

PART-II

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

(15+5=20)

On the question of freedom in education there are at present three main schools of thought, deriving partly from differences as to ends and partly from differences in psychological theory. There are those who say that children should be completely free, however bad they may be; there are those who say they should be completely subject to authority, however good they may be; and there are those who say they should be free, but in spite of freedom they should be always good. This last party is larger than it has any logical right to be; children, like adults, will not all be virtuous if they are all free. The belief that liberty will ensure moral perfection is a relic of Rousseauism, and would not survive a study of animals and babies. Those who hold this belief think that education should have no positive purpose, but should merely offer an environment suitable for spontaneous development. I cannot agree with this school, which seems to me too individualistic, and unduly indifferent to the importance of knowledge. We live in communities which require co-operation, and it would be utopian to expect all the necessary co-operation to result from spontaneous impulse. The existence of a large population on a limited area is only possible owing to science and technique; education must, therefore, hand on the necessary minimum of these. The educators who allow most freedom are men whose success depends upon a degree of benevolence, self-control, and trained intelligence which can hardly be generated where every impulse is left unchecked; their merits, therefore, are not likely to be perpetuated if their methods are undiluted. Education, viewed from a social standpoint, must be something more positive than a mere opportunity for growth. It must, of course, provide this, but it must also provide a mental and moral equipment which children cannot acquire entirely for themselves.

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

(20)

Precis - CSS 2023

Title: Liberty in Education

These are three perspectives developed on the matter of liberty in education, for its varied outcomes and psychological reasons. One school of thought argues complete freedom of children despite their ills, second advocates their freedom with checks and balances and the third on freedom with accompanied virtues. With prime focus on individuality, it views that only liberty can inculcate moral development. It ignored the value of knowledge in a social life as education is meant for only mental development. The writer disliked this perspective, arguing that education must incorporate science and technology as these contributed significantly to our societies. On social grounds, education provides guidelines for both moral and mental development. This alone on the part of freedom cannot be achieved.

words: 124

(words in original passage: 320)

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.

Title: Begging : A Growing Profession

Precis:

In India, there is an exponential rise in the number of beggars. A number of reasons are responsible for this. To some, there are religious reasons for instance, donating money out of the fear of being cursed. And for others it's an emancipation from the eternal life cycle of life and death in the next world. Most of the illiterate people give them money as a charity without investigating knowing either they are deserving or not. Due to this beggars, despite being financially stable, inherited this profession. Even the persons, properly dressed and living a healthy lifestyle, are involved in this profession. Resultantly, the poor patrons are get exploited by the rich beggars. To eradicate this menace, there is a need to inculcate social awareness among the masses. At state level, making laws as in the west and their effective executive can be handy in this regard. Thus, having a mass with this social awareness, India can get rid of begging.

words: 159

Translation:

(62) وہ فرد زیادہ ترقی کرتا ہے جو ایک قدم آگے جلتا ہے۔ اسے افسر یا نظام ترقی نہیں دیتے، اسے قدرت ترقی دیتی ہے۔ ہمارا ایمان ہونا چاہیے کہ بیماری محنتوں کا محافظ اللہ ہے، ہمارا ایمان ہونا چاہیے کہ قدرت بھی ہمیں ضرور نوازے گی۔ وہ محنتیں جس کے صلے بندوں سے نہیں ملنے، ان کے صلے اللہ تعالیٰ ضرور دیتا ہے۔ اس بات پر ایمان لے کر ہونا چاہیے جسے ابو آدہ بن روحو کا یقین ہے۔ حضرت شفیق سعدی فرماتے ہیں کہ "تربہ ہی ما تلوتو نہی ابی ادکات کے مطابق نہ مانلو، بلکہ اس کی شان کے مطابق مانلو" ممکن ہے، میری ادکات بہت چھوٹی ہو، لیکن اللہ والے کی شان مجھے بادشاہ بنا دے۔ اس کے پاس نوازنے کے لا تعداد طریقے اور نیانے ہیں۔

A person who takes a step forward, makes progress. This progress is not bestowed by an officer or a system but from nature. It should be our belief that Allah Almighty is the protector of our hard work. And that nature will also bless us. Hard work, the reward of which is not given by people, will definitely be given by Allah. On this, in this, the belief should be such as the belief on the existence of your body. Hazrat Sheikh Sadi (R.A) says, "whenever you ask for something, never ask according to your ~~wealth~~ worth, rather ask according to His glory. It may be possible that my worth is of no significance but His glory makes me a king. He has countless ways and excuses to bless us.