
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 of social ambivalence that converged on self-righteousness, hypocrisy, and mental obtuseness. His detractors branded him as 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 line 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.

For Manto, man is neither an angel nor a devil, but a mix of both. His middle and lower middle class characters think, feel and act like human 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'.



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.

Précis 2020

Manto: A Realist and Fearless writer

Manto was a controversial writer. Many critics referred to his writings as morally indecent. In spite of social pressure, he kept on exposing double faced people of society. Manto had a deep empathy for lower class workers, procurers and prostitutes. Specifically, he created bond with his readers in a way that readers actually ^{found} find themselves in his characters. Manto portrayed both the good and bad in human nature and expressed sex sensibly and naturally. Moreover, he was so dedicated to his work that he never cared for his self interest and kept on expressing the harsh realities of society.

Words in Passage: ~263

Words in Précis: 95

2017 Précis

Laziness over Destructive Act

According to the author, all the demonic acts in the world are committed by the busiest and most active individuals, who fail to distinguish between right and wrong. The devil actually understands the true value of time. He doesn't allow laziness or the wastage of time in his realm. Instead, he remains constantly engaged in spreading evil. The author suggests that it is not idleness that has disorganized the world, but the lack of sympathy and thoughtful reflection. Often, the energy of the world has been misused. For instance, if all the leaders and influential personalities of the world during times of war had chosen rest over ~~war~~ ^{aggression} and had signed treaties with right energy and peace of mind, the fate of the world would have been better. If people realize that inactiveness is not a crime, and that sometimes, taking a break is necessary, the world would suffer less. Also spending time in the lap of nature, away from criticism heals the mind, and when the mind heals, the world moves in a positive direction.

Words in passage = ~501
Words in précis = 174