

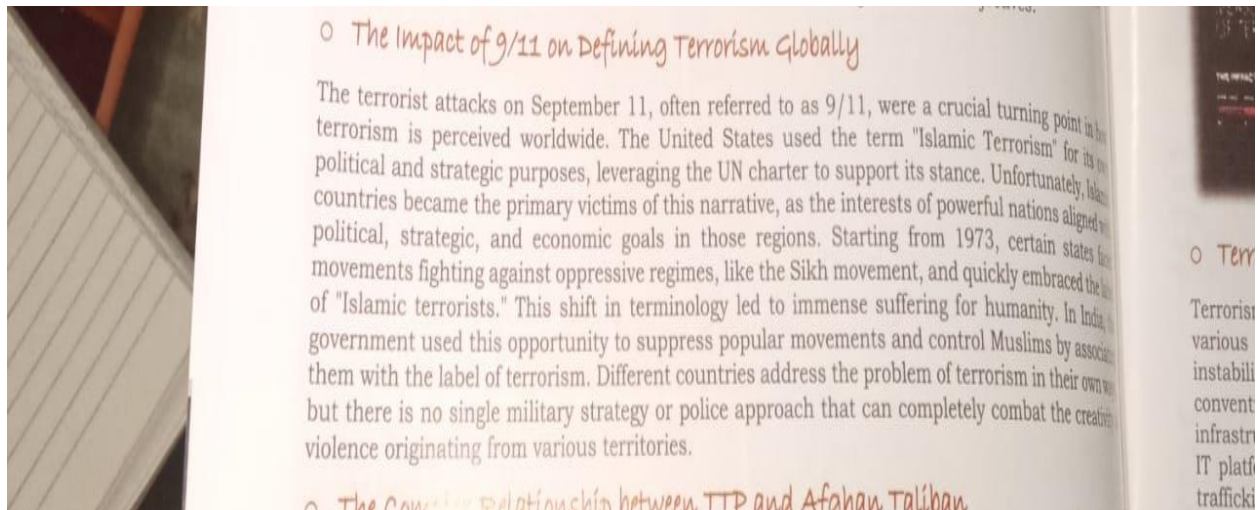
translation

Ramzan has written in detail about the Pat Feeder Peasant Movement in Balochistan that resulted in his imprisonment for one year at Machh Jail. The Bhutto government kept targeting left-wing leaders in the country, and Ramzan moved from place to place organizing labour activities and holding protests wherever possible. Repeated arrests and imprisonments hardened his resolve to fight even harder for the rights of the working class in Pakistan.

دھماکا نے لفظی طور پر بلوچستان میں بونے والی
پتہ فیروز کسان شریک کے بارے میں لکھا جس کی
دہم سے ان کو ایک سال کے لیے چھو جیل میں قید کر دیا
گیا۔ محو سہ کار لکھنؤ لیفٹننٹ کے سم پراپان کو
دشنام بنا رہی تھی اور دھماکا اپنے ملک سے دوسری ملک
منتقل ہو رہے تھے۔ جہاں موقع ملتا وہاں ہندو دور مہم
اور احتجاج انتہا کرتے۔ متعدد بار جیل بندی اور
اور گرفتاری نے ان کا علم مشکل بنا دیا تھا جو کہ
پاکستان کے کارندہ طبقے کے حقوق کے بارے میں تھا۔

well done 7/10

precis



9/11 : Rise of Islamophobia

The incident of 9/11 has redefined the terrorism globally. US pronounced it Islamic terrorism to get UN support. Muslim countries suffered a lot by west because of their geostrategic locations, while on any retaliation, they called them Islamic terrorists. India also took advantage of this label to contain humanitarian movements. The world lacks the standard approach to tackle the evolving terrorism from the world.

{ No. of words in Passage = 154
This précis - 63

satisfactory
main idea is picked and discussed
over all it is ok
8/20

Comprehension

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.

- Questions:**
1. Instead of making machines our servants the author says they have become our masters. In what sense has this come about? (4)
 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)
 3. What exactly is the meaning of 'civilization'? Do you agree with the author's views? (4)
 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)
 5. Mention some plans you may have to prevent poverty in the world. Who would receive your most particular attention, and why? (4)

Machines our Servants.

① Acc: to the passage the machines have become our masters as we have to spend much time in taking care of machines subserve to work and become angry if we don't feed them with coal, given petrol to drink and oil to wash with. For its proper health we have to keep them in right temperature if we don't fulfill its requirement it will be destructions for their masters.

② More time and Energy

In the passage, the author says making more machines is a curse. As the human spent their time and energy to produce machines to get free time and energy. It is a curse because what people would do by getting more leisure time and more energy. Humane lacks the purpose.

③ ~~Civilization.~~

Yes, I ~~am~~ agree with writers' views. As the civilized person struggles for making and linking beautiful things. The civilized person thinks freely, maintain justice among people and lives a good life. He uses his time and energy to find secrets of universe, taming the disputes among people and for the reduction of poverty from the world.

④ ~~List of Beautiful things.~~

→ We are living in era of global warming, I would like to plant more and more trees to make the world beautiful and rising awareness depicting the importance of carbon sinks.

→ The justice in the world makes the world beautiful. I would promote justice by enhancing the strength of judges and removing the influence of politics in judiciary.

→ Promoting brotherhood among Muslims by reviving the Islamic teaching.

plans to prevent poverty.

To me the poverty can be controlled by making reforms in institutions to overcome the leakage of tax money.

By improving social justice making country industrialise can help to eradicate poverty.

Poverty can be controlled by improving the education system of Pakistan. My particular attention would be on Education. A truly educated person brings industry and work on poverty reduction.

ans are satisfactory
8/20