

**PART-II**

**Q. 2. Write a précis of the following passage and suggest a suitable title:**

**(20)**

On the question of freedom in education there are at present three main schools of thought, 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 science 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: Freedom in Education

Currently, there are three schools of thought that prevail regarding the question of freedom of education. There are some believers who believe that the children should be the subject of state. Some believe they should be free regardless how good or bad they are. The last party holds the belief that they should be good in spite of liberty. The author shows disapproval from the people who believe the education should only provide the ground for development without any positive purpose. The author opines that, from the social perspective, education should develop unique characteristics in the children that are not inborn.

Total Words : 311

Precis words : 100

**Q. 3. Read the following passage carefully and answer the questions given at the end.**

**(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 without 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 future 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.

**Page 1 of 2**

**ENGLISH (PRECIS & COMPOSITION)**

**Questions:**

**(4 marks each)**

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

Q1: How important is happiness to most people, and what is relation between material wealth and happiness?

Happiness is very important for majority of people who have always lived happily in simplicity. There is no relation between happiness and material wealth. If material wealth brings happiness then the people of North America and Europe should be the happiest people on Earth. But surprisingly, as per the Happy Planet Index 2012, they are not.

Q2: How does the author characterize the concept of 'Voluntary Simplicity' as a movement and as a philosophy?

Voluntary simplicity means a free and conscious choice to eliminate all those things & habits that distract person from their inner-selves. The author characterized the concept of voluntary simplicity as movement to reduce the consumption all unnecessary things to minimize one's personal impact from environment. The author opines that the unique characteristic of voluntary simplicity is that it is a philosophy not a dogma, as it depends on individual cultural background, ethnicity etc.

Q3: what impact is feared by growing consumerism of modern society.

The impact that is feared by growing consumerism of modern society is that there will be scarce resources left for future generation. The more people consume, the less resources left for future.

Q4: what influence make it difficult for people to reduce their consumption patterns.

The influence that makes it difficult for people to reduce their consumption pattern is that the simplicity is linked with poverty and social inferiority. The people are bombarded with messages like you are unsuccessful and undesirable without this particular product.

Q5: what are the challenges and rewards of voluntary simplicity?

Voluntary simplicity brings challenges and rewards at same time. It is difficult to conserve resources but by doing so you can reserve resources for future generation. The heart of voluntary simplicity is the realization that less is really more. This will lead you toward less stress and worry which will have positive impact on your health.

Q. 7. Translate the following into English by keeping in view figurative/idiomatic expressions. (10)

بزرگ نے بتایا کہ جنگل کے پار ایک پہاڑ ہے جہاں وہ پھول اگتا ہے جس کی خوشبو سے آنکھوں کی کھونی ہونی روشنی لوٹ آتی ہے، مگر پہاڑ بہت بلند ہے اور اس پر بے شمار چٹانیں ہیں، کانتے دار جھاڑیاں ہیں اور بڑے بڑے پتھر ہیں جو راستہ روک لیتے ہیں۔ اس پہاڑ پر جانے کے لیے کئی لوگ آئے اور چلے گئے مگر ایسا کوئی شخص نہیں آیا جو پھول تک پہنچا ہو۔ شاید اسی لیے دنیا میں دکھ اور تکلیف ہے اور انسان روشنی کی تلاش میں ہے۔

\*\*\*\*\*

An elder man told ~~us~~ that there is a mountain across the jungle where that flower blooms <sup>which</sup> ~~that~~ brings back the lost eye sight. But the mountain is very high and consist of many peaks, bushes with thorns & many stones that blocks the way. Many people came and went to go to this mountain but not a single person were able to reach to that flower. Maybe that's why the world ~~contains~~ <sup>withholds</sup> sorrows and ~~rise~~ pain and human is in search of light