

**Q 7. Translate the following into English by keeping in view figurative/idiomatic expressions.**

بزرگ نے بتایا کہ جنگل کے پار ایک پہاڑ ہے جہاں وہ پھول اُگتا ہے جس کی خوشبو سے آنکھوں کی کھوئی ہوئی روشنی لوٹ آتی ہے، مگر پہاڑ بہت بلند ہے اور اس پر بے شمار چٹانیں ہیں، کانٹے دار جھاڑیاں ہیں اور بڑے بڑے پتھر ہیں جو راستہ روک لیتے ہیں۔ اس پہاڑ پر جانے کے لئے کئی لوگ اُٹے اور چلے گئے مگر ایسا کوئی شخص نہیں آیا جو پھول تک پہنچا ہو۔ شاید اسی لئے دنیا میں دُکھ اور تکلیف ہے اور انسان روشنی کی تلاش میں ہے۔

## English Translation

Q.7. Translate the following into English.

The old sage has told that there is a mountain across the forest where a flower grows from which the blindness vanished from its fragrance but the mountain is very high cliffs and these are unaccountable ~~cliffs~~ on it, bushes full of thorns and there are huge rocks which block the path. Many people came and went off to go on mountain but ~~or~~ no one was able to reach that flower. Maybe that's why there is sickness and ~~of~~ problems and man is in search of light.

**Q 2. Write a precis of the following passage and suggest a suitable title:**

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 always be 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 cooperation, 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. (311 words)

# English Precise

CSS-2023

Topic:- Freedom in Education

Precise:-

Regarding freedom in education, there are three schools of thought built on basis of differences as to end and ~~psy~~ psychological theory. The ~~three~~ schools of thought are children should be completely free, ~~second one say they should~~ completely subject to authority and should be free but in spite of freedom they should always be good. The last school is good as it don't set children completely free. Author disagree with those who think that ~~children~~ education should be for spontaneous development instead of positive purpose. They are individualistic. The community in which we live requires cooperation and expect cooperation will

derive from spontaneous impulse. The science and ~~education~~ techniques used for existence of large population on limited area. The men allow only freedom which depends on benevolence, self control and trained intelligence. Education should not only give opportunity for growth but it must also provide mental and moral equipment which children can't acquire.

**Q. 2. Write a précis of the following and suggest a suitable title:**

**(20)**

Nizar Hassan was born in 1960 and raised in the village of Mashhad, near Nazareth, where he has lived with his family. He studied anthropology at Haifa University and after graduating worked in TV. Starting in 1990, he turned to cinema. In 1994, he produced *Independence*, in which he pokes his Palestinian interlocutors about what they think of the bizarre Israeli notion of their “independence”. They have stolen another people’s homeland and call the act “independence”! Hassan dwells on that absurdity.

As the world’s attention was captured by the news of Israel planning to “annex” yet a bit more of Palestine and add it to what they have already stolen, I received an email from Nizar Hassan, the pre-eminent Palestinian documentary filmmaker. He wrote to me about his latest film, *My Grandfather’s Path*, and included a link to the director’s cut. It was a blessing. They say choose your enemies carefully for you would end up like them. The same goes for those opposing Zionist settler colonialists. If you are too incensed and angered by their daily dose of claptrap, the vulgarity of their armed robbery of Palestine, you would soon become like them and forget yourself and what beautiful ideas, ideals, and aspirations once animated your highest dreams. Never fall into that trap. For decades, aspects of Palestinian and world cinema, art, poetry, fiction, and drama have done for me precisely that: saved me from that trap. They have constantly reminded me what all our politics are about – a moment of poetic salvation from it all.

Nizar Hassan’s new documentary is one such work – in a moment of dejection over Israel’s encroachment on Palestinian rights and the world’s complicity, it has put Palestine in perspective. The film is mercifully long, beautifully paced and patient, a masterfully crafted work of art – a Palestinian’s epic ode to his homeland. A shorter version of *My Grandfather’s Path* has been broadcast on Al Jazeera Arabic in three parts, but it must be seen in its entirety, in one go. It is a pilgrimage that must not be interrupted.

# English Precis

## Precis Writing

Q. CSS-2021

**Title:-** Nizar Hassan and his masterpiece

Nizar Hassan was born in village of Mashhad near Nazareth in 1960. He worked in TV after graduating in anthropology. He turned to cinema in 1990. He depicted feelings of Palestinian in his movie independence in 1994.

The news of Israel's plan to attack Palestine for more land spread everywhere. He received a mail

of Nizar Hassan about his movie "My Grandfather's Path" with his link.

He said that choose the enemies carefully as we would become like them. The Zionist did

armed robbery of Palestine, so we would become like them. The aspects of Palestinian and entertainment world saved me from this trap.

Nizar Hassan spoke for rights

of palestine in his movie as it  
is masterpiece for all. The shorter  
version has been broadcasted in 3  
~~parts~~ parts on Al Jazeera Arabic but  
it must be seen in one go. It  
is pilgrimage that must not be  
interrupted.