

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

**(15+5=20)**

In India begging has become a profession and the beggars continue to increase in numbers. So, vast indeed is the fraternity of these beggars that foreigners visiting India, especially, cities like Varanasi, our cities of pilgrimage, have been led to call our cities the cities of beggars and of dust! There are no statistics available for estimating their number, but that is not needed for our present purpose. Of course, any practical reform in this matter does not require a close investigation into the causes and conditions of the existence of beggars, but we are here concerned with the question of seeing how these beggars live and what, in particular, is the effect on society of their existence. As already suggested, the vastness of the number of the Indian beggars is evident to any visitor from a foreign country. The causes of the increase in the number of beggars are many, but of these we may just consider only a few. For good or evil, Indians have been very religious in their outlook on life, and also very generous and hospitable towards those who go to them for begging. Our Puranas and Shastras point out that giving charity to beggars ensures Moksha in the next world. The social conscience developed from such an article of faith has been the main cause of the increase in the number of beggars. They are always sure of finding people anxious to go to heaven by offering doles and donations to the needy and so they are thriving. There are many beggars whose profession has been hereditary—a strange perversion of human nature, which, as we are told, ought to eat out of the sweat of its brow. The most amusing spectacle from the point of view of reason, is to see able-bodied persons, dressed in abundance of rags and many coloured clothes wandering about the streets and going from house to house regularly at certain hours for no more serious a purpose than that of begging! This might be seen at almost any village and town in our country. For ages uncounted this thing has been going on. The ignorant masses have a fear of

house to house regularly at certain hours for no more serious a purpose than that of begging: this might be seen at almost any village and town in our country. For ages uncounted this thing has been going on. The ignorant masses have a fear of the curse supposed to emanate from the mouths of angered beggars, and thus the beggars get more than they need. In fact, strange as it might seem, a considerable number of these beggars are richer than their poor patrons! With the percolation of social consciousness among the modern educated Indians, the problem of beggars is today being seriously thought about and ways and means are being seriously mooted on how to solve this problem. When we read how in the West, for example, begging has become a crime coming under the vagrancy acts of Parliaments and when we know that in some countries people are warned that "Those who do not work, neither shall they eat" we begin to think how depressing is the situation in India. Poverty, no doubt, is one of the major causes of begging, and unemployment and increase in population have also been responsible for the same, but the disease-of begging has deeper roots in the social consciousness of us all, and it is to this that any reformer has to turn. We must make it clear to the masses that there is no special glory of *Punya* in giving charity to the able-bodied persons, and that such misplaced charity is only increasing idleness and chronic poverty. If the masses are educated in social science, its elementary principles at any rate, there will be a gradual lessening of the number of beggars in our country. The State, too, has to devise laws for checking the growth of beggars. Some strict laws against vagrants must be put into practice in every city and village in India. It is more important to introduce them in holy cities where the beggars are leading the most unholy life. Finally, it is for the development of saner outlook on life that we must agitate if we are to root out this evil of beggary. In one form or another, begging has become the most widespread thing today. Some are honourable, modernised beggars in pants and boots and ties and they have subtler ways of exploiting their patron victims.

## The Rising Practice of Begging in India

India has become notorious among foreigners due to rapid increase in the numbers of beggars. The generosity of Indians to give charity, their desire to attain blessings in hereafter and the guilt of denying any beggar are the main reasons for this rapidly increasing trend. Taking advantage of such mindset of people some of them have adopted begging as their family profession. Many physically abled people are also indulged in this practice, which is paying more than their needs. people have now started to seriously look into this problem, especially when they compare themselves with the western countries. In the West, begging is regarded as a crime and there are strict restrictions against it. The hospitable attitude towards serving beggars to get blessings needs to be addressed in India. People should be educated that they have to stop giving charity to physically healthy people. This change of attitude will reduce the number of beggars in the country. Government needs to make strict laws to stop this practice in the name of pious acts and internal discomfort of the charity givers. This practice manipulates the sentiments of people.

words of Passage = 564

words of precis = 189

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

**(20)**

In barely one generation, we've moved from exulting in the time-saving devices that have so expanded our lives, to trying to get away from them- often, in order to make more time. The more ways we have to connect, the more many of us seem desperate to unplug. Like a teenager, we appear to have gone from knowing nothing about the world to knowing too much, all but overnight.

The average person spends at least eight and a half hours a day in front of the screen. The average teenager spends or receives 75 text messages a day. Since luxury, as any economist will tell you, is a function of scarcity, the children of tomorrow will crave nothing more than freedom, if only for a short while, from all the blinking machines, streaming videos and scrolling headlines that leave them feeling empty, and too full all at once. The urgency of slowing down - to find the time and space to think - is nothing new, of course, and wiser souls have always reminded us that the more attention we pay to the moment, the less time and energy we have to place it in some larger context. Even half a century ago, Marshall McLuhan warned, "When things come at you very fast, naturally you lose touch with yourself."

Yet few of those voices can be heard these days, precisely because 'breaking news' is coming through perpetually on the news channels, and Meena is posting images of her summer vacation and the phone is ringing. We barely have enough time to see how little time we have. And the more that floods in on us, the less of ourselves we have to give to every snippet.

We have more and more ways to communicate, as Thoreau noted, but less and less to say. Partly because we are so busy communicating. And - as he might also have said - we are rushing to meet so many deadlines that we hardly register that what we need most are lifelines. So what to do? The central paradox of the machines that have made our lives so much brighter, quicker, longer and healthier is that they cannot teach us how to make the best use of them; the information revolution came without an instruction manual. All the data in the world cannot teach us how to sift through data; images don't show us how to process images. The only way to do justice to our onscreen lives is by summoning exactly the emotional and moral clarity that cannot be found on any screen.

Maybe that is why more and more people, even if they have no religious commitment, seem to be turning to yoga or meditation, or tai chi; these are not New Age fads so much as ways to connect with what could be called the wisdom of old age. A series of tests in recent years has shown that after spending time in a quiet rural setting, subjects "exhibit greater attentiveness, stronger memory and generally improved cognition. Their brains become both more relaxed and sharper." More than that, empathy, as well as deep thought, depends on neural processes that are "inherently slow" - the very ones our high-speed lives have little time for.



## Comprehension

Q1 = According to the author, what is likely to become a scarcity in the future?

Ans = According to the author, freedom from technological devices is likely to become a scarcity in the future. People now have acquired too much information at once that in near future they will crave to have some time away from modern machines and have peaceful time with themselves. They would like to slow down their lives and disconnect themselves from the rapidly moving world.

Q2 = What ability have people lost thanks to the constant inflow of data?

Ans = People have lost touch with themselves due to the constant inflow of data. They have become too busy on their phones and other devices that they do not find enough time to connect with themselves. It has become difficult for them to find enough time to think and have at peace with themselves. The rapid advancements in technology and constant inflow of information have allowed us to crave for such freedom.

Q3 = Why does the author say, "We have more and more ways to communicate, but less and less to say."?

Ans = The author says that we have more and more ways to communicate but less and less to say

because our lives have become preoccupied with technology which has <sup>only</sup> taught us to communicate with others, but not the ways to process the information. Technology has evolved but we still are unable to use it effectively.

Q4= Why are people taking an active interest in old-age fads?

Ans= People are taking an active interest in old-age fads in order to find time and energy to connect with themselves. Activities such as meditation and yoga gives peace of mind, improves cognitive functioning and makes a person to concentrate in a better way. That is why even the non-religious people are also practicing these exercises to detoxify themselves from the rapidly moving world.

Q5= Why is the modern man unable to empathise with others?

Ans= The modern man is unable to empathise with others because of our high-speed lives. We have not learned how to process information emotionally because it is a slow process which requires some time. Modern man is living in a rapidly emerging ~~the~~ world where he has no time to think and process the data and thus, he is unable to empathise with others.

ایک طالب علم کا فریضہ حیات اساتذہ اور کتب سے کسب ضیا ہے۔ جو زندگی کی تاریک راہوں کو ان کے لئے منور کر سکے۔ اس فریضے کی ادائیگی میں یکسوئی اور مستقل مزاجی درکار ہے۔ ہر بیرونی اثر کو جو اس کے منافی ہو سختی کے ساتھ حلقہ تدریس سے علیحدہ رکھنا پڑے گا۔ ورنہ خطرہ یہ ہوگا کہ طالب علم کی تربیت ادھوری رہ جائے اور جو وقت عزیز اسے کسب علم میں صرف کرنا چاہئے تھا۔ محض سیاسی سرگرمیوں کی ہنگامی دلچسپیوں کی نذر ہو جائے ہمارے ملک کو سیاسی کارکنوں سے زیادہ ان علما اور فضلا کی ضرورت ہے جو بیک وقت علوم مشرقی، علوم مغربی، علوم دینی اور علوم دنیاوی کے جامع ہوں ظاہر ہے کہ ایسے ہمہ گیر لوگ تبھی پیدا ہو سکتے ہیں۔ جب کہ علمی مشاغل میں سیاسی عوامل دخل اندازی نہ کریں۔ کہا جاتا ہے کہ مغربی ممالک کے مقابلے میں ہمارا تعلیمی معیار پست ہے کسی حد تک تو یہ ہمارے اقتصادی حالات کا نتیجہ ہے۔ اور شاید یہ کہنا بھی خالی از صداقت نہیں کہ ہمارے اکثر اساتذہ طلبہ کے دلوں میں ذوق علم کی چنگاری مشتعل کرنے سے قاصر رہے۔ لیکن ذمہ داری کا بیشتر حصہ یقیناً خود طلبہ پر عائد ہونا چاہئے۔



## Translation

The purpose of a student's life is to get enlightenment from teachers and books, which can lighten up the darker parts of their lives. Concentration and consistency are required for the fulfillment of this purpose. Any external factor which is against this objective ~~has to~~ should be strictly separated from the field of education. otherwise, the risk is that the student's development would not be accomplished and the time that he would have spent on acquiring education would be invested in the emerging interests of political activities. Our country needs wise scholars more than the political workers, who ~~are~~ ~~have~~ well aware of western, Eastern, Religious and worldly knowledge at the same time. Obviously, such scholars emerge when political factors do not interfere in educational activities. It is said that the quality of our education is lower than the western countries. To some extent, it is the result of our economic situation. And it is not wrong to say that most of our teachers failed to enlighten the hearts of students for education. But the major responsibility should lie on the student himself.

**Q. 5. A. Punctuate the following passage:**

**(05)**

the hodja always wanted to learn something new, and one day he had a sudden inspiration to learn how to play the lute. he approached a music teacher and asked him, "how much do you charge for private lute lessons three silver pieces for the first month after that one silver piece a month oh, great exclaimed hodja then i'll start with the second month

## Punctuation

The Hodja always wanted to learn something new, and one day, he had a sudden inspiration to learn how to play the lute. He approached a music teacher and asked him, "How much do you charge for private lute lessons?" "Three silver pieces for the first month. After that one silver piece a month." "Oh, great!" exclaimed Hodja, "Then I'll start with the second month."

**B. Rewrite the following passages, converting what is in direct speech into indirect, and what is in indirect speech into direct.**

**(05)**

Maggie: Tom, how much money did you give for the rabbits.

Tom: Five shillings and six pence.

Maggie: I think I've got more than that in my box upstairs. I'll ask mother to give it to you.

Tom: What for? I don't want your money. I've got far more money.

Maggie: I want to buy some more rabbits.

## Narration

Maggie asked Tom that how much money he gave for the rabbits. Tom replied that five shillings and six pence. Maggie then said that he thinks that he had got more than this in his box upstairs and he (Maggie) will ask mother to give that to

He didn't need his (Maggie's)  
money

him (Tom). Tom asked ~~asked~~ for what, as he  
had got for more money. Maggie responded that  
he just wanted to buy some more rabbits.

Q = Correct the following sentences.

(a) Faheem was wearing glasses when he was younger, but now he had contact lenses.

Faheem used to wear glasses when he was younger, but now he uses contact lenses.

(b) Salma takes her driving test five times so far without success, but she didn't give up.

Salma has taken her driving test five times so far without success but she didn't give up.

(c) Because I have lived a long way from my work, I am wasting lots of time going to and from work. Since I live at a long distance from my work, I waste a lot of time going to and away from work.

(d) Sir Azhar Afzal is reading a novel for 5 days.  
Sir Azhar Afzal has been reading a novel for 5 days.

(e) The price of onions have come down.  
The price of onions has come down.

(f) He is said that he is suffering from fever.  
He is told that he was suffering from fever.

(g) Sir Ali Shahab leaves for Karachi last week.  
Sir Ali Shahab left for Karachi last week.

(h) He wishes he was a Prince.  
He wishes he were a Prince.



## Prepositions

- (a) He quarreled for a trifle.
- (b) He is addicted to smoking.
- (c) He resigned from his job.
- (d) I am waiting at the bus stop.
- (e) I looked this word for, in the dictionary, but I still don't understand it.
- (f) Are you with or along the President?
- (g) I'd rather be single than in a bad relationship.
- (h) We've put a lot of effort in/for this project.

## Pair of words

### a) Affection

The child had developed a strong affection for his grandmother and cried hard while parting from her.

### Affectation

The employes' mannerism is nothing more than an ~~affection~~ affectation to appear sophisticated.

### b) censor

The book was censored twice before publishing to check if it contains any harmful content.

### censure

The writer was badly censured for depicting the negative image of his country in his recent article.

### (c) Eminent

The writer soon became eminent because of his unique literary style and philosophical references in his writings.

### Imminent

Her hardwork and determination shows that her success is imminent sooner or later.

### (d) Famous

Karachi is famous for its spicy biryani in the whole country.

### Notorious

Karachi is notorious for pollution and bad traffic.

### (e) Dual

The success is the result of dual collaboration between the captain and the team members.

### Duel

Heated arguments soon resulted into duel among the two groups of teenagers.