

**Q. 3. Read the following passage carefully and answer the questions that follow: (20)**

The third great defect of our civilization is that it does not know what to do with its knowledge. Science has given us powers fit for the gods, yet we use them like small children. For example, we do not know how to manage our machines. Machines were made to be man's servants; yet he has grown so dependent on them that they are in a fair way to become his master. Already most men spend most of their lives looking after and waiting upon machines. And the machines are very stern masters. They must be fed with coal, and given petrol to drink, and oil to wash with, and they must be kept at the right temperature. And if they do not get their meals when they expect them, they grow sulky and refuse to work, or burst with rage, and blow up, and spread ruin and destruction all around them. So we have to wait upon them very attentively and do all that we can to keep them in a good temper. Already we find it difficult either to work or play without the machines, and a time may come when they will rule us altogether, just as we rule the animals. And this brings me to the point at which I asked, "What do we do with all the time which the machines have saved for us, and the new energy they have given us?" On the whole, it must be admitted, we do very little. For the most part we use our time and energy to make more and better machines; but more and better machines will only give us still more time and still more energy, and what are we to do with them? The answer, I think, is that we should try to become more civilized. For the machines themselves, and the power which the machines have given us, are not civilization but aids to civilization. But you will remember that we agreed at the beginning that being civilized meant making and linking beautiful things. Thinking freely, and living rightly and maintaining justice equally between man and man. Man has a better chance today to do these things than he ever had before; he has more time, more energy, less to fear and less to fight against. If he will give his time and energy which his machines have won for him to making more beautiful things, to finding out more and more about the universe, to removing the causes of quarrels between nations, to discovering how to prevent poverty, then I think our civilization would undoubtedly be the greater, as it would be the most lasting that there has ever been.

**1. Instead of making machines our servants the author says they have become our masters. In what sense has this come about? (4)**

**Ans.** According to the author, machines were made to be our servant to perform tasks for us but we have become so much dependent on them that now they dictate us that they should be served with coal, petrol, oil and their temperature to be maintained otherwise they would refuse to work for us and would cause destruction.

**2. The use of machines has brought us more leisure and more energy. But the author says that this has been a curse rather than a blessing. Why? (4)**

**Ans.** According to the author machines has brought us with more leisure and more energy, this leisure and energy made man to utilize it to make more efficient machines and in return has spared us more time and energy. Hence, trapped in a continuous vicious process which has become a curse rather than a blessing

**3. What exactly is the meaning of 'civilization'? Do you agree with the author's views? (4)**

**Ans.** Civilization means making beautiful things with the time machine has spared for us. To do justice in between men and spend time in making the world a better place. I completely agree with the author that we have a better chance to make the world a better place

**4. 'Making more beautiful things' – what does this expression mean? Make a list of the beautiful things that you would like to make and how you would make them. (4)**

**Ans.** Make more beautiful things mean to find out more about universe, removing quarrels between nations and preventing poverty. List of beautiful things are as follows: educating all children, no child labor, eliminating poverty, improvement in agricultural reforms. This things can be achieved by making time and target based policies and implementing them with sternity. Using the funds by investing in education reforms, strict check on child labor and harboring children with free education, increasing labor wage and investing in research facilities respectively.

**5. Mention some plans you may have to prevent poverty in the world. Who would receive your most particular attention, and why?**

**Ans.** Targeted schemes for low income individuals, increasing wage labors, easy loan schemes, targeted subsidy in rations through govt funds, free medical facilities, job opportunities , quality free education and population control. Particular attention would be given to job opportunities as one man is sole responsible for the family. If he earns good would be able to facilitate the family in routine matters and meeting daily expenditures which is coupled with the other plans as well.

**Q2. Here is an excerpt from the autobiography of a short story writer. Read it carefully and answer the questions that follow.**

My father loved all instruments that would instruct and fascinate. His place to keep things was the drawer in the 'library table' where lying on top of his folder map was a telescope with brass extensions, to find the moon and the Big Dipper after supper in our front yard, and to keep appointments with eclipses. In the back of the drawer you could find a magnifying glass, a kaleidoscope and a gyroscope kept in black buckram box, which he would set dancing for us on a string pulled tight. He had also supplied himself with an assortment of puzzles composed of metal rings and intersecting links and keys chained together, impossible for the rest of us, however, patiently shown, to take apart, he had an almost childlike love of the ingenious. In time, a barometer was added to our dining room wall, but we didn't really need it. My father had the country boy's accurate knowledge of the weather and its skies. He went out and stood on our front steps first thing in the morning and took a good look at it and a sniff. He was a pretty good weather prophet. He told us children what to do if we were lost in a strange country. 'Look for where the sky is brightest along the horizon,' he said. 'That reflects the nearest river. Strike out for a river and you will find habitation'. Eventualities were much on his mind. In his care for us children he cautioned us to take measures against such things as being struck by lightning. He drew us all away from the windows during the severe electrical storms that are common where we live. My mother stood apart, scoffing at caution as a character failing. So I developed a strong meteorological sensibility. In years ahead when I wrote stories, atmosphere took its influential role from the start. Commotion in the weather and the inner feelings aroused by such a hovering disturbance emerged connected in dramatic form.

**b. why the writer thinks that there was no need of a barometer? (3)**

**Ans.** The writer thinks that her father was a very good weather predictor and good in astronomy. He used to predict it every morning coming out of the house and telling how the weather would be. Hence there was no requirement of barometer and adding barometer to dining room was also not required.

**c. what does the bright horizon meant for the writer's father ? (3)**

**Ans.** According to the writer bright horizon meant light reflecting to the nearest river. Her father told the children that what to do if they were lost, they need to follow the bright horizon which would carry them to river and near the river they could find habitation leading them to find their way.

**d. How did her father influence the writer in her later years ? (3)**

**Ans.** The writer had a great influence of her father in her later years as she developed strong metrological sensibility and her inner feelings were very much effected with weather conditions which were strongly depicted in her writings.

**Q1. Make a precis of the given passage and give a suitable heading:(20)**

If then a practical end must be assigned to a University course, I say it is that of training good members of a society. Its is the art of social life, and its end is fitness for the world. It neither confines its views to particular professions on the one hand, nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art; heroic minds come under no rule; a University is not a birthplace of poets or of immortal authors, of founders of schools, leaders of colonies, or conquerors of nations. It does not promise a generation of Aristotles or Newtons or Napoleons or Washingtons or Raphaels or Shakespeares though such miracles of nature it has before now contained within its precincts. Nor is it content on the other hand with forming the critic or the experimentalist, the economist or the engineer, through such too it includes within its scope. But a University training is the great ordinary means to a great ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular aspirations. It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them, it teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical and to - discard what is irrelevant. It prepares him to fill any post with credit, and to master any subject with facility. (John H. Newman)

**Training Good Members of Society**

According to John H. Newman the purpose of University is training good members of society for a better world. It neither creates professional nor it create heroes or inspires genius which somehow come in its sphere, it is not a birthplace of great leaders but University is meant to raise the intellectual tone of society and molding public mindset. It is education which comprehend a person to understand ones opinion and judgement, that help him to sense authenticity through a thought process leaving all irrelevant details and prepares him master any subject with authority.

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

Nizar Hassan was born in 1960 and raised in the village of Mashhad, near Nazareth, where he has lived with his family. He studied anthropology at Haifa University and after graduating worked in TV. Starting in 1990, he turned to cinema. In 1994, he produced *Independence*, in which he pokes his Palestinian interlocutors about what they think of the bizarre Israeli notion of their “independence”. They have stolen another people’s homeland and call the act “independence”! Hassan dwells on that absurdity.

As the world’s attention was captured by the news of Israel planning to “annex” yet a bit more of Palestine and add it to what they have already stolen, I received an email from Nizar Hassan, the pre-eminent Palestinian documentary filmmaker. He wrote to me about his latest film, *My Grandfather’s Path*, and included a link to the director’s cut. It was a blessing. They say choose your enemies carefully for you would end up like them. The same goes for those opposing Zionist settler colonialists. If you are too incensed and angered by their daily dose of claptrap, the vulgarity of their armed robbery of Palestine, you would soon become like them and forget yourself and what beautiful ideas, ideals, and aspirations once animated your highest dreams. Never fall into that trap. For decades, aspects of Palestinian and world cinema, art, poetry, fiction, and drama have done for me precisely that: saved me from that trap. They have constantly reminded me what all our politics are about – a moment of poetic salvation from it all.

Nizar Hassan’s new documentary is one such work – in a moment of dejection over Israel’s encroachment on Palestinian rights and the world’s complicity, it has put Palestine in perspective. The film is mercifully long, beautifully paced and patient, a masterfully crafted work of art – a Palestinian’s epic ode to his homeland. A shorter version of *My Grandfather’s Path* has been broadcast on Al Jazeera Arabic in three parts, but it must be seen in its entirety, in one go. It is a pilgrimage that must not be interrupted.

## The Palestinian prospective

Nazir Hassan lived in Mashhad with his family and graduated from Haifa University. He switched to cinema and produced a documentary: independence, showing Israelis notion of "independence".

The world was busy in news of Israeli's annexation of Palestinians land when writer received email from Nizar Hassan about his latest film: My Grandfathers Path. The vulgarity and cruelty of Zionist force on Palestine can trap you to react. However, for decades Palestinians film and culture have been in the limelight and saved writer from Zionist trap proved to be his salvation.

In dejection over Palestinian's right, documentary has put Palestine in prospective. A epic master class art of Palestinians homeland. shorter version had been broadcasted in 3 parts but must be seen entirely without interruption.

