

QUESTION NO 4

- (i) The committee which was appointed to investigate the matter submitted its report last week.
- (ii) He has been living in this city for ~~to~~ ten years and knows every corner of it.
- (v) He not only distributed sweets among the children but also the elderly persons.
- (vi) The number of unemployed graduates is increasing every year in the country.
- (iv) Each of the students is required to submit his assignment before the deadline.

QUESTION NO 5**PART (A)**

The Minister addressing the gathering said, "my fellow citizens, we stand today at a critical juncture in our nation's history. We must ask ourselves, are we prepared to face the challenges ahead or shall we succumb to the dependency and inaction. Dr Ahmed, the renowned economist had warned us

last year that unless ~~im~~ immediate reforms are undertaken, the economy will collapse. However, his advice was heeded, now we find ourselves in precisely the predicament he had predicted. Therefore, I urge you all to support the government's new economic policy which, though painful in the short term, will yield beneficial results in the long run. ~~Let's~~ "Let's not", he continued, "repeat the mistakes of the past. Let's move forward with determination and courage."

PART (B)

- (i) The judge acquitted him of the charge of theft.
- (ii) We must abide by the rules of this institution.
- (v) The new policy is prejudicial in the interests of small farmers and landless labourers.
- (vii) The minister expressed his disapproval for the manner in which the enquiry was conducted.
- (iv) The principal presided in the function yesterday.

QUESTION NO 6

(iv) Prescribe → The doctor prescribed Ahmed some painkillers.

• Proscribe → Sara proscribed Hanifa to leave the hotel room before midnight.

(viii) Eminent → Tamal is an eminent follower of the scholar.

Imminent → Aimen ~~is~~ was imminently following her friend's footsteps.

(v) Ingenious → Hameed ingeniously hid his phone when the thieves arrived.

Ingenious → Kazim gave an ingenious idea for his business proposal.

(ii) Deprecate → Sophia tried to depreciate her taxes.

Depreciate → With the increase in population the resources are depreciating day by day.

(vii) Councillor → Councillor advised her to stay calm.

Counsellor → The counsellor advised her not to act aggressively.

QUESTION NO 3

ANSWER 1

The author identifies that there exists a fundamental error or misconception in the popular imagination regarding relationship between tradition and progress which is, that we have been taught to view these two forces as locked in eternal opposition with tradition representing the past seeking to stifle innovation, and progress representing the dynamic energy of the future breaking free from obsolete constraints. This error led us to a dangerous intellectual trap. Now we know that a tree does not grow taller by cutting itself off from its roots; neither does a civilization. What we call tradition is not a static repository of dead customs but a living conversation across generations, a dialogue in which the present interrogates the past and the past challenges the present. When we sever this conversation, declaring ourselves emancipated from history, we do not become free rather become rootless untethered, vulnerable to every passing fad and ideological wind.

ANSWER 2

The author used historical examples of Great Renaissance, religious reforms and the scientific revolutions that often involved the recovery of ~~my~~ classical antiquity, ancient texts and neglected insights that moved forward into modernity without complete rejection of the past. This challenged the notion that progress requires abandoning the past. Genuine progress requires roots. A tree does not grow taller by cutting itself off from its roots and neither does a civilization. What we call tradition is not a static repository of dead customs but a living conversation across generations, a dialogue in which the present interrogates the past and past challenges the present. When this conversation is severed and declaring ourselves emancipated from history, it does not make us free rather we become rootless, untethered to every passing fad and ideological wind.

ANSWER 3

The writer means by describing tradition as "a living conversation across generations" rather than "a static

repository of dead customs", that tradition is not merely cluster of some old practices or dead hand of the past seeking to stifle innovation or even conservatism rather it embodies hard-won wisdom that deserves preservation.

Now what we call tradition, is not a static repository of dead customs but a living conversation across generations, is actually a dialogue in which the present interrogates the past and the past challenges the present. When this conversation is severed and we declare ourselves emancipated from history, it does not makes us free rather it makes us rootless, untethered, vulnerable to every passing fad and ideological wind.

ANSWER 4

The paradox that exists in the modern search for meaning is that the modern world is full of people frantically seeking meaning, purpose and identity in exotic spiritualities, therapeutic techniques, and political movements never suspecting that what they seek might be found in the traditions they have been taught to despise. This is not to argue for blind adherence to tradition or against genuine innovation. Rather, it is to

insist that the relationship between the past and future is more subtle and complex than our crude categories allow. This reveals that some traditions embody hard-won wisdom and deserve preservation while others enshrine injustice and demand abolition. Some innovations represent general advances while others are merely fashions that will improve ephemeral.

ANSWER 5.

I disagree such distinction between valuable traditions and harmful ones is possible. I believe that we are inevitably biased by our own contemporary perspectives in a way that some traditions embody hard-won wisdom and deserve preservation while others enshrine injustice and demand abolition. Some innovations represent general advances genuine advances while others are merely fashions that will prove ephemeral. The difficult task, the task that requires real intelligence and judgement is to distinguish between them, and this task becomes impossible when we approach it armed with nothing but simplistic slogans about tradition versus progress.

QUESTION NO 2

TITLE : A BROKEN MIRROR WITH DISTORTED REFLECTION OF PART OF THE TRUTH

The modern worship of expertise has created a strange contradiction in our intellectual life. As knowledge became more specialized, we found ourselves less able to deal with the basic problems that face humanity. We turn to ~~different~~ specialists of different professions who see the world through particular lens of his own discipline when we want to know about human welfare. Each of the lens reveals an ~~impartial~~ truth. The medieval thinker had something we ~~had~~ ^{have} lost which was a unified view of the world in which all different kinds of knowledge fitted in one coherent picture. We have given a great authority to these experts, asking about basic human activities as they need some technical training for, which weakened our trust in common sense and our wisdom. This dependence has turned us from active citizens into passive consumers. We need people and institutions that can put the knowledge in its proper place beneath broader understanding of human life and values.