

TIME ALLOWED: THREE HOURS	PART-I (MCQS)	MAXIMUM MARKS=20
PART I (MCQS) : MAXIMUM 30 MINUTES	PART-II	MAXIMUM MARKS=80
Note: (i) Part-II is to be attempted on the separate Answer Book. (ii) Attempt ALL questions from PART-II. (iii) All the parts (if any) of each Question must be attempted at one place instead of at different places. (iv) Candidate must write Q. No. in the Answer Book in accordance with Q. No. in the Q. Paper. (v) No Page/Space be left blank between the answers. All the blank pages of Answer Book must be crossed (vi) Extra attempt of any question or any part of the attempted question will not be considered		

PART-II

Q.2 Write a précis of the following passage and suggest a suitable title: (20)

Social dealings in private life are filled with fear, especially in Britain. People take pains not to wear their heart on their sleeves for daws to peck at. As far as they can, they keep their emotions to themselves. They will behave in exactly the same way to you whether they like you or dislike you, provided they have no motive of self-interest for making up to you. They are stiff and shy and unspontaneous. They wear an armour designed to conceal the frightened child within. The result is that social intercourse becomes boring, that friendships have little life in them, and that love is only a pale shadow of what it might be. People quote with approval Browning's remark:

*"God be thanked, the meanest of his creatures
Boasts two soul-sides, one to face the world with,
One to show a woman when he loves her."*

I am not a psycho-analyst, but I think that if I were I could find something to say about Browning's thankfulness on this point. The side that he faces the world with is the one that he feels he can exploit without the fear of being hurt, the one that gives no handle for ridicule and no knowledge that may be used to inflict pain; the other 'soul-side', the one that he shows a woman when he loves her, contains all the vanity and conceit and bombast that he dares not show to the men at his club. It is almost as much a product of fear as the other, because the other prevents him from letting fresh air into the inner chambers of his ego, and no one can be admitted to these inner chambers except in a relation of mutual adulation. The outer world is bleak, the inner world is stuffy. This is not how human relations should be. They should be free and spontaneous. Vanity should be less touchy and envy less widespread.

The habit of reserve not only makes it easy for self-deception to flourish secretly, but also, owing to the energy spent in the purely negative occupation of preventing self-expression, greatly diminishes the fruitful outflow of energy in useful ways. It has the further defect that men are particularly anxious to conceal friendly impulses, since these especially, if known, make them feel that they are vulnerable. Hours of tedium and years of ossification result from this reign of social terror.

Q.3 Read the following passage carefully and answer the questions that follow: (20)

Self-absorption is of various kinds. We may take the sinner and the narcissist as very common types. When I speak of "the sinner," I do not mean the man who commits sins; sins are committed by everyone or no one. I mean the man who is absorbed in the consciousness of sin. This man is perpetually incurring his own disapproval. He has an image of himself as he thinks, he ought to be, which is in continual conflict with his knowledge of himself as he is. If, in his conscious thought, he has long since discarded the maxims that he was taught at his mother's knee, his sense of sin may be buried deep in his unconscious.

Narcissism is, in a sense, the converse of a habitual sense of sin; it consists in the habit of admiring oneself and wishing to be admired. Up to a point it is, of course, normal, and not to be deplored; it is only in its excesses that it becomes a grave evil. In many women, especially rich society women, the capacity for feeling love is completely dried up, and is replaced by a powerful desire that all men should love them. When a woman of this kind is sure that a man loves her, she has no further use for him. When vanity is carried to this height, there is no genuine interest in any other person, and therefore, no real satisfaction to be obtained from love. The man who is only interested in himself is not admirable, and is not felt to be so. Consequently, the man whose sole concern with the world is that it shall admire him is not likely to achieve his object. But, even if he does, he will not be completely happy, since human instinct is never completely

self-centered, and the narcissist is limiting himself artificially just as truly as is the man dominated by a sense of sin.

External discipline is the only road to happiness for those unfortunates whose self-absorption is too profound to be cured in any other way. External interests, it is true, bring each its own possibility of pain: the world may be plunged in war, knowledge in some direction may be hard to achieve, friends may die. But pains of these kinds do not destroy the essential quality of life, as do those that spring from disgust with self. And every external interest inspires some activity which, so long as the interest remains alive, is a complete preventive of ennui.

Questions:

1. How sense of sin is more damaging than the sin itself? (4)
2. What is common between a sinner and a narcissist? (4)
3. What does the writer mean by the phrase, "human instinct is never completely self-centered"? (4)
4. What is the cure for self-absorption? (4)
5. What kind of people fail to achieve genuine satisfaction from love, and why? (4)

C Read the following sentences. (05)

- (i) He bought a new car.
- (ii) The boy asked the teacher...
- (iii) ...
- (iv) ...
- (v) ...
- (vi) ...
- (vii) ...
- (viii) The boy asked the teacher ... you been struck off the roll.

Q.5 (a) Read the following passage. (05)

When he had gone a little way the eldest of them said one of us is a dullard therefore we shall not share our earnings with him let him turn back and go home then the second said my intelligent friend you lack scholarship please go home but the third said no no this is no way to behave for we have played together since we were little boys come along my noble friend you shall have a share of the money we earn

Q No # 2

Ans

(Precls)

Title:- "Social life causes fear in soul"

British people believe that social dealings in personal life are filled with fear. They usually behave in some manner either they like you or not. They conceal their emotions and fears. Therefore, social interaction, friendships and love have less value for them. Moreover, they usually follow Brownings remarks which depend upon two types of souls. One soul is to face the outer world of man without any fear and pain. However, the other soul is to show love to ^{life} partner. The former soul like latter one is also yield of fear. He says that outer world is dark and inner self is murky. However, for strong human relations, both inner and outer souls should be free from envy and vanity. Moreover, habit of fear leads to self-deception and weakness. Thus, fear causes vulnerability and mind boggling life.

$\frac{1}{3}$ rd of passage = 132 words

Length of Precls = 138 words

Q No # 3

Ans"Reading Comprehension"

(I) How sense of sin is more damaging than the sin itself?

Ans: A person who possess sense of sin becomes self-denial of benefits. Moreover, he also dis-approve himself and discard knowledge he possess. However, sin is performed by every one and it is less harmful. Thus, sense of sin is more damaging than sin itself.

(a) What is common between a sinner and a narcissist?

Ans: Limiting oneself to a narrow but conservative idea and self-denial of benefits are the common characteristics of a sinner and a narcissist.

(3) What does the writer mean by the phrase "human instinct is never completely self-centered"?

Ans: According to writer, "human

instinct is never "completely self-centered" means that there cannot be a complete self-absorption. Therefore, one cannot be absolute self-denial. Moreover, human interests are deeply linked with interests of others.

(4) What is the cure for self-absorption?

Ans: External discipline like external interests is the cure for self-absorption. It is because, such interests prevent human from complete self-disapproval.

(5) What kind of people fail to achieve genuine satisfaction from love and why?

Ans: Narcissists fail to achieve the true satisfaction from love. It is because their ability of feeling love is dried-up due to heightened vanity.

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(5)

Q No. (5) (a)

Ans:-

"Punctuation"

When he had gone a little way, the eldest of them said: and of us is dullard; therefore, we shall not share our earnings with him. Let him, turn back and go home. Then the second said, my intelligent friend, you lack scholarship please go home. But the third said, no, no, this is not the way to behave, for we have played together since we were little boys. Come along my noble friend, you shall have share of the money we earn.

Q.7 Translate the following passage into English keeping in view figurative/ idiomatic expressions. (10)

آج کے دور کے انسان پر ترقی کا بوجھ سوار ہے۔ یہ اسے ایک دن لے ڈاؤں لگا۔ انسان بچوں بچوں ترقی کر رہا ہے لوگوں میں بے چینی، تناؤ اور ذہنی استعمار کا اضافہ ہو رہا ہے۔ انسان مشینوں کا نلام بن کر رہ گیا ہے۔ جتنی تیزی سے انسان نے مادی ترقی کی ہے اسی رفتار سے دور وحالی طور پر زوال کا شکار ہوا ہے۔ سوچنے کی بات ہے کہ ہر کام مشین کر رہی ہے پھر بھی انسان کے پاس وقت نہیں ہے۔ ٹی۔ ایس۔ ایلیٹ نے کہا تھا کہ جدید دور کا انسان ایک شخص بھرا پتا ہے اور جدید دور ڈونیا بھر ویران ہے۔ اس میں کوئی ٹھک نہیں جدید انسان کی زندگی بے روح ہو کر رہ گئی ہے۔

(9)

Q No # 7

Ans :

(Translation)

Human's dream of great development will lead to his own downfall, one day. Irritation, stress and mental disturbance are increasing with increase in development. Human has been slave to machines. As just the human has got successful in development as he has lost his spiritual life. Unsurprisingly, every task is being performed by machines still. human has no time. T.S. Elliot said, "Modern people are like statues and modern world is like a desert." No doubt, life of modern people has been spiritless.