

SECOND/ FINAL DRAFT

Manto became victim of social duplicity centered on self-assumed piety and mental skewedness. His writings were accused of vulgarity and immorality. Undeterred by conservative circles, Manto uncovered sex passions, in Freudian terms, as socio-economic issues of society. For Manto, man is both angel and devil. He despised duality of social classes and voiced equality of middle / lower middle classes and upper classes by which he highlighted his concerns on socio-moral issues of the former. He was fully aware of man's frailties; therefore, he treated vulgarity in artistic and sublime manner. His writings reflect the restive passions of men and women which they can relate to themselves.

5. **Title: Supply a suitable title at the end. Supply only one title!**
Title: Manto: The Sigmund Freud of Urdu Literature

Précis 4: CSS 2019

Write a précis of the following passage and suggest a suitable title: (20)

I think modern educational theorists are inclined to attach too much importance to the negative virtue of not interfering with children, and too little to the positive merit of enjoying their company! If you have the sort of liking for children that many people have for horses or dogs, they will be apt to respond to your suggestions, and to accept prohibitions, perhaps with some good-humoured grumbling, but without resentment. It is no use to have the sort of liking that consists in regarding them as a field for valuable social endeavour, or what amounts to the same thing as an outlet for power-impulses. No child will be grateful for an interest in him that springs from the thought that he will have a vote to be secured for your party or a body to be sacrificed to king and country. The desirable sort of interest is that which consists in spontaneous pleasure in the presence of children, without any ulterior purpose. Teachers who have this quality will seldom need to interfere with children's freedom, but will be able to do so, when necessary, without causing psychological damage.

Unfortunately, it is utterly impossible for over-worked teachers to preserve an instinctive liking for children; they are bound to come to feel towards them as the proverbial confectioner's apprentice does towards macaroons. I do not think that education ought to be anyone's whole profession: it should be undertaken for at most two hours a day by people whose remaining hours are spent away from children. The society of the young is fatiguing, especially when strict discipline is avoided. Fatigue in the end, produces irritation, which is likely to express itself somehow, whatever theories the harassed teacher may have taught himself or herself to believe. The necessary friendliness cannot be preserved by self-control alone. But where it exists, should be unnecessary to have rules in advance as to how "naughty" children are to be treated, since impulse is likely to lead to the right decision, and almost any decision will be right if the child feels that you like him. No rules, however wise, are a substitute for affection and tact.

make précis? Procedure:

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Title = "Modern Theory of education for teaching"

The modern educationalists do not like resentment. They prefer friendly way of learning, for teaching. The worthy pleasure of children are not based on any utilitarianism. They do not find pleasures in politics or power. Their pleasures are care free from the worldly affairs.

The teachers will adopt such teaching method which do not effect on their mind. These teachers who have the burden of work do not preserve the children's liking or preference. Everyone is not fit for teaching. The youngsters feel fatigue due to the absence of discipline in society. Self control is not the solution for preserving children's pleasures. The naughty children learn the thing if he feels that his teacher like him.