

**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.

**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.

**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.

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.

- 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 ہنگامی 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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*Best of Luck for Special CSS & CSS-2024*

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

Name: Areej  
Batch: 350

Full length mock papers are not allowed in assignments section. These may be submitted in mocks section.

# ENGLISH PRECIS AND COMPOSITION

(MOCK EXAM SEPT. 23)

Q2. Precis

Title: Beggary: An illness in society

Indent the paragraph.

Beggary has been adopted as a profession in India. A great number of beggars are seen everywhere which <sup>effects</sup> the image of India for foreign tourists. One of the main reason of this abundance is the religious faith of people. They believe that giving away money to these beggars can grant them a good life in the next world. Hence, beggars take advantage of this belief. Moreover, some beggars are beggars by inheritance. Although they are physically fit, they dress poorly and visit streets at certain hours regularly. People give them money in fear that they might ~~put a curse~~ on them. However, the educated class of India is now able to see it as a problem and is concerned with the solution. They admit that it

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

Idea is ok. Sentence structure is fine.  
Spelling errors found.

is rewardless to give charity to  
beggars who are physically abled  
and only beg as a profession.  
Education sector and state must  
work together in creating awareness  
and making reforms to end this  
disease of beggary.

### Q3. Composition

- (1) The author associates luxury with peace of mind. In the era of pop-up headlines, beeping phones and blinking machines everywhere, even a moment of freedom from all this chaos seems like a luxury. Hence this luxury is likely to become a scarcity in the future.
- (2) According to the author, people have lost the ability to slow down for a moment and find the time and space to think. Constant inflow of data pepping up everywhere steals away the energy of people to utilize in a purposeful cause.
- (3) By this statement, the author means that although we are attaining too much information from everywhere around us, yet we do not know proper way to organize that information and make use of it.

- (4) The lives we are spending in front of screens lack moral and emotional clarity. This is why people tend to involve themselves in old-age fads. Because spending time in quite rural setting have proved to exhibit greater attentiveness, stronger memory and improved cognition.
- (5) The life of modern man is so fast and happening that keeps his mind busy with taking in information all the time. However, empathy requires calmness of mind which seems like a luxury in this era of machines. Hence, modern man is unable to empathise with others.
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#### Q4. Correction

- (a) Faheem used to wear glasses when he was younger, but now he wears contact lenses.
- (d) Sir Azhar Afzal has been reading a novel for five days.
- (f) He said that he was suffering from fever.
- (g) Sir Ali Shahab left for Karachi last week.
- (h) He wished that he was a prince.
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Q 5. Preposition

(iii) He resigned from his job.

(iv) I am waiting at the bus stop.

(v) I looked this ~~work~~ word up in the dictionary, but I still don't understand it.

(vii) I'd rather be single than in a bad relationship.

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

Q 6. (A) Pair of words

(ii) **Censor:** Scenes of movies that seem inappropriate are censored out before screening.

**Censure:** The attack on Gaza is seen as censured in most of the countries worldwide.

(iii) **Dual:** There are always dual sides of a story. Both are victims in each.

**Duel:** He is a master in plagi fighting a duel. I'm sure he'll win.

(vii) **Bow:** As a muslim, we ~~how~~ don't bow in front of anyone, but Allah.

**Bow:** Does this bow look fine with my suit or should I go for a tie?

(viii) **Shear**: Shear dress is not permitted in Islam. We must stay covered.

**Sheer**: Upon her visa getting accepted, she smiled with sheer delight.

(v) **Famous**: Allama Iqbal is famous for the awakening of muslims through his poetry.

**Notorious**: Ali is a notorious kid of the family. He always makes trouble.

### Q6. (B) Direct / Indirect speech

Maggie asked Tom about the amount of money he gave for the rabbits.

Tom told her it was five shillings and six pence. Maggie said that she

had ~~got~~ gotten more than that

in her box upstairs and also that she'll ask her mother to give it

to Tom. But Tom refused to take

her money because he had far

more money. Maggie stated that she

wanted to buy more rabbits.



Q7. Translation

The duty of life of a student is to benefit from teachers and books, which enlighten the dark paths of life for them. This duty requires hard work and consistency. Each entity that nullify it must be placed somewhere far from reach. Otherwise, it will be a threat to the nurturing of a student and the time he is supposed to spend in learning will be wasted in the happenings of ~~political~~ <sup>social</sup> activities. Our country needs such scholars who have knowledge of East, West, religions and world instead of mere political members. These scholars can only be produced if political activities don't interfere in education. It is often said that our education system is poor as compared to the western countries. It is the result of our economic conditions to some extent. It is also not wrong to say that often teachers are not able to raise interest of knowledge in the hearts of their students. However, most part of this responsibility lies within the student himself.