

**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 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.

## Precis

**Title:**

The Profession of Begging in India: Its Causes and the Way forward.

Begging has increasing in India, and the beggars adopt it as a profession. The city of Varanasi of India, is known as the cities of "beggars and of dust", by the foreigners because of the higher numbers of beggars there. The causes of begging in India includes, the religious attachment, generosity, and their hospitality. Another main cause point out by their "Puranas" and "Shastras", that giving charity to beggars ensures "Moksha", in the world after death. In addition to the causes, poverty, unemployment, and over population have also been contributed to the begging. However, some beggars are not disabled, but their profession of begging is hereditary, and got more than they expect because of the lack of conscience in people. Today, the problem of beggars is very deep rooted in India, and a serious remedies must needed to counter this problem. First of all educated society is mandatory, on the basis

of which religious prejudices of the people need to be abolished, which will help in decreasing the numbers of beggars. Secondly, the state has to introduce strict and applicable laws against the beggars and their networks. Finally, the people of India must start a campaign to cut the roots of the evils of beggary.

## Umar-Farooq

### Reading Comprehension

Q.1. According to the author, what is likely to become a scarcity in the future?

Ans. According to the author, freedom is likely to become a scarcity in the future. It is because, the average person spends at least one third duration of the day in front of the screen. Therefore, the author said, that, the children of tomorrow will crave nothing more than freedom.

Q.2: What Ability have people lost thanks to the constant inflow of data?

Ans. The ability people have lost is the concentration on themselves, due to the constant inflow of data. The reason is that, breaking news is coming at a high speed on news channels, and spread in a very short time across the globe. That's why McLuhan warned, that when things come at you very fast, naturally you lose touch with yourself. So, the ability to pay attention to ~~your~~<sup>their</sup> self have lost by the people.

Q:3 Why does the author say, "We have more & more ways to communicate, but less & less to say"?

Ans. The author says, "We have more and more ways to communicate, but less and less to say", because we are so busy in communication and spends at least eight hours in a day in front of the screen. In addition to it, the author says, that we are rushing to meet so many deadlines that we hardly register that what we need most are lifelines. In a nut shell, due to lack of time management, we have more ways to communicate, but less to say.

Q:4 Why are people taking an active interest in old-age fads?

Ans: People are taking an active interest in old-age fads, because spending time in rural gathering, boost up attentiveness, stronger memory, and generally cognition. Furthermore, it make human brain calmer and sharper. Due to these benefits, people take an active interest in old-age fads.

Q:5. Why is modern man unable to empathise with others?

Ans. The modern man is unable to empathise with others, because empathy depends on neural processes which are inherently slow. Moreover, life is very fast today, and empathy is a slow and gradual process, requires deep thinking. Therefore, modern man is unable to empathise with others.