

Q.2. Write a précis of the following passage in about 120 words and also suggest a suitable title:

(20)

On the question of freedom in education there are at present three main schools of the night, deriving partly from differences as to ends and partly from differences in psychological theory. There are those who say that children should be completely free, however bad they may be; there are those who say they should be completely subject to authority, however good they may be; and there are those who say they should be free, but in spite of freedom they should be always good. This last party is larger than it has any logical right to be; children, like adults, will not all be virtuous if they are all free. The belief that liberty will ensure moral perfection is a relic of Rousseauism, and would not survive a study of animals and babies. Those who hold this belief think that education should have no positive purpose, but should merely offer an environment suitable for spontaneous development. I cannot agree with this school, which seems to me too individualistic, and unduly indifferent to the importance of knowledge. We live in communities which require co-operation, and it would be utopian to expect all the necessary co-operation to result from spontaneous impulse. The existence of a large population on a limited area is only possible owing to source and technique; education must, therefore, hand on the necessary minimum of these. The educators who allow most freedom are men whose success depends upon a degree of benevolence, self-control, and trained intelligence which can hardly be generated where every impulse is left unchecked; their merits, therefore, are not likely to be perpetuated if their methods are undiluted. Education, viewed from a social standpoint, must be something more positive than a mere opportunity for growth. It must, of course, provide this, but it must also provide a mental and moral equipment which children cannot acquire entirely for themselves.

Title: Children and Freedom in Education

Freedom in education offers different perspectives. Some think that ^{children} should have complete freedom even if they are bad. Others champion surveillance ^{even} over good students. While, some others believe freedom in education and expect good students despite the fact that like adults children commit mistakes as well. Further, the author nullify this thinking that ^{education} should only propagate personal development only, because this may lead to individualism. He further argues that our communities live together through cooperation, and owing to limited resources education must take its due share. In addition, those who advocate freedom in education were successful due to their capabilities like self-control, which can't be generalized to everyone. Therefore, education should ^{offer children} not only offer personal growth opportunities but also development.

Q.3. Read the following passage carefully and answer the questions that follow:

(20)

The majority of people have always lived simply, and most of humanity still struggles on a daily basis to eke out a meager existence under dire circumstances. Only in affluent industrialized countries do people have the luxury of more goods and services than they need to survive. On the basis of material wealth, North Americans and Europeans should be the happiest people on earth, but according to the 2012 Happy Planet Index (HPI), they are not. Surprisingly, what had begun as an experimental lifestyle evolved into a quiet revolution that spread the word through books such as Duane Elgin's best-selling *Voluntary Simplicity: Toward a Way of Life that is Outwardly Simple, Inwardly Rich* (1981), as well as numerous magazines, alternative communities of the like-minded, and later, Internet websites. Combined with a growing awareness of the environmental consequences of consumerism, the voluntary simplicity movement sought to reduce the consumption of goods and energy and to minimize one's personal impact on the environment. 'Voluntary' denotes a free and conscious choice to make appropriate changes that will enrich life in a deeper, spiritual sense. 'Simplicity' refers to the lack of clutter, that is, eliminating all those things, patterns, habits, and ideas that take control of our lives and distract us from our inner selves. However, this is not to be confused with poverty, which is involuntary, degrading, and debilitating. Neither does it mean that people must live on a farm or reject progress or technology, or do only what is necessary for their comfort and welfare. To practice voluntary simplicity, one must differentiate between what one wants (psychological desires) and what one needs (basic requirements of life), and seek a healthy balance that is compatible with both. In a consumer society where advertising bombards us with the message that without this, that, and the other product, we are unsuccessful, undesirable, and unimportant, being clear on what you really need and resisting what you don't can be an ongoing struggle. The beauty of voluntary simplicity is that it is a philosophy, and not a dogma. How one goes about it depends on individual character, cultural background, and climate. For this, three Rs (i.e., Reduce, Recycle & Reuse) represent the best way to get a handle on rampant consumerism. In economies driven by the quest for ever more, living with less is erroneously equated with poverty and social inferiority. By conserving energy, for instance, you are actually ensuring that more resources are available for future use. By making a frugal budget and sticking to it, you can eliminate unnecessary expenses. Recycling paper, metal, plastic, and glass and reusing building materials and old clothing keep materials in the loop and out of landfills. Pooling skills and resources through barter networks not only saves money, but sharing with others establishes bonds and fosters a sense of community. With the glut of cheap goods that are usually designed for obsolescence, quality products that last are

becoming progressively harder to find. In the long run, a more expensive but durable and repairable item or even an older used item that is still in good condition is a better investment than a brand new piece of junk that will only break down and end up in the trash. Thus, at the heart of voluntary simplicity is the conscious realization that less is really more. Less consumption means more resources for nature generations. Less activity that brings little satisfaction or reward is more time for yourself and your loved ones. Less stuff is more space to move around in. Less stress means more relaxation and better health. Less worry provides more enjoyment and more fulfillment in life.

- Questions:**
1. How important is happiness to most people, and what is the relationship between material wealth and happiness? (4)
 2. How does the author characterize the concept of "Voluntary Simplicity" as a movement and as a philosophy? (4)
 3. What impact is feared by the growing consumerism of modern society? (4)
 4. What influences make it difficult for people to reduce their consumption patterns? (4)
 5. What are the challenges and rewards of voluntary simplicity? (4)

Comprehension:

Q:1

Ans:

For most of the people living a happy life is the prime purpose of their lives. In order to realize this feeling everyone acts according to their limited means. Some may find happiness in living a simple life, while others may find happiness in luxuries. Generally, it is perceived that material wealth leads to peace and happiness in one's life. However, as mentioned in the passage, if it was the case then Europeans and Americans would be the happiest people on the planet. They are not. Thus, it is not necessary that modern facilities would lead to serene lifestyle.

Q:2

Ans:

The author writes in the passage that a deviation from simple towards experimental lifestyle converted to a quite revolution in the form of books, magazines and internet as an added helping hand propagates the concept of Voluntary Simplicity, which advocates a balance between wants and desires. He further establishes Voluntary Simplicity as a philosophy. From philosophy he means that voluntary simplicity is subject, varies from person-to-person, depending upon the historical and cultural background of one's lifestyle.

Q:3

Ans:

The passage illuminates that growing consumerism, where more is considered a success can lead to a failure in the long-run. This is because, lavish and materialistic lifestyle may offer temporary respite but using excessive energy, spending

money on unnecessary things, and instead of recycling and reusing things throwing them into the landfills could possibly lead to difficult living in the future. Thus, humanity might face more disasters, health problems, psychological stress and less enjoyment.

Q:4

Ans:

The author while establishing ground for Voluntary Simplicity presents some factors which compels people to move towards consumerism. First, he says that dozens of advertisements influencing minds of people that without those products ^{in their possession} they would be unsuccessful, undesirable and poor. He further says that economic differences also make it difficult for people to reduce their consumption patterns. For example, those economies where everyone strives for material wealth, if they don't then they would be considered inferior and poorer section of the society. Thus, advertisements and societal practices make it difficult for people to move towards voluntary simplicity.

Q:5

Ans:

Voluntary simplicity suggests a perfect balance between wants and needs. However, with advancements in technology, which portrays some people as unsuccessful and failed portion of society, and the nature of economies, where everyone is busy in collecting more, so as not to be called poor or inferior, poses a serious challenge to voluntary simplicity. On the contrary, those who follow this concept reap future benefits. They have more energy available for future; they have more space to move around; they have more time for their loved ones. Hence, they enjoy peaceful and happy living.

- (i) His knowledge of languages and international relations and him in his work.
- (ii) The ambassador, with his family and staff, invite you to a reception at the embassy on Tuesday afternoon.
- (iii) This year, he will sit in the CSS examination.
- (iv) The chief Executive will let us know whether or not he can attend the meeting.
- (v) When he came back from vacation, Aslam and me plan to look for another apartment.
- (vi) If some of you make a noise, they shall be punished.
- (vii) He came to me to enquire what is the salary attached to the appointment.
- (viii) I am too tired that I do not hunt words and idioms in my English book.

Q.5

(a) Rewrite the following text when necessary

(10)

Correction:

Solution:

- (i) His knowledge of languages and international relations aid him in his work.
- (ii) His knowledge of languages and international relations aids him in his work.
- (iii) The ambassador, with his family and staff, invites you to a reception at the embassy on Tuesday afternoon.
- (iv) This year, he will appear in the CSS examination.
- (v) The Chief Executive will let us know whether or not he attends the meeting.
- (vi) When he came back from vacation, Aslam and me planned to look for another apartment.
- (vii) If some of you make a noise, he/she will be punished.
- (viii) He came to me to enquire what was the salary attached to the appointment.
- (ix) I am too tired that I ~~can't~~ ^{am unable to} hunt words and idioms in my English book.

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- (i) The neighbours came ____ my house to see what's going on in the house.
 - (ii) She sat ____ the shade of the tree.
 - (iii) The moon does not shine ____ its own light.
 - (iv) The burglar jumped ____ the compound wall.
 - (v) She entered ____ and agreement with them.
 - (vi) I have been working hard ____ arithmetic.
 - (vii) He got ____ his bicycle.
 - (viii) It cannot be done ____ offence.

Use of Preposition:

- (i) The neighbours came **into** my house to see what's going on in the house.
- (ii) She sat **under** the shade of the trees.
- (iii) The moon does not shine **of** its own light.
- (iv) The burglar jumped **over** the compound wall.
- (v) She entered **into** an agreement with them.
- (vi) I have been working hard **for** arithmetic.
- (vii) He got **on** his bicycle.
- (viii) It cannot be done **with** offence.

Q.5. (a) Punctuate the following text, where necessary. (5)

while taking a nap on the porch one hot summer day hodga dreamed that a stranger promised to give him ten pieces of gold the stranger placed them in hodgas hand one by one until he reached the tenth piece which he hesitated to give him come on what are you waiting for said hogdga you promised me ten just then he woke up he immediately looked at his hand and saw that it was empty he quickly shut his eyes again stretched out his hand and said all right i ll settle for nine.

Punctuation:

While taking a nap on the porch one hot summer day, hodga dreamed that a stranger promised to give him ten pieces of gold. The stranger placed them in hodgas hand one by one, until he reached the tenth which he hesitated to give him. "Come on, what are you waiting for?" said hodga. You promised me ten, just then he woke up. He immediately looked at his hand and saw that it was empty. He quickly shut his eyes again; stoecked out his hand and said, "All right, ill settle for nine."

بزرگ نے بتایا کہ ننگل کے پار ایک پہاڑ ہے جہاں وہ پھول اگتا ہے جس کی خوشبو سے آنکھوں کی کھوپٹی ہولی رہ شنی ٹوٹ آتی ہے۔ مگر پہاڑ بہت بلند ہے اور اس پر بے شمار چٹانیں ہیں۔ کانٹے دار جھاتریاں ہیں اور بڑے بڑے پتھر ہیں جو رات روک لیتے ہیں۔ اس پہاڑ پر جانے کے لیے کئی لوگ آئے اور چلے گئے مگر وہاں کوئی شخص نہیں آیا جو پھول تک پہنچا ہو۔ شاید اسی لیے دنیا میں دکھ اور تکلیف ہے اور انسان رو شنی کی تلاش میں ہے۔

Translation:

An old man told us that there was a mountain across the forest where that kind of flower grew whose fragrance could bring back eye-sight. However, the mountain was too high and it contained innumerable rocks, thorny wild grass which acted as an obstacle. People came and went back, but none of them ever reached that flower. That's why, perhaps this world is full of difficulties and human is ~~human~~ struggling to solve them.