

PART-II

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.

Precis 2021

Palestine; A Land? beyond annenations

what about the line about the personal detail of the examiner?? and 1st documentary????

The writer received an email from a renowned Palestinian documentary film-maker named Nizar Hassan. He wrote about his latest film named 'My Grand father's path'. Through this film, he presented the essence

no coherence
no sense of these parts

and soul of ~~his~~ ^{her} native identity of Palestine. He introduced ~~his~~ ^{her} through the prism

of her unique ideas, culture, and art instead of her typical depiction of an annexed state. However, the

inhumane actions of Israeli settlers can produce similar but opposite

reactions in Palestinian people, ^{out of context}

which can distract them from their true purpose of fighting. To stand firm for their identity and cause of fighting, they must emancipate

themselves from such pitfalls of
settlers. Therefore, the film must
be watched in one sitting for
better understanding of the
message conveyed through it.

unnecessary explanation and there is no connection and coherence in the content
not satisfactory at all
word count is missing and precis exceeds word limit too
not satisfactory 0/20

PART-II

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

(20)

Manto was a victim of some kind social ambivalence that converged on self-righteousness, hypocrisy, and mental obtuseness. His detractors branded him as a vulgar and obscene and implicated him into a long-drawn legal battle questioning the moral validity of his writings. Without being deterred by their negative tactics, he remained firm in his commitment to exploring the stark realities of life offensive to the conservative taste of some self-styled purists. In the time of Freud, he sought to unravel the mysteries of sex not in an abstract, non-earthly manner but in a palpable, fleshy permutation signifying his deep concern for the socially disabled and depressed classes of society, like petty wage-earners, pimps, and prostitutes.

Manto is neither an angel nor a devil, but a mix of both. His middle and lower middle class characters think, feel and act like ordinary beings. Without feigning virtuosity, he was able to strike a rapport with his readers on some of the most vital socio-moral issues concerning them. As a realist, he was fully conscious of the yawning gap between appearance and reality, in fact, nothing vexed him more than a demonstrable duality in human behaviour at different levels of the social hierarchy. He had an unjaundiced view of man's faults and follies. As a literary artist, he treated vulgarity discreetly --- without ever sounding vulgar in the process. Like Joyce, Lawrence, and Caldwell, in Manto's work too, men and women of the age find their own restlessness accurately mirrored. And like them, Manto was also 'raised above his own self by his sombre enthusiasm'.

262

Precis 2020

Manto: A sombre enthusiast

Manto ~~had~~ openly and rightly pointed out the ~~deal~~ ^{standards} of human behavior ~~and~~ ^{that} prevailed ~~vulgarity~~ in society, in a very decent manner. However, his critics blamed him to be indecent and dragged ~~him~~ in a legal battle to prove soundness of his write-ups.

However, this couldn't dismantle him from his determination to unveil the harsh realities of society related to its most oppressed segments. He kept on addressing and unwinding its deep-rooted socio-moral issues. Consequently, victims of these social evils found themselves connected to him through his writings.

similar issues

there is issues of coherence in the precis
not satisfactory 4/20

at a time max 2qs are checked
submit the rest

done ✓

PART-II

Q2. Write a précis of the following passage in about 120 words and also 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, it 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.)

impulse

life
you
an
inte
tes
chi
se
app
chi
de
ob
the
soc
Pol

Precis 2019

Honest affection towards children;
an effective way to educate children

Now a days, educationists focus less on the bright side of interacting more with children. Children do not endorse mean feelings, however, only honest feelings of affection and love for them, without any ulterior purposes can make them more obedient and responsive. Unfortunately mostly teachers, except a few, do not possess this trait of handling children with love because they are over-burdenised. To overcome this issue, an educationist should spend only two hour with children in a day. In addition, in the absence of strict discipline, today's young generation is becoming more furnished. To fill this void, strict discipline, and impulsive decisions coupled with affection

are necessary, for desirable results.
However, strictness must not out
number the affection towards children.

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 in about 120 words and also suggest a suitable title: (20)

It is in the temperate countries of northern Europe that the beneficial effects of cold are most manifest. A cold climate seems to stimulate energy by acting as an obstacle. In the face of an insuperable obstacle our energies are numbed by despair; the total absence of obstacles, on the other hand leaves no room for the exercise and training of energy; but a struggle against difficulties that we have a fair hope of over-coming, calls into active operation all our powers. In like manner, while intense cold numbs human energies, and a hot climate affords little motive for exertion, moderate cold seems to have a bracing effect on the human race. In a moderately cold climate man is engaged in an arduous, but no hopeless struggles and with the inclemency of the weather. He has to build strong houses and procure thick clothes to keep himself warm. To supply fuel for his fires, he must hew down trees and dig coal out of the earth. In the open air, unless he moves quickly, he will suffer pain from the biting wind. Finally, in order to replenish the expenditure of bodily tissue caused by his necessary exertions, he has to procure for himself plenty of nourishing food.

Quite different is the lot of man in the tropics. In the neighbourhood of the equator there is little need of clothes or fire, and it is possible with perfect comfort and no danger to health, to pass the livelong day stretched out on the bare ground beneath the shade of a tree. A very little fruit or vegetable food is required to sustain life under such circumstances, and that little can be obtained without much exertion from the bounteous earth.

We may recognize must the same difference between ourselves at different seasons of the year, as there is between human nature in the tropics and in temperate climes. In hot weather we are generally languid and inclined to take life easily; but when the cold season comes, we find that we are more inclined to vigorous exertion of our minds and bodies.

Precis 2018

Moderate cold climate; an energy booster for humans

Beneficial aspects of cold climate are rightly observed in North European countries. There, moderate cold weather works like an energy stimulator because it acts like a barrier for daily activities. So, in order to survive in a cold weather, all energies are utilized to overcome the bar of cold and get the work necessary for sustaining life done. Hence, cold weather boosts energy and keeps a man active during winters. But on the other hand, in a hot climate, it is easy to sustain life as it does not require any additional efforts. To conclude, human bodies also work in a similar manner. They become lazy and lethargic during summers.

whereas they ~~are~~ start working energetically during winter season.

Business of the poorest people
a blessing in disguise

PART-II

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

(20)

All the evils in this world are brought about by the persons who are always up and doing, but do not know when they ought to be up nor what they ought to be doing. The devil, I take it, is still the busiest creature in the universe, and I can quite imagine him denouncing laziness and becoming angry at the smallest waste of time. In his kingdom, I will wager, nobody is allowed to do nothing, not even for a single afternoon. The world, we all freely admit, is in a muddle but I for one do not think that it is laziness that has brought it to such a pass. It is not the active virtues that it lacks but the passive ones; it is capable of anything but kindness and a little steady thought. There is still plenty of energy in the world (there never were more fussy people about), but most of it is simply misdirected. If, for example, in July 1914, when there was some capital idling weather, everybody, emperors, Kings, arch dukes, statesmen, generals, journalists, had been suddenly smitten with an intense desire to do nothing, just to hang about in the sunshine and consume tobacco, then we should all have been much better off than we are now. But no, the doctrine of the strenuous life still went unchallenged; there must be no time wasted; something must be done. Again, suppose our statesmen, instead of rushing off to Versailles with a bundle of ill-digested notions and great deal of energy to dissipate had all taken a fortnight off, away from all correspondence and interviews and what not, and had simply lounged about on some hillside or other apparently doing nothing for the first time in their energetic lives, then they might have gone to their so-called peace conference and come away again with their reputations still unsoiled and the affairs of the world in good trim. Even at the present time, if half of the politicians in Europe would relinquish the notion that laziness is crime and go away and do nothing for a little space, we should certainly gain by it. Other examples come crowding into mind. Thus, every now and then, certain religious sects hold conferences; but though there are evils abroad that are mountains high, though the fate of civilization is still doubtful, the members who attend these conferences spend their time condemning the length of ladies' skirts and the noisiness of dance bands. They would all be better employed lying flat on their backs somewhere, staring at the sky and recovering their mental health.

435

Precis 2017

Laziness of the busiest peoples; a blessing in disguise

In this world, most of the problems are created by the busiest and most energetic people. It happens because their energies are channelled in an unproductive manner. As a result, they keep on doing work aimlessly. In addition, absence of passive virtues further unbalanced the world. Historically if all the stakeholders of power and politics of past could have enjoyed Laziness instead of working restlessly and heedlessly, the world would have been a better place.

In a similar manner, in today's world, if politicians, religious leaders, and other powerful and energetic people ^{could} take days off from their work and do nothing, the world would benefit from it

as there would be less evil
and criticism on petty issues. In
addition, enjoying leisure time
will also help them to improve
their mental health. Their laziness
could be a blessing in disguise
for themselves and for the world too.