inherent in specific contexts socio cultural structures and distinctive meanings constellations This book was originally published as a special issue of Comparative Education **Women in Local Government in Bangladesh and West Bengal** Md. Mizanur Rahman, 2005

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