



FEDERAL PUBLIC SERVICE COMMISSION  
COMPETITIVE EXAMINATION – 2023 FOR RECRUITMENT TO  
POSTS IN BS-17 UNDER THE FEDERAL GOVERNMENT  
**ENGLISH (PRECIS & COMPOSITION)**

Roll Number

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 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**

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

On the question of freedom in education there are at present three main schools of thought, deriving partly from differences as to ends and partly from differences in psychological theory. There are those who say that children should be completely free, however bad they may be; there are those who say they should be completely subject to authority, however good they may be; and there are those who say they should be free, but in spite of freedom they should be always good. This last party is larger than it has any logical right to be; children, like adults, will not all be virtuous if they are all free. The belief that liberty will ensure moral perfection is a relic of Rousseauism, and would not survive a study of animals and babies. Those who hold this belief think that education should have no positive purpose, but should merely offer an environment suitable for spontaneous development. I cannot agree with this school, which seems to me too individualistic, and unduly indifferent to the importance of knowledge. We live in communities which require co-operation, and it would be utopian to expect all the necessary co-operation to result from spontaneous impulse. The existence of a large population on a limited area is only possible owing to science and technique; education must, therefore, hand on the necessary minimum of these. The educators who allow most freedom are men whose success depends upon a degree of benevolence, self-control, and trained intelligence which can hardly be generated where every impulse is left unchecked; their merits, therefore, are not likely to be perpetuated if their methods are undiluted. Education, viewed from a social standpoint, must be something more positive than a mere opportunity for growth. It must, of course, provide this, but it must also provide a mental and moral equipment which children cannot acquire entirely for themselves.

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

The majority of people have always lived simply, and most of humanity still struggles on a daily basis to eke out a meager existence under dire circumstances. Only in affluent industrialized countries do people have the luxury of more goods and services than they need to survive. On the basis of material wealth, North Americans and Europeans should be the happiest people on earth, but according to the 2012 Happy Planet Index (HPI), they are not. Surprisingly, what had begun as an experimental lifestyle evolved into a quiet revolution that spread the word through books such as Duane Elgin's best-selling *Voluntary Simplicity: Toward a Way of Life that is Outwardly Simple, Inwardly Rich* (1981), as well as numerous magazines, alternative communities of the like-minded, and, later, Internet websites. Combined with a growing awareness of the environmental consequences of consumerism, the voluntary simplicity movement sought to reduce the consumption of goods and energy and to minimize one's personal impact on the environment. "Voluntary" denotes a free and conscious choice to make appropriate changes that will enrich life in a deeper, spiritual sense. "Simplicity" refers to the lack of clutter, that is, eliminating all those things, patterns, habits, and ideas that take control of our lives and distract us from our inner selves. However, this is not to be confused with poverty, which is involuntary, degrading, and debilitating. Neither does it mean that people must live on a farm or reject progress or technology, or do without what is necessary for their comfort and welfare. To practice voluntary simplicity, one must differentiate between what one wants (psychological desires) and what one needs (basic requirements of life), and seek a healthy balance that is compatible with both. In a consumer society where advertising bombards us with the message that without this, that, and the other product, we are unsuccessful, undesirable, and unimportant, being clear on what you really need and resisting what you don't can be an ongoing struggle. The beauty of voluntary simplicity is that it is a philosophy, and not a dogma. How one goes about it depends on individual character, cultural background, and climate. For this, three Rs (i.e., Reduce, Recycle & Reuse) represent the best way to get a handle on rampant consumerism. In economies driven by the quest for ever more, living with less is erroneously equated with poverty and social inferiority. By conserving energy, for instance, you are actually ensuring that more resources are available for future use. By making a frugal budget and sticking to it, you can eliminate unnecessary expenses. Recycling paper, metal, plastic, and glass and reusing building materials and old clothing keep materials in the loop and out of landfills. Pooling skills and resources through barter networks not only saves money, but sharing with others establishes bonds and fosters a sense of community. With the glut of cheap goods that are usually designed for obsolescence, quality products that last are becoming progressively harder to find. In the long run, a more expensive but durable and repairable item or even an older used item that is still in good condition is a better investment than a brand new piece of junk that will only break down and end up in the trash. Thus, at the heart of voluntary simplicity is the conscious realization that less is really more. Less consumption means more resources for future generations. Less activity that brings little satisfaction or reward is more time for yourself and your loved ones. Less stuff is more space to move around in. Less stress means more relaxation and better health. Less worry provides more enjoyment and more fulfillment in life.

## Comprehension-2023

Q1:- How important is happiness to most people, and what is the relationship b/w material wealth and happiness?

Ans:- Happiness to most people is important in terms of living a simple and fulfilled life. But the rampant consumerism has equated it with poverty and social inferiority. The relationship between material wealth and happiness is having more luxury of goods and services than one needs to survive. The West, in this regard, is considered as the happiest countries.

Q2:- How does the author characterize the concept of 'Voluntary Simplicity' as a movement and as a philosophy?

Ans:- The author characterizes the concept of Voluntary simplicity as a movement and as a philosophy because by terming it as a conscious choice. The A person's awareness on detriments of consumerism on environment impedes him from the menace of excessive consumerism. The author also believes that voluntary simplicity is tantamount to make a conscious choice between what one wants and what one genuinely needs. Thus, making it a philosophy, and not a dogma.

Ques:- What impact is feared by the growing consumerism of modern society?

Ans:- The growing consumerism in modern society impacts the environment, posing dire consequences and environmental degradation. In a similar vein, consumerism, reinforced by bombardment of advertisements, seeks to communicate a message that life without these products are meaningless, thus entangling people in a loop of consumerism.

Ques:- What influences make it difficult for people to reduce their consumption patterns?

Ans:- The fear of obsolescence of products and desire to buy cheap but more things influences the consumption patterns. Also, they are constantly reminded through advertisements that life without these products are undesirable, perpetuating consumption patterns in people.

Qs:- What are the challenges and rewards of voluntary simplicity?

Ans:- The challenges of voluntary simplicity is that sometimes it's confused with poverty & rejection of technology, progress and comfort. Also, the advertisement campaigns of excessive consumerism and societies that inherently value consumerism as a sign of social status are some challenges in way of adopting voluntary simplicity.

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

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

However, the rewards of voluntary simplicity are that it ~~reduces the waste~~ makes people's lives clutter free. It is a source of attaining a golden balance between wants and needs of life. The Three R's (Reuse, Reduce and Recycle) teaches a way out of consumerism. Lastly, the voluntary simplicity is at the heart of conscious realisation that less is really more.

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