



FEDERAL PUBLIC SERVICE COMMISSION  
COMPETITIVE EXAMINATION – 2023 FOR RECRUITMENT TO  
POSTS IN BS-17 UNDER THE FEDERAL GOVERNMENT

Roll Number

ENGLISH (PRECIS & COMPOSITION)

TIME ALLOWED: THREE HOURS  
PART-I (MCQs) MAXIMUM 30 MINUTES

PART-I (MCQs)  
PART-II

MAXIMUM MARKS – 20  
MAXIMUM MARKS – 80

- NOTE: (i) Part-II is to be attempted on the separate Answer Book.  
(ii) Attempt ALL questions from PART-II.  
(iii) All the parts (if any) of each Question must be attempted at one place instead of at different places.  
(iv) Write Q. No. in the Answer Book in accordance with Q. No. in the Q-Paper.  
(v) No Page/Space to be left blank between the answers. All the blank pages of Answer Book must be crossed.  
(vi) Extra attempt of any question or any part of the question will not be considered.

PART-II

(20)

Q. 2. Write a précis of the following and suggest a suitable title:

The fear of human beings when faced with the mysteries of life and their weakness by comparison with the vastness of nature created in them a need to communicate with the dying, with the superior powers which they believed regulated the universe and determined their own fates. Knowledge of wisdom of the gods was always a sure guide for human behavior. In ancient Greece, the precise nature of these wishes was 'decoded' by the art of giving oracles, practiced by seers who had the gift of understanding the signs or signals sent by the gods.

The oracles were uttered through the medium of lightning, rolls of thunder or the flight of certain birds of prey (omens); alternatively, they might observe the direction in which the fire burned when a sacrifice was made, examine the entrails of animals which had just been sacrificed, or pass judgments on the sacrificial beast's willingness to approach the altar. The interpretation of dreams was popular too, and so was palmistry. The most notable oracles of ancient Greece were Trophos, Colaba, Helona, Amphiaros and Cassandra.

However, there were abundant instances in which the gods did not manifest themselves to the faithful in the form of signs but spoke directly to an intermediary who for a short time was overcome by a 'divine madness' and transcended his own human essence. Here the prophet or more usually the prophetess entered a state of ecstasy in which he or she delivered the message from the gods to the supplicants.

These practices for forecasting the future were the basis on which the ancient Greek oracles operated. Each oracle was located within a properly-organized sanctuary and was directly associated with one or other of the gods. Apollo was the archetypal oracles for the Greeks, the god who was responsible for conveying to mortals the decisions pronounced by Zeus. The most important of all the oracles, that of the Delphi, delivered the messages with the intervention of Apollo, while the oldest that of Dodona functioned with the assistance of Zeus.

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

(20)

Civil society refers to all of the places where individuals gather together to have conversations, pursue common interests and, occasionally, try to influence public opinion or public policy. In many respects, civil society is where people spend their time when they are not at work or at home. For example, a group of people gather at a local park every Thursday afternoon for a game of football. Most of them arrive well before the game begins and stay for some time after it ends. Some of them go out for dinner or a drink after the game. In the course of their meetings they talk about a wide range of topics, including football but also extending to include issues such as work, family, relationships, community events, racial issues and politics. This kind of solidarity can be found in a variety of other places in civil society – such as sports clubs, bowling leagues, reading groups and social movements – where individuals get together to associate on the basis of some shared interest fostering more effective forms of citizenship. Even though people may come together on the basis of an interest they all share in common, they eventually have to develop productive strategies for dealing with conflicts and differences that emerge within the association. Team mates in a bowling league discover, on certain issues, significant differences of opinion. And yet, because they value the association and look forward to participating in its activities, they do not respond to these differences by exiting the scene. Instead, they search for the ways of interacting that will not threaten the solidarity of the group. In the process, they learn to appreciate and to tolerate social differences, a valuable skill to have in an increasingly multicultural range. They also develop a general sense of social trust and mutual obligation, which makes society function more efficiently (this is what political scientists and sociologists are talking about when they refer to the importance of social capital). Gathering together in an association, people begin to think about their shared private interest as a collective public interest, and they try to make sure that this public interest is safe and secured. For example, the group that gets together for a weekly football game begins to talk about the park as an important community resource; if feel that the park is being mistreated or mismanaged, will organize a 'save the park' campaign to try to influence their local politicians and the other residents of the community. Recently, there has been growing concern that civil society is weaker than it used to be, because people are losing interest in joining associations. As citizens become increasingly disconnected from voluntary associations, they will experience less trust and less social connection, and as a result political institutions will function less efficiently. However, some scholars opine that many people are simply choosing to participate in different kinds of associations with fewer face-to-face meetings but supplemented with 'virtual' interactions facilitated by resources.

# PRECIS:

Oracles the art of Soothsayers.

Human beings when faced the difficulties of life they start communication with the divine power. In ancient Greece, the Soothsayers had the art of giving oracles by the sign or signals from God. They gave their oracles by different interpretations including lightning, thunders, flights of birds, direction of fire and Palmistry too. However, in certain instances God spoke directly through the Divine Mania, or state of ecstasy to deliver the message of God. For foreseeing the future these oracles were operated. Apollo was the God responsible for deaths, and Zeus was pronounced to be the God of decisions.

Words in Original passage = 320  
Words in Precise = 105



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**Final Mock Exams for Special CSS & Mock-6 for CSS-2024**  
**September 2023**  
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**PART-I (MCQS)**

**PART-II**

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**PART-II**

**Q. 2 Make a précis of the following passage and suggest a suitable title.**

**(15+5=20)**

In India begging has become a profession and the beggars continue to increase in numbers. So, vast indeed is the fraternity of these beggars that foreigners visiting India, especially, cities like Varanasi, our cities of pilgrimage, have been led to call our cities the cities of beggars and of dust! There are no statistics available for estimating their number, but that is not needed for our present purpose. Of course, any practical reform in this matter does not require a close investigation into the causes and conditions of the existence of beggars, but we are here concerned with the question of seeing how these beggars live and what, in particular, is the effect on society of their existence. As already suggested, the vastness of the number of the Indian beggars is evident to any visitor from a foreign country. The causes of the increase in the number of beggars are many, but of these we may just consider only a few. For good or evil, Indians have been very religious in their outlook on life, and also very generous and hospitable towards those who go to them for begging. Our Puranas and Shastras point out that giving charity to beggars ensures Moksha in the next world. The social conscience developed from such an article of faith has been the main cause of the increase in the number of beggars. They are always sure of finding people anxious to go to heaven by offering doles and donations to the needy and so they are thriving. There are many beggars whose profession has been hereditary—a strange perversion of human nature, which, as we are told, ought to eat out of the sweat of its brow. The most amusing spectacle from the point of view of reason, is to see able-bodied persons, dressed in abundance of rags and many coloured clothes wandering about the streets and going from house to house regularly at certain hours for no more serious a purpose than that of begging! This might be seen at almost any village and town in our country. For ages uncounted this thing has been going on. The ignorant masses have a fear of the curse supposed to emanate from the mouths of angered beggars, and thus the beggars get more than they need. In fact, strange as it might seem, a considerable number of these beggars are richer. Than their poor patrons! With the percolation of social consciousness among the modern educated Indians, the problem of beggars is today being seriously thought about and ways and means are being seriously mooted on how to solve this problem. When we read how in the West, for example, begging has become a crime coming under the vagrancy acts of Parliaments and when we know that in some countries people are warned that “Those who do not work, neither shall they eat” we begin to think how depressing is the situation in India. Poverty, no doubt, is one of the major causes of begging, and unemployment and increase in population have also been responsible for the same, but the disease-of begging has deeper roots in the social consciousness of us all, and it is to this that any reformer has to turn. We must make it clear to the masses that there is no special glory of Punya in giving charity to the able-bodied persons, and that such misplaced charity is only increasing idleness and chronic poverty. If the masses are educated in social science, its elementary principles at any rate, there will be a gradual lessening of the number of beggars in our country. The State, too, has to devise laws for checking the growth of beggars. Some strict laws against vagrants must be put into practice in every city and village in India. It is more important to introduce them in holy cities where the beggars are leading the most unholy life. Finally, it is for the development of saner outlook on life that we must agitate if we are to root out this evil of beggary. In one form or another, begging has become the most widespread thing today. Some are honourable, modernised beggars in pants and boots and ties and they have subtler ways of exploiting their patron victims.

# PRECIS;

## Begging as a Profession.

Begging as a profession in India has a bad effect on foreign visitors. There are many reasons for increase in number of beggars, but the obvious one is the religious faith of Indians. As per Indian's belief & faith giving charity to the needy people ensures Muksha and it is the source of heaven. All this started since ages everywhere in India. People feel fear from the curse of that beggars and they grant them more than their needs. Most of that beggars are richers because they get more from their need. According to the writer, this problem must be solve as soon possible, because this problem has deeper roots. There are many causes of begging as per writer's view, it maybe poverty, unemployment and also population explosion. However, it must be made clear to the people that giving charity to the able-persons is not the source of Punya. According to the writer, education is necessary which will bring lessning in the number of beggars, and also some strict laws should be made against begging, because begging has become widespread.

Words in original passage = 570  
words in precis = 220