

Q. 2 Make a précis of the following passage and suggest a suitable title.

(15+5=20)

The modern worship of expertise has created a strange contradiction in our intellectual life. As knowledge becomes more and more specialized, we find ourselves less and less able to deal with the basic problems that face humanity. We turn to economists when we want to know about human welfare, to scientists when we seek answers about meaning and purpose, to technologists when we need to organize our societies, forgetting all the while that being an expert in one field does not make a person wise about life as a whole. The specialist, because of the very nature of his work, cannot help but develop a narrow vision of reality. He sees the world through the particular lens of his own discipline. To an economist, human beings are simply rational creatures trying to get the maximum benefit at the minimum cost. A biologist looks at the same people and sees them merely as carriers of genes trying to reproduce. A psychologist views them as collections of unconscious impulses and learned patterns of behavior. Each of these ways of looking at human life reveals something true, but each also hides something important, and yet we have got into the bad habit of treating these partial truths as if they were the whole story. This breaking up of knowledge into fragments has left us unable to handle problems that do not fit neatly into one category or another. Consider climate change, for example; it is at the same time a scientific problem, an economic problem, a political problem, a moral problem, and a cultural problem, but our institutions force us to tackle it piece by piece, with scientists, economists, and politicians all talking in languages that the others cannot understand. The medieval thinker, for all his ignorance, had something we have lost: a unified view of the world in which all the different kinds of knowledge fitted together into one coherent picture. Our intellectual world today looks like a broken mirror, with each piece showing a distorted reflection of part of the truth, and no way to put the pieces back together into a clear image.

What is more, the great authority we give to experts has weakened our trust in common sense and ordinary human judgment. We ask experts to tell us how to bring up our children, how to manage our relationships, how to be happy, as if these basic human activities needed technical training rather than the wisdom that comes from actually living life. This dependence makes us childish, turning us from active citizens who can think for ourselves into passive consumers who simply accept whatever expert opinion we are given. Getting back to wholeness in our thinking does not mean rejecting specialized knowledge, that would be foolish, but it does mean putting such knowledge in its proper place beneath a broader understanding of human life and values. We need people who can move freely between different fields of knowledge, bringing together ideas from various areas into sensible views on complicated questions. We need schools and universities that teach students to think broadly as well as deeply, to make connections across subjects rather than just digging deeper into one narrow specialty. Most importantly, we need to regain faith in the power of ordinary intelligence, shaped by culture and sharpened by thought, to make good decisions about the things that matter to everyone. Until we manage to put knowledge back together again, we shall go on being a civilization of experts who know more and more about less and less, brilliant at the details but blind to the larger picture.

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

(20)

Date:

Title: Human needs Experts Generalists

The modern worship of specialized expertise, makes ourselves less and less able to deal with the basic humanity problems. The specialists of each discipline develops a narrow vision of reality, through his particular lens. Each way of vision reveals little truth by hiding some other important things. If humans treat these partial truths as the whole story, then it will become difficult to deal with multidimensional problems. ~~the~~ Humans have lost, the medieval thinker having unified view of world into one coherent picture. Due to authority over experts our trust in common sense and ordinary human judgement has weaken. Dependence over experts rather than wisdom, turning humans from active citizens into passive consumers. We need experts generalists, multidimensional academic system, and regaining of faith into power of ordinary intellectual to make good decisions about the things that matter to everyone. Until then, we shall go on being a civilization of experts.

Total words: 560

Precise words: 152

Q.7. Translate the following into English, keeping in view the idiomatic/figurative expression. (10)

ادب کسی بھی معاشرے کا نبض ہوتا ہے جو اس کی اخلاقی اور روحانی حالت کی عکاسی کرتا ہے۔ جب کسی قوم کا ادب زوال پذیر ہونے لگے تو سمجھ لیتا چاہیے کہ وہ قوم اپنے انجام سے دوچار ہونے والی ہے۔ افسوس کہ آج کا ادب بازاری بن گیا ہے اور اسے مافیہ نے اپنے چنگل میں لے لیا ہے۔ جو لکھاری پیسے کی خاطر اپنا قلم بیچ دیتا ہے وہ دراصل اپنی ضمیر کو بھی فروخت کر دیتا ہے۔ حقیقی ادیب وہ ہے جو حق کی آواز بلند کرے اور باطل کے خلاف قلم اٹھائے، چاہے اسے کتنی ہی قربانیاں کیوں نہ دینی پڑیں۔ لیکن آج کے دور میں ایسے باحوصلہ قلمکار ناپید ہیں۔ اکثر ادیب اقتدار کی چوکھٹ پر سر جھکاتے نظر آتے ہیں اور اپنی تحریروں سے طاقتور طبقات کو خوش کرنے کی سعی لا حاصل میں مصروف ہیں۔ یہ ادب کے ساتھ خیانت اور قوم کے ساتھ غداری ہے۔

Literature is the core which reflects any society's morality and spiritual condition. A nation is about to face its consequences when its literature is liable to decay. Alas! nowadays literature is vulgar and in trap of mafia's. The writer who can sell his writings for money, can also sell his conscience. Real writer is one who write for truth against the oppression, though he has to make sacrifices. But nowadays such bold writers are rare. Many writers are now submitted to powerful authorities and busy in impossible efforts of powerful elites favour seeking by their writings. This is embezzlement with literature and betrayal with the nation.