

**NOA English 027**

**Precis and Composition Full Test**

**Q. 1**

**Synonyms (10 marks)**

<b>i. MOROSE:</b>	sulky	depreciation	submissive	musing
<b>ii. PETRIFY:</b>	intrusive	bewilder	reflective	enthusiastic
<b>iii. EXTIRPATE:</b>	persevering	derogation	eradicate	contemplative
<b>iv. LUDICROUS:</b>	blithe	absurd	censure	zealous
<b>v. ELUCIDATE:</b>	evoke	tenebrous	clarify	castigation
<b>vi. NONCHALANT:</b>	capricious	persistent	meditative	apathetic
<b>vii. PREVARICATE:</b>	equivocate	professed	tenacious	obdurate
<b>viii. ARCHETYPE:</b>	inflexible	compliant	aggressive	prototype
<b>ix. BESMIRCH:</b>	genial	defile	plausible	intractable
<b>x. QUASH:</b>	docile	fickle	disparagement	suppress

**Antonyms (10 marks)**

<b>i. BELLICOSE:</b>	vacillating	conciliatory	benign	recant
<b>ii. ASCETIC:</b>	magnanimous	wanton	controvert	ruffled
<b>iii. PREVARICATE:</b>	infamous	veracity	gracious	benignant
<b>iv. TRANQUIL:</b>	perturbed	commonplace	relinquish	stereotyped
<b>v. ASSEVERATE:</b>	gainsay	blemished	forsake	turbulent
<b>vi. TEMERITY:</b>	disavow	hackneyed	circumspection	acme,
<b>vii. ZEALOUS:</b>	perfunctory	abjure	wariness	opprobrious
<b>viii. BANAL:</b>	culmination	degrading	rescind	trite
<b>ix. IMMACULATE:</b>	sullied	vapid	forgo	prudence
<b>x. AVARICE:</b>	prosaic	odious	berate	magnanimity

## **Q.2. Make a precis of the following passage and also suggest a suitable title. (15+5=20 marks)**

Groups are prevalent in our social lives and provide a significant way we understand and define ourselves—both through groups we feel a connection to and those we don't. Groups also play an important role in society. As enduring social units, they help foster shared value systems and are key to the structure of society as we know it. There are three primary sociological perspectives for studying groups: Functionalist, Conflict, and Interactionist. We can look at the Occupy Wall Street movement through the lenses of these methods to better understand the roles and challenges that groups offer.

The Functionalist perspective is a big-picture macro-level view that looks at how different aspects of society are intertwined. This perspective is based on the idea that society is a well-balanced system with all parts necessary to the whole, and it studies the roles these parts play in relation to the whole. In the case of the Occupy Movement, a Functionalist might look at what macro-level needs the movement serves. For example, a Structural Functionalist might ask how the Occupy Wall Street movement forces both haves and have-nots to pay attention to the economy, or the way urbanites are impacted by the influx of protestors who typically reside outside of their region.

The Conflict perspective is another macroanalytical view, one that focuses on the genesis and growth of inequality. A conflict theorist studying the Occupy movement might look at how business interests have manipulated the system over the last 30 years, leading to the gross inequality we see today. Or this perspective might explore how the massive redistribution of wealth from the middle class to the upper class could lead to a two-class system reminiscent of Marxist ideas.

A third perspective is the Symbolic Interaction or Interactionist perspective. This method of analyzing groups takes a micro-level view. Instead of studying the big picture, these researchers look at the day-to-day interactions of groups. Studying these details, the Interactionist looks at issues like leadership style and group dynamics. In the case of the Occupy Movement, Interactionists might ask, "How does the group dynamic in New York differ from that in Atlanta?" Or, "What dictates who becomes the de facto leader in different cities—geography, social dynamics, economic circumstances?"

## **Q.3. Read this passage and answer the questions that follow. (4x5=20 marks)**

Mintzberg (1996) had described Western society as being "out of balance" as a result of the increasing encroachment of privatization due to capitalism. Furthermore, as urban settlements become larger and more common, bifurcation becomes a reality for more and more sections of society across the world. Lewis Mumford had described globalization as a process of urbanization, in which humans order their social functions through their physical environment through the construction of cities. He connected infrastructure and constructed space with knowledge and power. In other words, humans create culture through their built environments and the interactions that happen within them. This creation of a built environment to generate culture or "cultural invention" is what Freud had considered how humans "impose their collective will on external Nature". Consequently, even when "confined" to their urban spaces, humans impact Nature in their cultural invention.

As a byproduct of a capitalist society, advertising has led to the commodification of the tangible and the intangible (such as culture). Furthermore, as with the rise of subcultures in reaction to the materialism in the United States during the 1960s onwards, a recursive trend to achieve a closer relationship to spirituality. It is termed "Neopaganism" as the religion of the "New Age" in a continual attempt to find deeper ontological meaning. The prominent role of advertising and media in the life of the urban modern Man includes certain understandings, ideations, and representations of Nature in relation to humans and the urban space that they occupy. In general, and in line with the Neopagan movement, Nature is romanticized but also progressively more commodified from the mid-1990s onwards. In other words, the ideological dualism between nature and society is perpetuated through popular images. External Nature, or what is considered part of "wilderness" is given a rather holy meaning i.e. "cathedrals of the modern world" in juxtaposition to the hyper-industrialized life in urban settings, which is again another instance of dualism. Through media, Nature is commodified in a process of "imaginative seduction". It then could be said that while the urban built environment is a physical manifestation of humans producing culture, the relationship of Man and Nature provides the ideological basis for this production or cultural invention.

### **Questions:**

- 1- How are globalization and urbanization similar?
- 2- Why is external nature called "Cathedrals of the modern world"?
- 3- What do you think about advertising in the modern world?
- 4- Are cities manifestations of man's inner nature?
- 5- How can humans build culture through built environment?

**Q. 4: Correct any FIVE of the following sentence. (10)**

- I fed all of her fish, then cleaned its tank.
- I can't hardly believe what she said.
- Because I ate dinner so I went for a walk.
- We all eat the fish and then had dessert.
- We drove all day in the van, we drove 206 kilometers to get to our home.
- Sleeping in the orchard, a serpent stung him.
- Its the team's first win this season.

**Q5. A. Use FIVE of the following in sentences to make their meaning clear. (5 marks)**

- To push to the walls
- To read between the lines
- To be at daggers drawn
- To throw down the gauntlet
- To stand on ceremony
- From the horse's mouth
- To carry the cross

**Q5. B. Use FIVE of the following pairs of words in sentences. (5 marks)**

- Collusion, collision
- Fain, feign
- Hoard, horde
- Illusion, delusion
- Persecute, prosecute
- Prescribe, proscribe
- Respectfully, respectively

**Q. 6. Rewrite the following dialogue, written in indirect speech, in a paragraph form. (10 marks)**

Helen: Mr West, what's happened to John?

Mr West: He's left the company.

Helen: Why has he done that?

Mr West: He asked me for a rise but I didn't give it to him.

Helen: Why didn't you give him a rise?

Mr West: Because he was lazy.

Helen: Has he found another job?

Mr West: Yes, he is working in a film company.

Helen: What is his salary like?

Mr West: I think he earns quite a lot.

Helen: Does he like the new job?

Mr West: I don't know.

**Q. 7. Translate the following passage into English. (10 marks)**

انسان نے اپنی تین لاکھ سال کی تاریخ میں دو کارنامے ایسے انجام دیے ہیں جن کی وجہ سے وہ دیگر جانوروں سے خود کو ممتاز کر سکتا ہے۔ ایک، زبان کی ایجاد اور دوسرے، قانون کا ارتقاء۔ قانون، انسانوں کی ایک ایسی تخلیق ہے جو معاشرے میں نظم قائم رکھتا ہے اور جس کی وجہ سے انسانوں کو اپنے اعمال کا ذمہ دار ٹھہرایا جا سکتا ہے۔ آپ بے شک اپنے گھر بیٹھ کر چائے پی کیوں نہ پی رہے ہوں کسی نہ کسی قانون کا اطلاق آپ پر ہو جائے گا، قانوناً آپ اس بات کے پابند ہوں گے کہ جس گیس کا استعمال کر کے آپ نے چائے بنائی ہے سرکار کو اس کا بل بر وقت ادا کریں۔ گھر سے باہر نکلتے ہی ہم پر انجانیہ میں قوانین کا ایک سلسلہ نافذ ہو نا شروع ہو جاتا ہے اور دراصل ان قوانین کی چھاؤں تلے ہی ہم خود کو محفوظ تصور کرتے ہیں مگر ہمیں اس بات کا ادراک نہیں ہو پاتا۔

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