

**Q. No. 8 Make a Précis of the following passage and suggest a suitable title. (15+5=20 Marks)**

I take it that the whole object of education is in the first place, to train the faculties of the young in such a manner as to give their possessors the best chance of being happy and useful in their generation; and, in the second place, to furnish them with the most important portions of that immense capitalized experience of the human race which we call knowledge of various kinds. I am using the term knowledge in its widest possible sense; and the question is what subjects to select? I must call attention further to this fact, that all the subjects of our thoughts—all feelings and propositions (leaving aside our sensations as the mere materials and occasions of thinking and feeling), all our mental furniture—may be classified under one of two heads—as either within the province of the intellect, something that can be put into propositions and affirmed or denied; or as within the province of feeling, or that which, before the name was defined, was called the aesthetic side of our nature, and which can neither be proved nor disproved, but only felt and known.

According to the classification which I have put before you, then, the subjects of all knowledge are divisible into two groups, matter of science and matter of art; for all things with which the reasoning faculty alone is occupied, come under the province of science; and in the broadest sense, and not in the narrow and technical sense in which we are now accustomed to use the word art, all things feel-able, all things which stir our emotions, come under the term of art, in the sense of the subject-matter of the aesthetic faculty. So that we are shut up to this – that the business of education is, in the first place, to provide the young with the means and the habit of observation; and, secondly to supply the subject-matter of knowledge either in the shape of science or of art, or both combined.

**Q.No.9 Translate the following passage into English. (15 Marks)**

انسان قابل رحم ہے، غلطیوں، کوتاہیوں، بُرائیوں، گناہوں، لغزشوں، خود فریبی اور خود ساختہ آزمائشوں میں گھرا ہوا یہ کمزور انسان اپنی روح کے آئینہ میں اپنی ہی صورت دیکھنے سے گھبراتا ہے۔ یہ مختلف مشاغل اور مصروفیات جو اس نے ہال رکھی ہیں، خود سے فرار حاصل کرنے کے جواز ہیں۔ ماضی میں جھانکنے کی جرات نہیں اور اگر کبھی چند لمحے نصیب آ جائیں تو ماضی کے صرف وہی اوراق پلٹنا چاہتا ہے جس میں اس کی "میں" کو تسکین پہنچ سکے کہ وہ ہمیشہ سے کمال تھا، لیکن اس کے کمالات میں کتنے پچھتاوے پوشیدہ ہیں، انہیں یاد کر کے اپنا حال بے مزہ نہیں کرنا چاہتا۔ انسان کو ہر حال میں مست رہنا ہے کہ کل کس نے دیکھی جبکہ دیکھنے والا اس کا آج بھی دیکھ رہا ہے، قابل رحم "آج"۔

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## Precis

In holistic sense, the purpose of education is twin in nature. In its primary sense, it is polish mental faculties of thinking and provide learners the best opportunities for progress and being relevant in their time. In its secondary sense, the object of education is to provide knowledge about different subjects. The subjects of education are classified in two main categories. The one being science which involves use of logic and the findings of which can be proven true or false. The other subject is art which involves feelings and emotions which can only be felt and expressed. Thus, it can be concluded that education has two objects of promoting observation and providing knowledge about them.

• Title: A holistic view of educational purposes

• Given words in paragraph : 332

• Target words for precis : 111

• Words written in precis : 115



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## Translation

The human is pitiable. Mired in mistakes, loopholes, evils, sins, blunders, self-interest and self-created challenges, this weak human is reluctant to see himself in the mirror of his spirit. These different businesses and \* activities that he has created are cause of running away from himself. He does not dare to look into past or if he is blessed with such moments then he <sup>wants to</sup> turn the only pages in which his "self" can get peace that he was always perfect, but how many regrets are buried behind being perfect, he does not want to spoil his present by remembering them. Human must be content in every situation that no one has seen tomorrow. However, the watcher is even watching his today, the pitiable "today".