

Q#02

PRECIS: Beggary in India: Its Causes and Solutions

India is facing widespread beggary. It is mainly caused by religious and social factors. Indians are very religious and generous people. Their pandits emphasize on charity and pin alms as a gateway to heaven. As the number of donations rise, so does the number of beggars. Socially, the ignorant masses fear that the beggars returned empty-handed may curse them. Moreover, many beggars are hereditary and inherit this profession from their forefathers. Amusingly, as rationality may make it seem, even able-bodied are seen dodging from one house to another for begging. Strangely, many beggars are richer than their patrons. Fortunately, however, the tide seems to be turning against beggars as social consciousness is developing. The problem of beggars and its cure are seriously being thought over. The distressing situation of India is more manifest when compared with nations where vagrancy is a crime. Indeed, poverty, unemployment and overpopulation have contributed to this menace. But the prevalent social consciousness is at large is its root cause. Giving alms to the healthy is not a glory. Rather, it leads to idleness and permanent poverty. Even if the masses were taught elementary social science, the number of beggars would decline. State must

legislate against these pathetic practices, especially in sacred cities. Lastly, a wiser world view should be encouraged to develop.

(word count)

passage: 709

precis: 2230

Q #03

(1.)

According to the author, freedom is likely to become a rare commodity in the future. At present, time for the moment is being consumed by onscreen time. It has led many to losing touch with the space and time. If this trend continues inexorably, one will continue to feel bound and restricted. From economic perspective, luxury is a function of scarcity. As freedom depletes, it will be the most sought after luxury of the future. In short, the value and moment of freedom is progressively slipping with the sand of hour glass; and it will continue until there is none left.

(2)

Thanks to the constant bombardment of data, people have lost the ability to connect with themselves instead of their gadgetary. They have been living more or less a virtual reality. As they are engrossed in constantly consuming data, they have lost themselves. In fact, in the rapid currents of time, they are struggling to slow down. In a nutshell, people are losing the ability to keep in touch with themselves by slowing down the pace of change.

(3)

The writer quotes Thoreau as saying that people have more ways to communicate, but less to actually say. It is so on account of abundance of information people are shuttling to and fro, and lack of their own thinking and originality in communication. Their lives have been knocked into disequilibrium. In the meanwhile, they retain the ability to share information only as their thinking abilities diminish. Therefore, the writer emphasizes that today communication, instead of saying something valuable, is prioritised.

(4)

People are taking active interest in old-age tactics of mindfulness as they are seeking escape from the rut of life they are stuck in. They are grinding in overly busy life and departing from the embrace of nature. In order to connect with themselves and their surroundings, they are trying to seek refuge in old-age fads.

(5)

Empathy, like deep thought, depends on neural processes. These processes are naturally slow. When stuck with screens for a major chunk of a day, these processes are further impeded. As one's life is fast-tracked to meet deadlines, empathy is left behind. That is why modern man is unable to sympathise with others.

Q#04

1. Sir Agha Afzal has been reading a novel for five days.
2. The price of onions has come down.
3. He said that he is suffering from fever.
4. Sir Ali Shahab has left for Karachi last week.
5. He wishes he were a prince.

Q#05 (A)

The Hodja always wanted to learn something new, and one day, he had a sudden inspiration to learn to play the lute. He approached a music teacher and asked him, "How much do you charge for private lute lessons?"

"Three silver pieces for the first month; after that, one silver piece a month."

"Oh, Great!" exclaimed Hodja. "Then, I'll start with the second month."

Q #05 (B)

1. He is addicted to smoking
2. He resigned from his job stop
3. I'm waiting at the bus station
4. I looked this word up in the dictionary, but I still do not understand it.
5. I'd rather be single than in a bad relationship

Q #06 (B)

Maggie asked Tom how much money he gave for the rabbits

Tom replied five shillings and six pence

Maggie said that she thought she had more than that in her box upstairs. She'll ask her mother to give it to him.

Tom replied that he did not need her money. He had got far more money.

Maggie informed him that she wanted to buy some more rabbits.

Q#07

A student is duty-bound to learn from teachers and books who can lighten the dark path of life for him. To fulfill this duty, uniformity and consistency are required. Any external influence which might be detrimental must be kept at arm's length from his academic life. Otherwise his study will be endangered and left midcourse and the time he had to dedicate to acquiring knowledge will be consumed by ^{his} superficial interest in politics. More than political workers, ~~or~~ our country needs ^{collecting} those scholars and enlightened ones who can comprehend Eastern, Western, religious and worldly philosophies. Clearly such ~~so~~ learned people can only be born once politics ceases to interfere in their academic pursuits. It is said that our educational standards are low in comparison with the West's, it is a result of our economic problems to some extent. Even there is no denying the fact that our teachers have failed to ignite spark of knowledge in pupils. But the burden of responsibility should squarely fall on the students.

↓REMARKS↓

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