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Q. 2. Write a précis of the following passage and suggest a suitable title: (20)

On the question of freedom in education there are at present three main schools of thought, differing from differences as to ends and partly from differences in psychological theory. There are those who say that children should be completely free, however bad they may be; there are those who say they should be completely subject to authority however good they may be; and there are those who say they should be free, but in spite of freedom they should always be good. This last party is larger than it has any logical right to be; children, like adults, will not all be virtuous if they are all free. The belief that liberty will ensure moral perfection is a relic of Rousseauism, and would not survive study of animals and babies. Those who hold this belief think that education should have no positive purpose, but should merely offer an environment suitable for spontaneous development. I cannot agree with this school, which seems to me too individualistic, and unduly indifferent to the importance of knowledge. We live in communities which require co-operation, and it would be utopian to expect all the necessary co-operation to result from spontaneous impulse. The existence of a large population on a limited area is only possible owing to science and technical education must, therefore, hand on the necessary minimum of these. The educators who allow most freedom are men whose success depends upon a degree of benevolence, self-control, and trained intelligence which can hardly be generated where every impulse is left unchecked; their merits, therefore, are not likely to be perpetuated if their methods are undiluted. Education, viewed from a social standpoint, must be something more positive than a mere opportunity for growth. It must, of course, provide this, but it must also provide a mental and moral equipment which children cannot acquire entirely for themselves.

Q. 3. Read the following passage carefully and answer the questions given at the end. (20)

The majority of people have always lived simply, and most of humanity still struggles on a daily basis to eke out a meager existence under dire circumstances. Only in affluent industrialized countries do people have the luxury of more goods and services than they need to survive. On the basis of material wealth, North America and Europe should be the happiest people on earth, but according to the 2012 Happy Planet Index (HPI), they are not. Surprisingly, what had begun as an experimental lifestyle evolved into a quiet revolution that spread the word through books such as Duane Elgin's best-selling *Voluntary Simplicity: Toward a Way of Life that is Outwardly Simple, Inwardly Rich* (1981), as well as numerous magazines, alternative communities of the like-minded, and, later, Internet websites. Combined with a growing awareness of the environmental consequences of consumerism, the voluntary simplicity movement sought to reduce the consumption of goods and energy and to minimize one's personal impact on the environment. "Voluntary" denotes a free and conscious choice to make appropriate changes that will enrich life in a deeper, spiritual sense. "Simplicity" refers to the lack of clutter, that is, eliminating all those things, patterns, habits, and ideas that take control of our lives and distract us from our inner selves. However, this is not to be confused with poverty, which is involuntary, degrading, and debilitating. Neither does it mean that people must live on a farm or reject progress or technology, or do without what is necessary for their comfort and welfare. To practice voluntary simplicity one must differentiate between what one wants (psychological desires) and what one needs (basic requirements of life) and seek a healthy balance that is compatible with both. In a consumer society where advertising bombards us with messages that without this, that, and the other product, we are unsuccessful, undesirable, and unimportant, being clear about what you really need and resisting what you don't can be an ongoing struggle. The beauty of voluntary simplicity is that it is a philosophy, and not a dogma. How one goes about it depends on individual character, cultural background, climate. For this, three Rs (i.e., Reduce, Recycle & Reuse) represent the best way to get a handle on rampant consumerism. In economies driven by the quest for ever more, living with less is erroneously equated with poverty and social inferiority. By conserving energy, for instance, you are actually ensuring that more resources are available for future use. By making a frugal budget and sticking to it, you can eliminate unnecessary expenses. Recycling paper, metal, plastic, and glass and reusing building materials and old clothing keep materials in the loop and out of landfills. Pooling skills and resources through barter networks not only saves money, but sharing with others establishes bonds and fosters a sense of community. With the glut of cheap goods that are usually designed for obsolescence, quality products that last are becoming progressively harder to find. In the long run, a more expensive but durable repairable item or even an older used item that is still in good condition is a better investment than a brand new piece of junk that will only break down and end up in the trash. Thus, at the heart of voluntary simplicity is the conscious realization that less is really more. Less consumption means more resources for future generations. Less activity brings little satisfaction or reward is more time for yourself and your loved ones. Less stuff is more space to breathe around in. Less stress means more relaxation and better health. Less worry provides more enjoyment and fulfillment in life.

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the constitution of 1973). This indicates in acquisition of education as a chief purpose of Pakistan to promote girls' education.

Importance of education

Educational liberty is described by three psychological thoughts. The first advocates total freedom of children, despite their badness. The second insists on bounds for children, despite their goodness, and the last supports freedom with goodness. Consequently, the third shows dominancy on the non-interference nature of children. Moreover, Rousseau's belief supports freedom as shaping character. However, the writer disagrees as this limits value of education. According to him, the whole community is founded on co-operation, which needs scientific and technical education. Achievement of liberal people depends on certain bounds and learning-skills, which without is difficult to maintain. This shows importance of education.

(Words in a passage: 310)
(Words written in précis: 102)

Exercise 4

زندگی کی سب سے بڑی اور عظیم جدوجہد روح کی جدوجہد ہے۔ سخت مخالفت کے باوجود اپنے اعتقاد پر قائم رہنا ایک شاندار، لیکن نادر کارنامہ ہے۔ دنیا ان عظیم انسانوں کی مقروض ہے، جو عظیم مقاصد کے لیے زندہ رہے اور مرے ہیں۔ انہوں نے اپنی بہادرانہ مثالوں سے فکری آزادی کی مشعل کو روشن رکھا ہے۔ جو آدمی فکری طور پر غلام نہیں ہے وہ واقعی ایک عظیم آدمی ہے، چاہے وہ جسمانی طور پر کتنا ہی کمزور کیوں نہ ہو۔

Exercise 5

سائنس نے مختلف اشیاء کی پیداوار میں کس حد تک اضافہ کیا ہے یہ ناقابلِ فہم ہے۔ ہر قسم کی صنعتیں سائنسی مشینری کے ذریعے کام کر رہی ہیں۔ انسانی محنت اب ضروری نہیں رہی۔ تمام کام مشینوں سے ہوتا ہے۔ کپڑا، چینی، سنیل کی اشیاء کاغذ اور دیگر بہت سی اشیاء بڑے پیمانے پر تیار کی جا رہی ہیں۔ زراعت کے لیے سائنسی آلات کا استعمال کیا جا رہا ہے تاکہ زمین سے زیادہ سے زیادہ فصلیں پیدا ہو سکیں۔ نتیجتاً دنیا مزید خوشحال ہوئی ہے اور معیارِ زندگی بلند ہوا ہے۔