

Q. 2 Make a précis of the following passage and suggest a suitable title.

(15+5=20)

Courage, physical and moral, a general undoubtedly must have. Voltaire praises in Marlborough 'that calm courage in the midst of tumult, that serenity of soul in danger, which is the greatest gift of nature for command'. A later military writer, who had no great admiration for Joffre, was compelled to admit that his stolid calm and obstinate determination in the darkest days of the retreat had an influence which offset many of the grave strategical blunders which he committed. Health in a general is, of course, most important, but it is a relative quality only. We would all of us, I imagine, sooner have Napoleon sick on our side than many of his opponents whole. A great spirit can rule in a frail body, as Wolfe and others have shown us. Marlborough during his great campaigns would have been ploughed by most modern medical boards.

Next comes the vexed question of age. One of the ancient Roman poets has pointed out the scandal of old men at war and old men in love. But at exactly what age a general ceases to be dangerous to the enemy and a Don Juan to the other sex is not easy to determine. Hannibal, Alexander, Napoleon, Wellington, Wolfe and others may be quoted as proof that the highest prizes of war are for the young men. On the other hand, Julius Caesar and Cromwell began their serious soldiering when well over the age of 40; Marlborough was 61 at the time of his most admired manœuvre, when he forced the Ne Plus Ultra lines; Turenne's last campaign at the age of 63 is said to have been his boldest and best. Moltke, the most competent of the moderns, made his name at the age of 66 and confirmed his reputation at 70. Roberts was 67 when he went out to South Africa after our first disastrous defeats, and restored the situation by surrounding the Boer Army at Paardeberg and capturing Bloemfontein and Pretoria. Foch at 67 still possessed energy and vitality and great originality. We must remember, in making comparisons with the past, that men develop later nowa- days; for instance, Wellington, Wolfe, Moore, Craufurd were all commissioned at about the age of 15, and some of them saw service soon after joining. It is impossible really to give exact values to the fire and boldness of youth as against the judgment and experience of riper years; if the mature mind still has the capacity to conceive and to absorb new ideas, to withstand unexpected shocks, and to put into execution bold and unorthodox designs, its superior knowledge and judgment will give the advantage over youth. At the same time there is no doubt that a good young general will usually beat a good old one; and the recent lowering of age of our generals is undoubtedly a step in the right direction, even if it may sometimes lose us prematurely a good commander.

Title: Courage of Youth verses Experience of Adult

One of the imperative quality of a general is courage. Health is also a crucial factor but ~~more than~~ ^{less than} courage. Wolfe and Marlborough was a great paradigm of a fantastic spirit in an undermining body.

The Author opines that the question. Answer to the question of age of general is still obscure as history is filled with examples that support the opposite stance. There were many soldiers which serves as the perfect example

to substantiate that the highest prize of war are for young-man. Contrarily, many soldiers can be quoted as proof that they began their soldering in real meaning after the age of ~~to~~ forty.

The Author is of the belief that it is difficult to choose between the spirit and courage of youth and experience of a mature soldier. The experience of mature soldier is superior over youth if the mature mind is innovative enough to tackle unexpected circumstances. But it is reality that a good young general can easily detect the later and lowering the age is a step in right direction

Total: 493

precis: 173

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

(20)

Exposed to the whirlwind of technological revolution, we humans complicate our lives instead of seeking refuge in simplicity. Machines do much of our work: calculators relieve the torment of arithmetic, computers store our knowledge. Are we thereby less worried, less exhausted, better organized and happier? Certainly not; and if we are more comfortable, live longer and suffer less physical pain, the swings of ease and luxury do not compensate for the roundabouts of anxiety and depression. Those roundabouts are monuments to our seeming scorn for simplicity. We resign ourselves to the steady growth of complexity.

We cannot go backwards, but perhaps we can profit to some extent from the wisdom of our ancestors. Here, at random, are five prescriptions which might, to a limited extent, help stem the tide.

We should insist that communication be simple and clear. English has a wide range of expression. It is the language of superb poetry, in verse and prose; it is the language of science and business. It contains plenty of short, concise words. We should upbraid the inventors of new long words and declare ambiguity a disgrace. If one sad day a button is pressed in Washington to start a nuclear war, it may well be that the button-pusher has misinterpreted an ill-constructed message: for the Americans are the leading architects of the new Tower of Babel.

We must teach our children to relax. Tension is the hallmark of 20th century misery, and much of it is imbibed in infancy. Whatever the psychologists and sociologists may preach to us, we should revive the convention that parents disguise their worries from their families. Bottling things up is not invariably pernicious.

If we cannot ban the rat race, we must be more considerate to the rats. The Victorians were wiser. School lessons had to be well learned, and the birch rod was at hand if they were not; but the long drawn out misery of learning, almost by heart, set books for "O" and "A" levels would have been thought intolerable. Children were once encouraged to read many books, not just a selected few, and to develop their critical faculties by acquiring a general knowledge of the civilized arts. Now they are subjected, at the expense of a wider education, to brainwashing techniques only relevant to the gruelling contest of the examinations themselves.

Noise, loud and unrelenting, contributes more than ever before to our mental and emotional disturbance. Some of it is by choice: background music; radio and television sets left on when concentration is required elsewhere. Some of it -- the roar of traffic and of aeroplanes -- is accepted as incidental to modern society. But is it? We have always been mean in rewarding our inventors: those who invented jet engines, television and radar received totally inadequate recognition. Perhaps we should offer handsome tax-free incentives to all who produce genuine breakthroughs in noise abatement.

These are merely a few palliatives which might help us to restore a little sanity despite the clatter of the world around us. The basic problem is much deeper set, nor would it be anything but ridiculous to assert that other generations were free from worry, stress and instability. The difference is simply that adaptation was easier when the acceleration of the rate of change was more gentle. But we have reasoning powers which other living creatures have not, and we also have a far greater measure of choice. We should reflect long and carefully on independence when all around us change.

Like many millions of Christians, Jews, Hindus and Muslims I believe that the important distinguishing feature of human beings is that they have souls. All the great discoveries and advances of the last 100 years have been in the material world. We should spend much more time looking inwards to see whether we can recognize within ourselves an element which no technological revolution and change can pollute or violate.

QUESTIONS:

1. Infer from the passage how we "complicate our lives". List the ways in the in order given.
2. In the passage, the writer makes a reference to "the wisdom of our ancestors". What example of it does he give or imply?
3. What does "the new Towel of Babel" refer to? Who are its chief designers or builders?
4. Give one example, implied in the passage, of what the psychologists and sociologists have been telling us. What is the writer's opinion of it?
5. To what purpose does the writer imply we should exercise our reasoning powers and measure of choice?

Q1: Infer from the passage how we "complicate our lives". List the ways in the in order given

In the era of modern world which is technologically advance then ever before we have complicated our lifes leaving behind the peace of simplicity. Machines, calculators and computer made us dependent on them by doing our part of job.

Q2: In the passage, the writer makes a reference to "the wisdom of our ancestors". what example does he gave or imply.

The writer makes a reference to the wisdom of our ancestors so that we can get some profit from their wisdom. As per writer, following are the things that to a limited extent, help stem the tide. Firstly the communication should be simpler. Secondly we should teach our child to relax. Thirdly, if we cannot ban the rat race that the least we can do is to be considerate to rats

Q3: what does "the new Tower of Babel" refer to? who are its chief designer?

Tower of Babel refers to a ~~new~~ nuclear weapon. Americans are the chief

designer of the new Tower of Babel which capable of destroying the countries future in a nuclear war.

Q4: Give one example, implied in passage, of what the psychologist and sociologist have been telling us. what is the writers opinion on it.

Psychologist and sociologist have been telling us that one should ^{keep their} child relax and away from tensions which is the new hallmark of 20th century misery.

writers is of the opinion that parents should disguise their tensions from their families.

Q5: To what purpose does the writer imply we should exercise our reasoning powers and measures of choice?

writer explains that the adaptation were easier when the change was gentle. So we should exercise our reasoning powers and measure of choice so we can recognize in ourselves ^{the element} which the modern world cannot change or violate.

Q.7. Translate the following into English by keeping in view any figurative /idiomatic expression.

(10)

پاکستان کے کروڑوں نوجوان جنریشن زی میں آتے ہیں۔ یہ وہ نسل ہے جو سن 2000 کے بعد پیدا ہوئی ہے اور آج 23، 24 سال اس کی عمر ہو چکی ہے۔ پوری دنیا میں یہ نسل انسانی تاریخ کی سب سے جسمانی طور پر کمزور لاغر اور ذہنی طور پر نفسیاتی مریض سمجھی جاتی ہے۔ یہ جس دور میں بڑی ہوئی ہے وہ تاریخ انسانی کا سب سے زیادہ ٹیکنالوجی استعمال کرنے کا دور ہے۔ یہ نسل بڑی ہوئی ہے ٹیکنالوجی استعمال کرتے ہوئے۔ اس کی دسترس میں انٹرنیٹ موبائل فون ٹیبلیٹ ٹی وی چینل اور سوشل میڈیا ہے۔ اس نسل کی تربیت بزرگوں نے نہیں سوشل میڈیا نے کی، پوری دنیا میں اس نسل کا ایک ہی مسئلہ ہے۔ ان میں صبر کم ہے غصہ زیادہ۔ ان کی جسمانی صحت انتہائی نحیف اور ناتوان ہے۔ اور انسانی تاریخ میں یہ نسل سب سے زیادہ وقت لے رہی ہے اپنے پیروں پر کھڑا ہونے میں۔

Crores of youth of Pakistan comes under generation Z. This is the generation which is born after year 2000 and currently it is of the age 23 and 24. This generation is considered as the weakest in terms of physical strength and a psychopath in human history. The era in which they grow up is the most technologically advanced era of human history. This generation will grow with the use of technology. Internet, mobilephone, tablet and tv channels are in their range. This generation is brought up by social media rather than their elders. Globally, this generation have only one problem that they are less tolerant and more aggressive. Their physical health is extremely bad and unnutritioned. In human history, this generation is taking the longest time to stand on their feet.