

TIME ALLOWED: THREE HOURS

PART-I(MCQS): MAXIMUM 30 MINUTES

PART-I (MCQS)

PART-II

MAXIMUM MARKS = 20

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. Write Q. No. in the Answer Book in accordance with Q. No. in the Q. Paper.

PART-II

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.

P R E C I S

Begging has become a profession in India, impacting society significantly. Beggars are increasing specifically in holy cities like Varanasi. When foreigners visit these cities they call these cities as cities of beggars and dust. The beggars leave their homes with able and healthy body just for begging. Such beggars put torn off clothes intentionally. Giving money to such beggar is a misplaced charity, which only increases the poverty. To stop or bring reform in this matter we need to know how they live and their impacts on society.

Begging is flourishing in India because of many reasons which includes; religion as most

prominent. The Indian religions rewards heaven (or Moksha) for giving charity to beggar. The beggars take full advantage of this and so, they continue to beg. People also gives beggars in fear of curseful words which may emanate from beggar if he is being refused to get paid. Other causes of begging includes poverty, unemployment and increasing population which limits the resources. This serious issue of begging is given careful consideration and importance by the educated people. West is a good example to take as a model to resolve this issue. West punishes people for begging. India also needs to bring reforms to eradicate this issue. Masses should be educated that giving money to beggars is a misplaced charity which will increase poverty in society. State needs to devise laws to stunt the beggar's growth.

specially in holy cities.

Original passage: 709
Precis words: 244