

**Passage.**

As a kind of foot-note I should comment that there are those who doubt whether it is within the power of science to ensure over a prolonged period freedom from destitution and famine for mankind. The argument - is the old one of Malthus that in the race between increasing population and increasing production, population must eventually win. Those of us who decline to accept this pessimistic view recognize the difficulty of the practical problem of meeting the needs of an ever-expanding population. We have, however, greater faith in human resourcefulness. We note that it is not only in the technology of production and medicine that the present generation differs so greatly from the one before. A similar rapid change is likewise occurring the thinking of masses of people. This change is brought about partly by experience with technology by more widespread education. Here lies a new realm in which dramatic advance is being made. The hope for the longer future lies in a growing understanding of the conditions for the good life of man in a world of science and technology, and the acceptance of a morality that is consistent with these conditions. With the widespread thought now being given to such problems by persons whose thinking is schooled to rely on reason and tested fact. It is evident that advance from this angle will also appear. Youth may, for example, consider the remarks as an effort to see in truer perspective the type of ideals that are appropriate to the age of science. Many are those who are now sharing to this exploration of human values. The great question is whether such understanding of human goals and the corresponding development of morals can be achieved before the forces seen by Malthus, and emphasized so forcefully by recent writers; overwhelm the efforts of the pioneers in this new and critical field. I do not believe that this is inevitable. I am confident of man's ability to meet and solve this ethical problem that is so vital to the success of his effort to achieve physical and spiritual freedom. It is relevant that as I analyse the reasons for my faith in man's eventual ability to meet this critical problem I find that prominent in my mind is the confidence that God who made us holds for us an increasing density, to be achieved through our own efforts in the world setting that he supplies. This observation is significant in the present setting because it is my strong impression that most of those who have the firm faith in man's advancement likewise have a religious basis for their faith. If this impression is valid its consequence is clear. It means that it is men and women of religious faith on whom we must primarily rely to work strongly toward achieving a favourable world society. It means also that those of religious faith because of their faith have a better chance of survival, a fact that has a bearing on the attitude that may be expected in the society of the future.

Destitution (دستکاری)  
 famine قحط سالی  
 Pessimistic (پایس)

## THE ROLE OF FAITH IN SHAPING THE FUTURE

~~THE ROLE OF FAITH IN SHAPING THE FUTURE~~

The author talks about people who question the capacity of science to eradicate poverty and famine because the swelling population outpaces the production. Nevertheless, optimists reject this notion and believe in humans' ability to use technology and education to solve problems. The key is to understand how to live a better life in a world shaped by science and have morals that match the understanding. The pressing query is whether humans can figure this out faster than the challenges that sceptics point out. Undeterred, the author holds firm believe in the potential of humans to tackle this ethical dilemma, encouraged by their steadfast faith in guidance of God. Interestingly, religious people seem to be more hopeful and could play a crucial role in forging a favourable society for generations to come.

Total words : 410

Given words : 135

## 7

## TRANSLATION

## EXERCISE 1

کتابیں ایک عجیب نعمت (۱) ہیں۔ یہ انسانی زندگی کے صدیوں کے تجربہ کا نچوڑ (۲) ہیں۔ یہ ہمیں اپنے آباؤ اجداد (۳) کے  
 (۴) اور تجربت سے آگاہی (۵) بخشتی ہیں۔ تنہائی (۶) میں ایک مخلص مونس کی طرح ہماری ڈھارس (۷) بندھانی ہیں اور ہمیں تنہائی  
 کی وحشت (۸) سے نجات (۹) دلاتی ہیں۔ نہایت مفید معلومات مہیا کر کے ہمیں زندگی کے نشیب و فراز (۱۰) سے آگاہ رکھتی ہیں۔ لیکن  
 ہمیں ایک بات کبھی نظر انداز (۱۱) نہیں کرنی چاہیے۔ جہاں اکثر و بیشتر کتب ہماری زندگی میں ایک کارآمد ساتھی ہیں وہاں بعض کتابیں  
 زہر الے (۱۲) کتاب سے بھی زیادہ خطرناک ثابت ہوتی ہیں۔ یہ وہ کتابیں ہیں جو ہمارے اخلاق و اطوار کے لئے سم قاتل (۱۳) ثابت  
 ہوتی ہیں۔ بدترین دشمن سے زیادہ زہریلی ثابت ہوتی ہیں۔ لہذا ہمیں مطالعہ کی کتب کے انتخاب میں بڑی احتیاط سے کام لینا چاہیے۔  
 جس طرح ہمیں اپنے حلقہ احباب کے انتخاب میں پوری احتیاط برتنی چاہئے اس سے زیادہ ہمیں کتب کے انتخاب میں ضرورت ہے۔

Trans lation

Books are strange blessing. They are the essence of experience of centuries of human life. They acquaint us with the rebuffings and experiments of our ancestors. They console us like a sincere friend, in loneliness and shield us from the horrors of loneliness. They let us aware of the ups and downs of life through useful ~~knows~~ information; however, we should never ignore on thing that as books mostly act as useful partner, there are also some books which prove to be more poisonous than the snake. These books are more lethal for our morals. Therefore, we should be more careful while selecting books to study. Just as circle of friends need careful selection, selection of books require even more caution (carefulness).

## Solutions of Comprehension Questions Asked in Previous CSS Papers (2015-1986)

CSS 2015

**Q3. Read the following text carefully and answer the questions below: (20)**

Experience has quite definitely shown that some reasons for holding a belief are much more likely to be justified by the event than others. It might naturally be supposed, for instance, that the best of all reasons for a belief was a strong conviction of certainty accompanying the belief. Experience, however, shows that this is not so, and that as a matter of fact, conviction by itself is more likely to mislead than it is to guarantee truth. On the other hand, lack of assurance and persistent hesitation to come to any belief whatever are an equally poor guarantee that the few beliefs which are arrived at are sound. Experience also shows that assertion, however long continued, although it is unfortunately with many people an effective enough means of inducing belief, is not in any way a ground for holding it.

The method which has proved effective, as a matter of actual fact, in providing a firm foundation for belief wherever it has been capable of application, is what is usually called the scientific method. I firmly believe that the scientific method, although slow and never claiming to lead to complete truth, is the only method which in the long run will give satisfactory foundations for beliefs. It consists in demanding facts as the only basis for conclusions, and in consistently and continuously testing any conclusions which may have been reached, against the test of new facts and, wherever possible, by the crucial test of experiment. It consists also in full publication of the evidence on which conclusions are based, so that other workers may be assisted in new researches, or enabled to develop their own interpretations and arrive at possibly very different conclusions.

There are, however, all sorts of occasions on which the scientific method is not applicable. That method involves slow testing, frequent suspension of judgment, restricted conclusions. The exigencies of everyday life, on the other hand, often make it necessary to act on a hasty balancing of admittedly incomplete evidence, to take immediate action, and to draw conclusions in advance of the evidence. It is also true that such action will always be necessary, and necessary in respect of ever larger issues; and this in spite of the fact that one of the most important trends of civilization is to remove sphere after sphere of life out of the domain of such intuitive judgment into the domain of rigid calculation based on science. It is here that belief plays its most important role. When we cannot be certain, we must proceed in part by faith—faith not only in the validity of our own capacity of making judgments, but also in the existence of certain other realities, pre-eminently moral and spiritual realities. It has been said that faith consists in acting always on the nobler hypothesis; and though this definition is a trifle rhetorical, it embodies a seed of real truth.

**Questions:**

- Give the meaning of the underlined phrases as they are used in the passage?
- What justification does the author claim for his belief in the scientific method?
- Do you gather from the passage that conclusions reached by the scientific method should be considered final? Give reasons for your answer?
- In what circumstances, according to the author, is it necessary to abandon the scientific method?
- How does the basis of "intuitive judgment" differ from that of scientific decision?

Q:  
(a)

Q:

(b)

The author firmly believes that the scientific method, with its focus on gathering facts, constant testing, and working together, gives the best basis for beliefs, even though it may not apply in ~~every~~ every situation. And conclusions can be drawn from experiment conducted; if the conclusion is not what is desired, then it may help arriving at different/new proposition for more researches.

Q:

(c)

The passage makes it clear that scientific conclusions are not set in stone. It requires constant testing, examining, and the importance of beliefs in uncertain times. Scientific conclusions can change with new evidence and in certain cases, quick decisions may rely on intuition and faith.

Q:

(d)

In certain everyday situations, the scientific method may not be feasible there due to time constraints and incomplete evidence.

DATE: \_\_\_/\_\_\_/\_\_\_

Quick decisions may rely on feelings, beliefs, and faith. Slow and rigid process of science may not fit the urgency of those situations.

Q:

(A)

"Intuitive judgement" requires gut feelings and lacks ample evidence, while scientific decision-making adheres a thorough and meticulous process with evidence-based judgements and conclusions. 'Intuitive judgements' are carried out on the basis of faith, and scientific judgement rely on data and facts.