

Q. 2 Make a précis of the following passage and suggest a suitable title. (15+5=20)

One of the more profound indicators of how deeply imperial hierarchies infiltrated both colonizer and colonized psyches lies in the psychological architecture of domination—a point often underscored by postcolonial scholars. The former colonial powers, particularly Britain and France, cultivated a civilizational narrative that naturalized their authority, often portraying subjugated populations as complicit in or even beneficiaries of imperial governance. This conceptual framing rendered resistance not only subversive but also irrational in the eyes of the metropole. Yet, the imperial relationship was never unilateral; the colonized, though oppressed, internalized and negotiated imperial norms, often exhibiting ambivalence towards the very structures that marginalized them. For instance, the memory of colonial rule in parts of Africa oscillates between traumatic recall of exploitation and nostalgic evocations of administrative order or educational advancement. While the postcolonial subject may recall arbitrary detentions, cultural erasures, and economic subordination, the former colonizer may perceive decolonization as a historical rupture—a loss not merely of territory but of moral purpose. In this duality, the post-imperial consciousness remains fractured, perpetually interpreting its history through contrasting emotional and ideological lenses.

Precis

The Duality of Imperial Powers

The old colonial powers, especially the British and French Empire, nurtured the civilizational thoughts that justified their rule, often present the dominated populace as part of or beneficiaries of their empire. This concept was viewed unreasonable to the colonizer and provide ground for resistance. However, colonial relationship was never one-sided. The postcolonial subject views this history mix with a resentment and nostalgia. The psychological and cultures effects have been felt for a long time.

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

Many people from interior regions of Pakistan, such as Punjab, Sindh, and Balochistan, migrate to Karachi in hopes of a better life. One such person was Bashiran, a young girl from a village in Rahim Yar Khan. When she was twelve, her father decided to move the family to Karachi to improve their future. In Karachi, an acquaintance helped them find a vacant plot in Gulistan-e-Jauhar owned by a wealthy man named Seth Kareemuddin. Bashiran's father became the watchman of the plot, and the family built a hut there to live in. Soon, the whole family found work: Bashiran, her mother, and sisters started working in homes; her brothers joined repair shops or began training in mechanical work. Within months, their financial situation improved. Bashiran's father bought an illegal 240-yard plot near Hazara Goth using the family's savings. Around Ramadan, a relative advised them to also collect charity like Zakat and Fitrana from wealthy employers. From then on, they began collecting donations and ration, along with their wages. Over time, Bashiran's family registered with three welfare organizations and started receiving monthly ration bags. After ten years, the family owned five plots, had bank savings, and ran cars on rent—yet they continued to collect charity as they once did when they were poor. This story is not unique. Thousands of families working as domestic workers, guards, and drivers continue to receive Zakat and charity despite becoming financially stable. They rarely reveal that they are no longer in need. Some justify this by saying, “No business is bad, and no religion is greater than business.” Even during the COVID-19 pandemic, some well-off workers collected free rations from mosques despite receiving food from their employers. Sadly, many wealthy donors give without verifying the recipients' needs, unintentionally wasting their charity. Not every worker in humble professions is eligible for Zakat. True dignity lies in self-sufficiency and building one's own identity.

Questions:

Q1. Why did Bashiran's family continue collecting charity even after becoming financially stable?

The Bashiran's family started collecting charity when they were poor, they bought various plots and cars. The family still collects charity and donation in spite of economically well. This is common scenario that even after financial stability they collects donation because they believed that it is business and rarely reveal that they are financial stable.

Q2. What can we infer about the effectiveness of charity distribution in Karachi?

Many wealthy and donors do not give any attention to verify where they are donating and giving zakat; as a result, the donation does not reach to the deserving ones. There are ways to make the charity work effective: give awareness to the donors to give the charity to the organizations and

hospitals which spend on the orphans and provide free treatment respectively, establish some organizations which spend fairly on the needy ones.

Q3. What message is the writer trying to convey through the phrase: "No business is bad, and no religion is greater than business"?

Thousands of families working as domestic workers, guards, and drivers continue to receive Zakat and charity despite becoming financially stable, which they rarely reveal. They consider collecting zakat and donation is business. Therefore, they justify their collection by saying this phrase, " No business is bad, and no religion is greater than business".

Q4. Why might people like Bashiran's family hesitate to stop collecting charity?

Bashiran's family when migrated to Karachi, they were poor and needy; they started jobs and collecting zakat and donation from their employers. But after some time they were financially stable but still they continue to take zakat and donation. The families like Bashiran's need to stop collecting charity because if they are financially stable, true dignity lies in self-sufficiency and building one's own identity. The wealthy and rich peoples do not give any attention where they are donating; consequently, the needy ones do not receive the donations, which unintentionally waste.

Q5. What does the passage suggest about the long-term impact of unchecked charity practices on society?

The passage suggests that unchecked charity practices can lead to misuse by individuals who are no longer in need. This creates a culture where people continue to rely on donations despite achieving financial stability. It discourages self-reliance and allows dishonest behavior to go unnoticed. Over time, it results in genuine needy individuals being deprived while the undeserving benefit.