

English Preci's & Composition

Q No 2
On Title :- Begging: A Profession in India
India begging has become a profession.

This profession is so vast that foreigners have started to call India's cities the cities of dust and beggars. No statistics are available to predict their numbers. Reformers are concerned about its effects on society.

Many causes are there for increase in their numbers, among which there is the religious outlook that giving charity ensures Moksha in the next world. Many beggars are professional inheritedly and are eating out of the sweat of its brow. As we witness that in every village and town ~~man~~ able-bodied and dressed in many colors wandering and begging. This practice is going on for ages. They get more than ^{they need} because of the fear of their curse and one strange thing is that a considerable number are richer. Nowadays, ways and means are being mooted out to solve this problem after reading that it is a crime in West. There are many causes for it but the reformers have to address the ^{disease of begging.} ~~root cause of it~~ ^{make it clear}
For this must & that giving charity

is only increasing their idleness and chronic poverty. In order to check their growth & state has to ^{state has to} ~~to~~ ^{to} ~~devise~~ ^{devise} laws and strict actions must be taken against them in holy cities especially. Finally, rooting out this evil would be for the development of saner outlook.

Total words: 225

Original Passage

Words: 707

← QNo2 →
(No 1)

Due The world has transitioned to the time-saving devices, barely in one generation, to bring us luxury. According to the writer, this luxury is a function of scarcity, and the children of tomorrow will feel themselves empty despite having all the luxuries.

← (iii) →

The world has seen tremendous transitions in the field of technology. With these luxuries we have lost the contact ~~the~~ with ourselves, we don't have enough time to think even what we want to say.

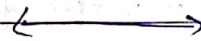
← (iv) →

The advancements in technology have made us luxury dependent, we have lost ^{touch} contact of with ourselves. In order to ^{develop} gain stronger memory, ^{and} improved cognition, people are taking an active interest in these old fads.



(V)

Modern man is overly dependent on machines. Such a luxury life ^{has} left him empty inside. He cannot even feel the conditions of others. So the modern man is unable to empathise with others.



(vi)

The people have lost in the floods of information coming towards them fastly.

They have lost their ability to touch with themselves. They cannot communicate with others and empathise with them on their grievances like as in the part.



Q No 4

(a) Faheem was wearing glasses when he was younger, but now he had contact lenses.

(d) Sir. ~~Abhar~~ Afzal is reading a

novel for five days.

(e) The price of onions has come down

(g) Sir. Ali. Shahab left for Karachi last week.

(h) He wishes he would be a Prince.

(f) He said that he was suffering from fever.



(Q No 6)

A)

i) Affection:-

He is having the habit of showing affection to children.

Affectation:-

His affectation was divulged by his opponents in the contest.

(ii) Censor:-

Many films have been censored and porn. because of containing debauched material. content.

Censure:-

The girl was censured by her parents for not wearing hijab.

(iv) Eminent:-

His father is a limelight

and eminent figure among his fellows.

Imminent:-

Because of the imminent bad weather, the flights had been suspended.

(V)

Famous:-

He is famous for his kindness and politeness among his family member.

Notorious:-

Karachi is notorious for street crimes.

(iii)

Dual:-

Light has dual properties i.e. particle and photons.

Duel:- He ran as fast as he could to avoid the duel.



Q No 5:-

(iii) He resigned from his job.

(iv) I'm waiting at the bus stop.

(v) Are you PM or are you the president?

(vi) I'd rather be single out in a bad relationship.

(UPP) We've put a lot of effort into this project.



(Q No 7)

The lifetime duty of a student to his teachers and books is acquiring knowledge

which could enlighten the dark paths of life for them. Seclusion and preservation is required for the fulfilment of this duty.

Every external effect which is ^{contradicting} strictly to it has to be separated ^{strictly} from it

the sphere of teaching, otherwise the student's training may remain unaccomplished and the time he had to spend for

acquisition of knowledge might render to the ^{urgent} emergency of the

political activities. Our country needs

more scholars ^{than} political workers who are the holders at the same

time in ~~Eastern~~ Eastern, Western, religious and worldly knowledge. It is obvious that

such versatile people can be born only when the political factors do not intrude

in the intellectual activities. It is said

that our educational system is substandard

as compared to that of the west. It is

to some extent the result of our economic situations, and it may be true to say that majority of our teachers have failed to develop in them the taste of education. But the major portion of the responsibility should be imposed on the students.

← →

(Q No 1 -
a)

1) a

2) d

3) a

4) e

5) c

6) a

7) c

8) c

9) a

10) b

(Q No 2)

b)

1) c

2)

3) d

4) d

5) b

(6)

(d)

(7)

(b)

(8)

(a)

(9)

(a)

(10)

(b)

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National Officers Academy
Final Mock Exams Special CSS & Mock-6 for CSS-2024
September 2023

ENGLISH (PRECIS AND COMPOSITION)

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TIME ALLOWED: THREE HOURS	PART-I (MCQS)	MAXIMUM MARKS = 20
PART-I(MCQS): MAXIMUM 30 MINUTES	PART-II	MAXIMUM MARKS = 80
NOTE: i. Part-II is to be attempted on the separate Answer Book.		

(PART-I MCQs) (COMPULSORY)

Q.1. (a) Choose the word that is near most similar in meaning to the Capitalized Words. (10)

- | | | | | |
|---------------|----------------|-----------------|-------------------|--------------------|
| 1- FACILE | (a) adroit | (b) refutable | (c) empirical | (d) indemonstrable |
| 2- FASTIDIOUS | (a) atmosphere | (b) chorography | (c) squeamish | (d) juxtaposition |
| 3- GARISH | (a) brazen | (b) despondent | (c) ebullient | (d) elated |
| 4- GOURMAND | (a) esteemed | (b) ignominious | (c) unscrupulous | (d) glutton |
| 5- HECKNEYED | (a) hit | (b) trite | (c) conserve | (d) inhale |
| 6- HARANGUE | (a) screed | (b) enthroning | (c) coronation | (d) crowning |
| 7- INCUMBANT | (a) coherent | (b) lucid | (c) obligatory | (d) deranged |
| 8- INDIGENT | (a) penurious | (b) rich | (c) affluent | (d) gale |
| 9- JIBE | (a) sneer | (b) irresolute | (c) yielding | (d) devoted |
| 10- Jaunty | (a) aloof | (b) exuberant | (c) lackadaisical | (d) covetous |

Q.1. (b) Choose the word that is near most opposite in meaning to the Capitalized Words. (10)

- | | | | | |
|----------------|-------------------|-----------------|----------------|-----------------|
| 1- JUBILIENT | (a) soak | (b) dehydrate | (c) dejected | (d) drown |
| 2- JITTERY | (a) imperturbable | (b) reel | (c) dodder | (d) steady |
| 3- FELICITIOUS | (a) appease | (b) conciliate | (c) propitiate | (d) inopportune |
| 4- FERVENT | (a) impassive | (b) respect | (c) adulate | (d) despise |
| 5- GOAD | (a) jubilation | (b) tribulation | (c) affliction | (d) deterrent |
| 6- GREGARIOUS | (a) alternation | (b) alteration | (c) switch | (d) introvert |
| 7- HALLOWED | (a) profane | (b) pine | (c) crave | (d) want |
| 8- HIATUS | (a) continuation | (b) malfunction | (c) feed | (d) serve |
| 9- IMPECUNIOUS | (a) impersonate | (b) imitate | (c) rich | (d) initiate |
| 10- IMPLICATE | (a) jiggle | (b) defend | (c) teeter | (d) stabilize |



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PART-I(MCQS): MAXIMUM 30 MINUTES	PART-II	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.		

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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.



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Q. 3 Read the following passage carefully and answer the questions that follow.

(20)

In barely one generation, we've moved from exulting in the time-saving devices that have so expanded our lives, to trying to get away from them- often, in order to make more time. The more ways we have to connect, the more many of us seem desperate to unplug. Like a teenager, we appear to have gone from knowing nothing about the world to knowing too much, all but overnight.

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The average person spends at least eight and a half hours a day in front of the screen. The average teenager spends or receives 75 text messages a day. Since luxury, as any economist will tell you, is a function of scarcity, the children of tomorrow will crave nothing more than freedom, if only for a short while, from all the blinking machines, streaming videos and scrolling headlines that leave them feeling empty, and too full all at once. The urgency of slowing down - to find the time and space to think - is nothing new, of course, and wiser souls have always reminded us that the more attention we pay to the moment, the less time and energy we have to place it in some larger context. Even half a century ago, Marshall McLuhan warned, "When things come at you very fast, naturally you lose touch with yourself."

Yet few of those voices can be heard these days, precisely because 'breaking news' is coming through perpetually on the news channels, and Meena is posting images of her summer vacation and the phone is ringing. We barely have enough time to see how little time we have. And the more that floods in on us, the less of ourselves we have to give to every snippet.

We have more and more ways to communicate, as Thoreau noted, but less and less to say. Partly because we are so busy communicating. And - as he might also have said - we are rushing to meet so many deadlines that we hardly register that what we need most are lifelines. So what to do? The central paradox of the machines that have made our lives so much brighter, quicker, longer and healthier is that they cannot teach us how to make the best use of them; the information revolution came without an instruction manual. All the data in the world cannot teach us how to sift through data; images don't show us how to process images. The only way to do justice to our onscreen lives is by summoning exactly the emotional and moral clarity that cannot be found on any screen.

Maybe that is why more and more people, even if they have no religious commitment, seem to be turning to yoga or meditation, or tai chi; these are not New Age fads so much as ways to connect with what could be called the wisdom of old age. A series of tests in recent years has shown that after spending time in a quiet rural setting, subjects "exhibit greater attentiveness, stronger memory and generally improved cognition. Their brains become both calmer and sharper." More than that, empathy, as well as deep thought, depends on neural processes that are "inherently slow". The very ones our high-speed lives have little time for.

QUESTIONS:

- (1) According to the author, what is likely to become a scarcity in the future?
- (2) What ability have people lost thanks to the constant inflow of data?
- (3) Why does the author say, "We have more and more ways to communicate, but less and less to say"?
- (4) Why are people taking an active interest in old-age fads?
- (5) Why is modern man unable to empathise with others?

Q.4. Correct any FIVE of the following:

(10)

- (a) Faheem was wearing glasses when he was younger, but now he had contact lenses.
- (b) Salma takes her driving test five time so far without success, but she didn't give up.
- (c) Because I have lived a long way from my work, I am wasting lots of time going to and from work.
- (d) Sir Azhar Afzal is reading a novel for five days.
- (e) The price of onions have come down.
- (f) He is said that he is suffering from fever.
- (g) Sir Ali Shahab leaves for Karachi last week
- (h) He wishes he was a Prince.



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- iii. He resigned _____ his job.
 iv. I am waiting _____ the bus stop.
 v. I looked this word _____ in the dictionary, but I still don't understand it.
 vi. Are you _____ or _____ the President?
 vii. I'd rather be single _____ in a bad relationship.
 viii. We've put a lot of effort _____ this project.

Q.6. A. Use only FIVE pairs of words in sentences clearly illustrating their meanings.

(05)

- i. Affection, Affectation ii. Censor, Censure iii. Dual, Duel iv. Eminent, Imminent
 v. Famous, Notorious vi. Hue, Hew vii. Bow, Bow viii. Shear, Sheer

B. Rewrite the following passages, converting what is in direct speech into indirect, and what is in indirect speech into direct.

(05)

Maggie: Tom, how much money did you give for the rabbits.

Tom: Five shillings and six pence.

Maggie: I think I've got more than that in my box upstairs. I'll ask mother to give it to you.

Tom: What for? I don't want your money. I've got far more money.

Maggie: I want to buy some more rabbits.

Q.7. Translate the following into English by keeping in view any figurative /idiomatic expression.

(10)

ایک طالب علم کا فریضہ حیات اساتذہ اور کتب سے کسب ضیا ہے۔ جو زندگی کی تاریک راہوں کو ان کے لئے منور کر سکے۔ اس فریضے کی ادائیگی میں یکسوئی اور مستقل مزاجی درکار ہے۔ ہر بیرونی اثر کو جو اس کے منافی ہو سختی کے ساتھ حلقہ تدریس سے علیحدہ رکھنا پڑے گا، ورنہ خطرہ یہ ہوگا کہ طالب علم کی تربیت ادھوری رہ جائے اور جو وقت عزیز ا سے کسب علم میں صرف کرنا چاہئے تھا۔ محض سیاسی سرگرمیوں کی بنگامی دلچسپیوں کی نذر ہو جائے ہمارے ملک کو سیاسی کارکنوں سے زیادہ ان علما اور فضلا کی ضرورت ہے جو بیک وقت علوم مشرقی، علوم مغربی، علوم دینی اور علوم دنیاوی کے جامع ہوں ظاہر ہے کہ ایسے ہمہ گیر لوگ تبھی پیدا ہو سکتے ہیں۔ جب کہ علمی مشاغل میں سیاسی عوامل دخل اندازی نہ کریں۔ کہا جاتا ہے کہ مغربی ممالک کے مقابلے میں ہمارا تعلیمی معیار پست ہے کسی حد تک تو یہ ہمارے اقتصادی حالات کا نتیجہ ہے۔ اور شاید یہ کہنا بھی خالی از صداقت نہیں کہ ہمارے اکثر اساتذہ طلبہ کے دلوں میں ذوق علم کی چنگاری مشتعل کرنے سے قاصر رہے۔ لیکن ذمہ داری کا بیشتر حصہ یقیناً خود طلبہ پر عائد ہونا چاہئے۔

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