

Comprehension

Nature articulates its lessons without rhetoric: floods, droughts, and the slow retreat of glaciers speak in consequences, indifferent to human pride. Science deciphers these signals, offering models and

remedies that are provisional yet indispensable; philosophy presses us to ask which lives we prioritize when remedies conflict with entrenched interests. In Pakistan this tension is acute: climatic shocks exacerbate existing inequalities, and policy choices reveal whether national identity will be a shield for complacency or an engine for reform. Nationalism, rightly understood, furnishes the motive force for collective action—it can marshal resources, instill a sense of responsibility, and legitimize sacrifices for the common good. Yet when nationalism becomes defensive myth-making, it immunizes governance against critique and converts symbolic unity into policy evasion. Contemporary currents — global capital flows, technological acceleration, and geopolitical rivalry — complicate local choices. They impose constraints, but they also supply tools: satellite data for flood forecasting, agricultural science for resilient crops, and digital platforms for civic learning. The moral task is to integrate these tools into institutions that are both competent and accountable. That integration demands virtues as much as techniques: intellectual humility to revise cherished narratives in light of evidence; practical wisdom to balance short-term relief with long-term sustainability; civic courage to hold leaders to standards of competence. Philosophy contributes normative clarity about justice and ends, while science supplies the causal maps required for effective intervention. Together they can reshape patriotism into stewardship—an orientation that treats national pride as responsibility rather than triumphalism. For citizens and policymakers alike, the imperative is educational: cultivate scientific literacy, foster critical habits of mind, and narrate national identity around renewal rather than nostalgia. Only by marrying empirical rigor with ethical imagination can a society navigate the twin perils of ecological degradation and political stagnation, transforming urgent threats into the conditions for a more resilient and reflective nation.

Questions

1. What two virtues does the author say are necessary for integrating scientific tools into institutions? Explain briefly.
2. How do global forces both constrain and enable Pakistan's responses to ecological crises, according to the passage?
3. Propose one concrete educational reform inspired by the passage that could strengthen civic responsibility.

{Comprehension}

{Answer #1}

answer is correct but single sentence answer is incorrect format

The author says that the necessary virtues for integrating scientific tools in the society include intellectual humility, practical wisdom, and civic courage.

never answer in a single sentence

{Answer #2}

According to the passage, both unclear global forces constrain and enable Pakistan's responses to ecological crisis. They impose constraints of geopolitical rivalry, technological acceleration and global capital flow. but they also enable Pakistan's response to

you have picked the idea but there is no sense of this answer incoherent

~~ecological crisis by supplying tools for flood forecasting, education for agricultural science and resilient crops and digital platforms for civic learning.~~

{ Answer #3 }

According to the author, concrete educational reforms that could strengthen civic responsibility, cultivating scientific literacy, fostering critical habits of mind, and narration of national identity around renewal rather than nostalgia. C/P

single sentence answer

be precise and clear

unclear answers grammar is weak

sentence structure incorrect 0/20