

## PART-II

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

Manto was a victim of some kind of social ambivalence that converged on self-righteousness, hypocrisy, and mental obtuseness. His detractors branded him as vulgar and obscene and implicated him into a long-drawn legal battle questioning the moral validity of his writings. Without being deterred by their negative tactics, he remained firm in his commitment to exploring the stark realities of life offensive to the conservative taste of some self-styled purists. In the line of Freud, he sought to unravel the mysteries of sex not in an abstract, non-earthly manner but in a palpable, fleshy permutation signifying his deep concern for the socially disabled and depressed classes of society, like petty wage-earners, pimps, and prostitutes.

For Manto, man is neither an angel nor a devil, but a mix of both. His middle and lower middle class characters think, feel and act like human beings. Without feigning virtuosity, he was able to strike a rapport with his readers on some of the most vital socio-moral issues concerning them. As a realist, he was fully conscious of the yawning gap between appearance and reality; in fact, nothing vexed him more than a demonstrable duality in human behaviour at different levels of the social hierarchy. He had an unjaundiced view of man's faults and follies. As a literary artist, he treated vulgarity discreetly --- without ever sounding vulgar in the process. Like Joyce, Lawrence, and Caldwell, in Manto's work too, men and women of the age find their own restlessness accurately mirrored. And like them, Manto was also 'raised above his own self by his sombre enthusiasm'.

Q. 3. Read the following passage carefully and answer the questions given at the end. (20)

Day: \_\_\_\_\_

Date: \_\_\_\_\_

## How Manto Connected with his Audience

Although Manto's work was being labelled vulgar by the people, he persisted to find the realities of life. His findings were based on social phenomena ~~that~~ with underlying concerns for suppressed social classes.

Thus, he emphasised with his readers on socio-moral issues. Moreover, he wanted to distinguish appearance from reality.

Based on the dualities of human behavior, he would distinguish appearance from reality. Moreover, his literary styles were based on indirect use of vulgarity.

To sum up, the readers would relate the work of Manto to their issues.

**ENGLISH (Précis & Composition)**

<b>TIME ALLOWED:</b>	<b>(PART-I MCQs)</b>	<b>30 MINUTES</b>	<b>MAXIMUM MARKS: 20</b>
<b>THREE HOURS</b>	<b>(PART-II)</b>	<b>2 HOURS &amp; 30 MINUTES</b>	<b>MAXIMUM MARKS: 80</b>

**PART-II**

- NOTE:** (i) PART-II is to be attempted on separate Answer Book.  
 (ii) Attempt all questions from PART-II.  
 (iii) Extra attempt of any question or any part of the attempted question will not be considered.  
 (iv) Candidate must write Q. No. in the Answer Book in accordance with Q. No. in the Question Paper.  
 (v) No page/space should be left blank between the answers. All the blank pages of Answer Book must be crossed.

**Q.2.** Make a précis of the following passage and suggest a suitable heading. **(20+2=22)**

Probably the only protection for contemporary man is to discover how to use his intelligence in the service of love and kindness. The training of human intelligence must include the simultaneous development of the empathic capacity. Only in this way can intelligence be made an instrument of social morality and responsibility – and thereby increase the chances of survival.

The need to produce human beings with trained morally sensitive intelligence is essentially a challenge to educators and educational institutions. Traditionally, the realm of social morality was left to religion and the churches as guardians or custodians. But their failure to fulfil this responsibility and their yielding to the seductive lures of the men of wealth and pomp and power are documented by history of the last two thousand years and have now resulted in the irrelevant “God Is Dead” theological rhetoric. The more pragmatic men of power have had no time or inclination to deal with the fundamental problems of social morality. For them simplistic Machiavellianism must remain the guiding principle of their decisions – power is morality, morality is power. This over-simplification increases the chances of nuclear devastation. We must therefore hope that educators and educational institutions have the capacity, the commitment and the time to in-still moral sensitivity as an integral part of the complex pattern of functional human intelligence. Some way must be found in the training of human beings to give them the assurance to love, the security to be kind, and the integrity required for a functional empathy.

Day: Tuesday

2014

Précis Writing

Title: Morality: The Survival of Man

The protection of man is dependent on establishment of morality. This is achieved through training of human mind. However, this has posed challenges for the educators.

This is because the churches and the power has shown disinclination to <sup>address</sup> the issue of morality.

They are more interested in wealth and power.

On the other hand, the educators have the capability to <sup>successfully</sup> morally develop human intelligence.

This will instill kindness and love in human minimising devastations.

CSS 2017

Translation

In order to find out the hidden faults within ourselves, it is important to know what our enemies say about us. Usually, our friends

(v) Be left holding the baby

(vi) Cap in hand

(vii) Hold out a carrot

(viii) Over the moon

Q. 7. Translate the following into English by keeping in view figurative/idiomatic expression. (10)

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۔ بر خلاف اس کے ہمارا دشمن ہم کو خوب ٹٹولتا ہے اور کونے کونے سے ڈھونڈ کر ہمارے عیب نکالتا ہے، گو وہ 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۔

human minimising devastations.

CSS 2017

Translation

In order to find out the hidden faults within ourselves, it is important to know what our enemies say about us. Usually, our friends praise us in the sphere of our comfort zone. Either they could not see our faults or they hide or ignore them for our sake in order to avoid making us sad about it. On the contrary, our enemies judge us extremely and scrutinise our faults. Out of adversity, they make a big fuss from a minute fault. However, there is some truth about it. A friend always counts on the good of his friend whereas an enemy always counts on that of bad.

Day: \_\_\_\_\_

Date: \_\_\_\_\_

Hence, we should be more grateful to our enemies for making us aware of our faults. In this context an enemy is better than a friend.

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

عام لوگوں کا خیال ہے کہ ملک کے قانون اور فرد کی آزادی ایک دوسرے کی ضد ہوتے ہیں۔ بظاہر یہ بات غلط معلوم نہیں ہوتی۔ ہر قانون شہریوں پر کوئی نہ کوئی پابندی عائد کرتا ہے۔ اگر ملک میں قوانین کی تعداد زیادہ ہو تو مجموعی پابندیاں بھی زیادہ ہوتی ہیں۔ زیادہ پابندیوں سے فرد کی آزادی ان کے بوجھ تلے دب کر رہ جاتی ہے۔ اس کے برعکس قوانین کی تعداد کم ہو تو شہریوں کی آزادی کا دائرہ وسیع ہوتا ہے۔

Do you want the Solved CSS Past Papers Booklet? With both Objective (MCQ's) and Subjective answered from the year 2016 to the last one?



Day: \_\_\_\_\_  
CSS 2016

## Translation

Usually, people perceive that the law of the State and the freedom of an individual contradict each other. Apparently, this claim does not seem to be wrong. Every law imposes some kinds of restrictions on ~~individual~~ its citizens. If a country has more laws, the total number of restrictions increases. Individual freedom dies down under greater restrictions. Similarly, individual freedom expands its sphere under lesser number of laws.