

Précis 24: CSS 1999

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

To have faith in the dignity and worth of the individual man as an end in himself, to believe that it is better to be governed by persuasion than by a selfish and contentious spirit, to believe that in the long run all values are inseparable from the love of truth and the disinterested search for it, to believe that knowledge and the power it confers should be used to promote the welfare and happiness of all men, rather than to serve the interests of those individuals and classes whom fortune and intelligence endow with temporary advantage - these are the values which are affirmed by the traditional democratic ideology. The case of democracy is that it accepts the rational and humane values as ends and proposes as the means of realizing them the minimum of coercion and the maximum of voluntary assent. We may well abandon the cosmological temple in which the democratic ideology originally enshrined these values, without renouncing the faith it was designed to celebrate. The essence of that faith is belief in the capacity of man, as a rational and humane creature to achieve the good life by rational and humane means. The chief virtue of democracy, and the chief reason for cherishing it is that with all its faults it still provides the most favourable condition for achieving that end by those means.

Date: _____

Precis CSS 1999

The Essence of Democracy

The democratic ideology carries humanistic values to achieve the rational ends. Values like preserving the human dignity, freedom, along with supporting the less privileged are called goals in a democracy. It also provides tools to achieve such goals. One may abandon the origins of democracy, without forgetting that it makes a man capable to exchange good life. For that, it provides favourable environment. Democracy, hence facilitates in achieving goals by using humanistic means.

Total words: 233

Precis words: 73

Translation

اپنے پوشیدہ عیبوں کو معلوم کرنے کے لیے یہ دیکھنا ضروری ہے کہ ہمارے دشمن ہم کو کیا کہتے ہیں۔ ہمارے دوست اکثر ہمارے دل کے موافق ہماری تعریف کرتے ہیں۔ اول ہمارے عیب ان کو عیب ہی نہیں لگتے یا پھر ہماری خاطر کو ایسا عزیز رکھتے ہیں کہ اس کو رنجیدہ نہ کرنے کے خیال سے ان کو چھپاتے ہیں، یا پھر ان سے چشم پوشی کرتے ہیں۔ برخلاف اس کے ہمارا دشمن ہم کو خوب ٹٹولتا ہے اور کونے کونے سے ڈھونڈ کر ہمارے عیب نکالتا ہے گو دشمنی سے چھوٹی بات کو بڑا بنا دیتا ہے۔ مگر اس میں کچھ نہ کچھ اصلیت ہوتی ہے۔ دوست ہمیشہ اپنے دوست کی نیکیوں کو بڑھاتا ہے اور دشمن عیبوں کو۔ اس لیے ہمیں اپنے دشمن کا زیادہ احسان مند ہونا چاہیے کہ وہ ہمیں ہمارے عیبوں سے مطلع کرتا ہے۔ اس تناظر میں دیکھا جائے تو دشمن دوست سے بہتر ثابت ہوتا ہے۔

Date: _____

Translation CSS 2017

In order to know our hidden flaws, it is essential to know that what our enemies say about us. Our friends often praise us to please our hearts. Firstly, they do not see our flaws as flaws, or try to hide them in order to not hurt our self-respect, or they deliberately ignore them. ~~Contrary to this~~ ^{virtually} our enemies strictly evaluate us and extract all our flaws from all possible ways, thus ^{make a mountain out of a molehill} make a small flaw a bigger one. But, it contains ^{rewrite this sentence} a medicum of truth. A friend always multiplies the virtues of his friend and the enemy propagates his flaws. Therefore, we should be more thankful to our enemy that he informs us about our flaws. In this context, an enemy proves to be better than a friend.

need improvement 6/10