

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

(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.

Freedom in Education

There are three schools of thought advocating freedom in education; one advocating for complete freedom, second, complete subjection to authority, and third one, freedom but with good attitude. The last one seems logical because freedom does not guarantee virtuousness in children. Liberty ensuring moral perfection is Rousseau's idea, which is outdated. His supporters think that education, having no positive impact, is only for organic growth. I cannot agree to this because of its individualism and indifference to importance of education. Expecting all necessary cooperation is too realistic in communities where we live. Our large inhabitation is small area is only due to education. If left unchecked, men, who allow much freedom, do not muster their qualities and succeed.

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

(20)

The fear of human beings when faced with the mysteries of life and their weakness by comparison with the vastness of nature created in them a need to communicate with the divine, with the superior powers which they believed regulated the universe and determined their own fates. Knowledge of wishes of the gods was always a sure guide for human behavior. In ancient Greece, the precise nature of these wishes was 'decoded' by the art of giving oracles, practiced by soothsayers who had the gift of understanding the signs or signals sent by the gods.

The soothsayers uttered their oracles by interpreting flashes of lightening, rolls of thunder or the flights of certain birds of prey (omens); alternatively, they might observe the direction in which the fire burned when a sacrifice was made, examine the entrails of animals which had just been sacrificed, or base judgments on the sacrificial beast's willingness to approach the altar. The interpretation of dreams was popular too, and so was palmistry. The most notable soothsayers of ancient Greece were Tiresias, Calchas, Helenus, Amphiaraus and Cassandra.

However, there were abundant instances in which the gods did not manifest themselves to the faithful in the forms of signs but spoke directly to an intermediate who for a short time was overcome by a 'divine mania' and transcended his own human essence. Here the prophet- or more usually the prophetess- entered a state of ecstasy in which he or she delivered the message from the gods to the suppliants.

These practices for foreseeing the future were the basis on which the ancient Greek oracles operated. Each oracle was located within a properly-organized sanctuary and was directly associated with one or other of the gods. Apollo was the archetypal soothsayer for the Greeks, the god who was responsible for conveying to mortals the decisions pronounced by Zeus. The most important of all the oracles, that at the Delphi, delivered the messages with the intervention of Apollo, while the oldest that of Dodona, functioned with the assistance of Zeus.

Oracles from Gods

By exposing themselves to the secret of life and their weaknesses, human being tried to communicate with the god. Because god's wishes drives human behavior, forecasters in ancient Greece decoded the god's wishes by understanding signals. These forecasters told their oracles by interpreting different signals. They include Tiresias, Calchas, Helenus, Amphiaraus and Cassandra. Other methods like hand reading and dream interpretation were also famous. Sometimes, however, instead of showing signs, gods spoke directly to a prophet overcome by "divine mania." It was the state of ecstasy in which prophet or prophetess delivered god's message. Directly linked to other gods and situated in organized sanctuary, these practices were the basis of ancient Greek oracles. Greece's forecaster, Apollo, responsible for conveying Zeus' decisions to mortals, delivered an important message of intervention of Apollo at Delphi, while oldest one Dandana, assisting Zeus.

بالواسطہ جنگیں ایک ایسی پیچیدہ اور سفارتی حکمت عملی ہیں جس میں طاقتور ریاستیں اپنے جیو پولیٹیکل مقاصد حاصل کرنے کے لئے براہ راست جنگ کی بجائے دیگر ممالک یا غیر ریاستی عناصر کو استعمال کرتی ہیں۔ یہ جنگیں عموماً غیر متوازن علاقوں یا ان جگہوں پر ہوتی ہیں جہاں حکومتی کنٹرول کمزور ہوتا ہے۔ بالواسطہ جنگیں نہ صرف فوجی مداخلت کو خفیہ رکھتی ہیں بلکہ ان کے ذریعے بین الاقوامی قوانین کی خلاف ورزی کے الزامات سے بھی بچا جا سکتا ہے۔ تاہم، بالواسطہ جنگوں کے سنگین نتائج ہوتے ہیں جیسے کہ طویل المدتی خانہ جنگی، معاشرتی عدم استحکام اور انسانیت سوز جرائم۔ ان جنگوں کے پیچھے کارفرما محرکات میں معاشی مفادات، نظریاتی اختلافات، اور طاقت کے توازن کو تبدیل کرنے کی کوششیں شامل ہوتی ہیں، جو عالمی امن اور سلامتی کے لئے ایک بڑا خطرہ بن سکتی ہیں۔

Proxy wars are a complex and diplomatic strategy in which powerful countries use non-state actors in other states to achieve their geostrategic objectives instead of direct confrontation. These wars are usually fought in unbalanced places or places that are loosely controlled by the government. These proxy wars not only allow concealment of direct military intervention, but also avoid the accusations of violating international law. However, proxy wars have serious consequences such as prolonged civil wars, social unrest, and crimes against humanity. The driving factors behind these proxy wars include economic interests, ideological differences, and attempt to change balance of power, which can pose a significant threat to global peace and security.

انسانی حقوق کی اہمیت کو نظر انداز نہیں کیا جا سکتا۔ وہ ایک عادلانہ اور مساوات پسند معاشرے کی بنیاد ہیں۔ انسانی حقوق کو برقرار رکھ کر ہم ایک ایسی دنیا بنا سکتے ہیں جہاں افراد عزت کے ساتھ، خوف اور امتیاز سے آزاد ہو کر زندگی گزار سکیں۔ انسانی حقوق امن، استحکام اور ترقی کو فروغ دینے کے لیے ضروری ہیں۔ جب افراد کے حقوق محفوظ ہوتے ہیں تو وہ معاشرے میں مثبت کردار ادا کرنے کے قابل ہو جاتے ہیں

The importance of human rights cannot be underestimated. They are the foundation of just and equitable society. By maintaining human rights, we can create a world where people live with respect and without fear and discrimination. Human rights are essential to promote peace, stability, and progress. Being their rights preserved, people play a positive role in society.

جھوٹ کے سنگین نتائج ہو سکتے ہیں۔ یہ تعلقات کو نقصان پہنچاتا ہے، جذباتی تکلیف کا باعث بنتا ہے اور قانونی مسائل کا سبب بن سکتا ہے۔ دوسری طرف صداقت اعتماد بڑھاتی ہے اور صحت مند تعلقات کو فروغ دیتی ہے۔ جبکہ جھوٹ ایک فوری حل کی طرح تو لگ سکتا ہے پر اس کے طویل مدتی نتائج اکثر بہت زیادہ نقصان دہ ہوتے ہیں۔

Lying can have serious consequences. It harms relationships, causes emotional hurt, and can be a source of legal problems. On the other hand, truth enhances trust and promotes healthy relationships. While, lying may seem as immediate solution, its long-term consequences are very harmful.

خواتین کی بالاختیاری سماجی ترقی، اقتصادی ترقی اور سیاسی استحکام کے لئے ایک بنیادی ستون کی حیثیت رکھتی ہے۔ جب خواتین کو تعلیم، صحت، اور ملازمت کے مواقع میں مساوات فراہم کی جاتی ہے تو وہ معاشرتی ترقی میں فعال کردار ادا کرتی ہیں۔ تاہم، روایتی سماجی تصورات، ثقافتی رکاوٹیں، اور قانونی پابندیاں خواتین کی مکمل بااختیاری کی راہ میں رکاوٹ بنتی ہیں۔ خواتین کی بالاختیاری کے لئے نہ صرف صنفی مساوات کو فروغ دینا ضروری ہے بلکہ ایسے معاشرتی ڈھانچے کو بھی تشکیل دینا چاہئے جو خواتین کے حقوق، مواقع، اور تحفظ کو یقینی بنائیں۔ خواتین کی تعلیم، معاشی خود مختاری اور سیاسی شرکت کے بغیر کسی بھی قوم کی ترقی اور خوشحالی ممکن نہیں۔ خواتین کی بالاختیاری کے لئے ضروری ہے کہ حکومتی پالیسیاں اور سماجی رویے ایک مثبت اور تعمیری ماحول پیدا کریں۔

The importance of human rights cannot be underestimated. They are the foundation of just and equitable society. By maintaining human rights, we can create a world where people live with respect and without fear and discrimination. Human rights are essential to promote peace, stability, and progress. Being their rights preserved, people play a positive role in society.

Q. 3. Read the following passage carefully and answer the questions given at the end.

(20)

"In the heart of innovation, where creativity dances with technology, a new era of possibilities emerges. The digital landscape, once a distant horizon, now envelops every facet of our lives. From communication to commerce, the symbiotic relationship between humanity and technology shapes the contours of our modern existence.

In this age of rapid change, the role of education becomes pivotal. The traditional classroom, with its four walls, expands into the boundless realms of the internet. E-learning platforms and virtual classrooms redefine the notion of education, offering a dynamic space for collaboration and knowledge exchange. The democratization of information, facilitated by digital platforms, challenges traditional hierarchies and empowers learners across the globe.

However, as we navigate the seas of technological progress, questions of ethics and inclusivity arise. The digital divide, a chasm separating those with access to technology from those without, underscores the need for inclusive policies. In this context, the role of educators extends beyond imparting knowledge to fostering a sense of responsibility and ethical conduct in the digital realm.

The integration of artificial intelligence (AI) into various aspects of our lives further blurs the boundaries between human and machine. As AI algorithms make decisions that impact society, the importance of ethical considerations and transparency grows exponentially. The intersection of technology and ethics becomes a defining point in the evolution of our digital landscape.

As we stand at the crossroads of innovation, the challenge is not merely to embrace technological advancements but to do so with a mindful and ethical approach. The synergy between humanity and technology holds immense promise, but it is our collective responsibility to navigate this path with wisdom, ensuring that progress aligns with the principles of equity, inclusivity, and ethical awareness."

Questions:**(4 marks each)**

1. What is the main theme of the passage, and how does it emphasize the evolving relationship between humanity and technology?
2. According to the passage, how does education adapt to the digital landscape, and what challenges and opportunities does this transformation present?
3. Discuss the concept of the digital divide as presented in the passage. Why is inclusivity crucial in the context of technological advancements, and what role do educators play in addressing this divide?
4. Explore the role of ethics in the digital realm, especially concerning artificial intelligence. How does the passage highlight the intersection between technology and ethical considerations?
5. What is the message regarding the responsibility of individuals and society as a whole in navigating the intersection of humanity and technology? How can progress align with principles of equity, inclusivity, and ethical awareness?

Answer no 01: The main theme of this passage is the way education has transformed from traditional ways to digital and innovative ways. It emphasizes that we must navigate this path with wisdom. The progress of evolving relationship between humanity and technology must be inclusive, equal, and ethically justified.

Answer no 02: According to this passage, education adapted a more transformative approach. It means that it has evolved from traditional classrooms to E-learning platforms and virtual classrooms. Challenges posed by this transformation are digital divide, questions of ethics, and questions of inclusivity. Opportunities are new era of possibility, commerce, and communication.

Answer no: 03: Digital divide means the divide between people who have access to internet and who have not. It is a main challenge that digital transformation poses. The solution of this problem is making inclusive policies and broadening the horizon of internet access. Educators can play their role by invoking a sense of responsibility and ethics in people who are using digital media.

Answer no 04: The role of ethics in digital realm is very important. As AI, which is a revolutionary achievement in digital realms, makes decisions that impact our society, the role of ethics here is more important than ever before. This is the point of intersection between technology and ethical considerations, which is a defining moment.

Answer no 05: The message regarding the responsibility of individuals and society as a whole is navigating this path of transformation with wisdom, ethics and inclusiveness.

دہشت گردی ایک عالمی اور پیچیدہ مسئلہ ہے جس کا مقصد خوف و دہشت پیدا کر کے اپنے سیاسی، مذہبی یا نظریاتی مقاصد کو حاصل کرنا ہوتا ہے۔ دہشت گردی نہ صرف معصوم شہریوں کی جانوں کے ضیاع کا سبب بنتی ہے بلکہ عالمی امن و سلامتی کے لئے بھی ایک بڑا خطرہ ہے۔ دہشت گردی کے پیچھے کارفرما عوامل میں سیاسی ناہمواری، سماجی ناانصافی، اور مذہبی انتہا پسندی شامل ہیں۔ دہشت گرد گروہ اپنے مذموم مقاصد کے حصول کے لئے مختلف طریقے استعمال کرتے ہیں، جیسے کہ خودکش حملے، بم دھماکے، اور اغوا۔ دہشت گردی کے خاتمے کے لئے ایک جامع اور مشترکہ حکمت عملی کی ضرورت ہے جس میں بین الاقوامی تعاون، انٹیلیجنس شیئرنگ اور دہشت گردوں کی مالی معاونت کو روکنے کے اقدامات شامل ہوں۔ دہشت گردی کو جڑ سے اکھاڑ پھینکنے کے لئے عالمی برادری کو ایک مضبوط اور متفقہ موقف اپنانا ہوگا۔

Terrorism is a complex and universal problem, aiming to achieve its political, religious and ideological objectives by creating terror and fear. Terrorism not only causes loss of lives of innocent citizens, but also is a major threat to international peace and security. Some of the drivers of terrorism are political instability, social injustice, and religious extremism. Terrorists use different tactics to achieve their nefarious objectives like suicide bombings, bomb blasts, and kidnappings. A comprehensive and collective strategy is needed to eradicate terrorism, which includes international collaboration, intelligence sharing, and measures to stop terror financing. Global community need ^{The} must adopt a strong and unified stance to uproot terrorism.

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آپ اس فیصلے کے مضمرات سے ابھی واقف نہیں۔ 1 صدر کی اپنے ہم منصب سے ملاقات پہلے سے طے شدہ تھی۔ 2 میرا بھائی ماہر فلکیات ہے، نجومی نہیں۔ 3 ہمیں خود کو نئے حالات کے مطابق ڈھالنا چاہئے۔ 4 نماز باجماعت جلد ادا کی جائے گی۔ 5 سفارتی آداب کا خیال رکھنا ضروری ہے۔ 6 تقریب کا باضابطہ افتتاح کون کرے گا؟ 7 فرقہ پرستی کی واردات کی جڑ ہے۔ 8

- i. You are not yet aware of the implications of this decision.
- ii. The meeting of President with his counterpart is pre-scheduled.
- iii. My brother is an astronomer, not a forecaster.
- iv. We should adapt ourselves according to new circumstances.
- v. Congregational prayer shall be offered quickly.
- vi. It is important to follow diplomatic procedures.
Diplomatic procedures must be followed.
- vii. Who will inaugurate the ceremony?
formally
- viii. Sectarianism is the root cause of the incident.

Q. 3. Read the following passage carefully and answer the questions given at the end.

(20)

The majority of people have always lived simply, and most of humanity still struggles on a daily basis to eke out a meager existence under dire circumstances. Only in affluent industrialized countries do people have the luxury of more goods and services than they need to survive. On the basis of material wealth, North Americans and Europeans should be the happiest people on earth, but according to the 2012 Happy Planet Index (HPI), they are not. Surprisingly, what had begun as an experimental lifestyle evolved into a quiet revolution that spread the word through books such as Duane Elgin's best-selling *Voluntary Simplicity: Toward a Way of Life that is Outwardly Simple, Inwardly Rich* (1981), as well as numerous magazines, alternative communities of the like-minded, and, later, Internet websites. Combined with a growing awareness of the environmental consequences of consumerism, the voluntary simplicity movement sought to reduce the consumption of goods and energy and to minimize one's personal impact on the environment. "Voluntary" denotes a free and conscious choice to make appropriate changes that will enrich life in a deeper, spiritual sense. "Simplicity" refers to the lack of clutter, that is, eliminating all those things, patterns, habits, and ideas that take control of our lives and distract us from our inner selves. However, this is not to be confused with poverty, which is involuntary, degrading, and debilitating. Neither does it mean that people must live on a farm or reject progress or technology, or do without what is necessary for their comfort and welfare. To practice voluntary simplicity, one must differentiate between what one wants (psychological desires) and what one needs (basic requirements of life), and seek a healthy balance that is compatible with both. In a consumer society where advertising bombards us with the message that without this, that, and the other product, we are unsuccessful, undesirable, and unimportant, being clear on what you really need and resisting what you don't can be an ongoing struggle. The beauty of voluntary simplicity is that it is a philosophy, and not a dogma. How one goes about it depends on individual character, cultural background, and climate. For this, three Rs (i.e., Reduce, Recycle & Reuse) represent the best way to get a handle on rampant consumerism. In economies driven by the quest for ever more, living with less is erroneously equated with poverty and social inferiority. By conserving energy, for instance, you are actually ensuring that more resources are available for future use. By making a frugal budget and sticking to it, you can eliminate unnecessary expenses. Recycling paper, metal, plastic, and glass and reusing building materials and old clothing keep materials in the loop and out of landfills. Pooling skills and resources through barter networks not only saves money, but sharing with others establishes bonds and fosters a sense of community. With the glut of cheap goods that are usually designed for obsolescence, quality products that last are becoming progressively harder to find. In the long run, a more expensive but durable and repairable item or even an older used item that is still in good condition is a better investment than a brand new piece of junk that will only break down and end up in the trash. Thus, at the heart of voluntary simplicity is the conscious realization that less is really more. Less consumption means more resources for future generations. Less activity that brings little satisfaction or reward is more time for yourself and your loved ones. Less stuff is more space to move around in. Less stress means more relaxation and better health. Less worry provides more enjoyment and more fulfillment in life.

Answer no: 01. Happiness is very important to live for most peoples. The relationship between material wealth and happiness is of inverse relation. More material wealth does not always lead to a happy life. If this is not true, North Americans and Europeans should be the happiest people, but they are not.

Answer no: 02. "Voluntary Simplicity", the term coined by the author means freely and consciously eliminating all those things that take us away from happiness. As a movement, it means the realization of one's needs, and as a philosophy, it means to differentiate between one's needs and desires.

Answer no: 03. Modern society fears environmental impacts of consumerism. By consuming more, they are actually wasting resources, necessary for future generations.

Equating with,

Answer no: 04. Poverty, social inferiority are influences that make it difficult for people to reduce their consumption patterns. Other barriers are individual background, cultural background, and climate.

Answer no: 05. Voluntary simplicity means realization that less is really more. Its rewards are more resources for future generation, satisfaction, more time for oneself, and more enjoyment. Similarly, challenges include equating people with poverty, social inferiority, and various other factors.