

**Q.1. Write a précis of the following passage in about 100 words and suggest the title: (20+5)**

Objectives pursued by, organizations should be directed to the satisfaction of demands resulting from the wants of mankind. Therefore, the determination of appropriate objectives for organized activity must be preceded by an effort to determine precisely what their wants are. Industrial organizations conduct market studies to learn what consumer goods should be produced. City Commissions make surveys to ascertain what civic projects would be of most benefit. Highway Commissions conduct traffic counts to learn what constructive programmes should be undertaken. Organizations come into being as a means for creating and exchanging utility. Their success is dependent upon the appropriateness of the series of acts contributed to the system. The majority of these acts is purposeful, that is, they are directed to the accomplishment of some objectives. These acts are physical in nature and find purposeful employment in the alteration of the physical environment. As a result utility is created, which, through the process of distribution, makes it possible for the cooperative system to endure.

Before the Industrial Revolution most cooperative activity was accomplished in small owner managed enterprises, usually with a single decision maker and simple organizational objectives. Increased technology and the growth of industrial organization made necessary the establishment of a hierarchy of objectives. This in turn, required a division of the management function until today a hierarchy of decision makers exists in most organizations.

The effective pursuit of appropriate objectives contributes directly to organizational efficiency. As used here, efficiency is a measure of the want satisfying power of the cooperative system as a whole. Thus efficiency is the summation of utilities received from the organization divided by the utilities given to the organization, as subjectively evaluated by each contributor.

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**THE CSS POINT**  
Yes We Can Do It!

**Agha Zuhaib Khan**

The functions of the management process is the delineation of organizational objectives and the coordination of activity towards the accomplishment of these objectives. The system of coordinated activities must be maintained so that each contributor, including the manager, gains more than he contributes.



Precis 2008

~~Topic~~: An Organization's Role  
in Society

Organizations work towards achieving the demands of the people. Industrial organizations study market demand, City commissions study the most sustainable projects for the city, and Highway commissions aim to improve highway traffic. All of the Organizations work towards achieving their certain objectives and to make the system run smoothly. Industrial Revolution established the hierarchy of objectives and created the present-day hierarchy of decision-makers in Organizations. Their efficiency is defined by how effectively they accomplish their objectives and contribute to the society. The management process ensures that everyone in organization contributes their part in achieving the objectives.

main idea is picked and discussed over all  
content is fine  
be precis and to the point  
dont break the sentences write simple sentences  
8/20

**MIGHTY** PAPER PRODUCT

word limit = 100

~~word count = 99~~



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

**(20)**

Civil society refers to all of the places where individuals gather together to have conversations, pursue common interests and, occasionally, try to influence public opinion or public policy. In many respects, civil society is where people spend their time when they are not at work or at home. For example, a group of people gather at a local park every Thursday afternoon for a game of football. Most of them arrive well before the game begins and stay for some time after it ends. Some of them go out for dinner or a drink after the game. In the course of their meetings they talk about a wide range of topics, including football but also extending to include issues such as work, family, relationships, community events, racial issues and politics. This kind of solidarity can be found in a variety of other places in civil society – such as sports clubs, bowling leagues, reading groups and social movements – where individuals get together to associate on the basis of some shared interest fostering more effective forms of citizenship. Even though people may come together on the basis of an interest they all share in common, they eventually have to develop productive strategies for dealing with conflicts and differences that emerge within the association. Team mates in a bowling league discover, on certain issues, significant differences of opinion. And yet, because they value the association and look forward to participating in its activities, they do not respond to these differences by exiting the scene. Instead, they search for the ways of interacting that will not threaten the solidarity of the group. In the process, they learn to appreciate and to tolerate social differences, a valuable skill to have in an increasingly multicultural nation. They also develop a general sense of social trust and mutual obligation, which makes society function more efficiently (this is what political scientists and sociologists are talking about when they refer to the importance of social capital). Gathering together in an association, people begin to think about their shared private interest as a collective public interest, and they try to make sure that this public interest is safe and secured. For example, the group that gets together for a weekly football game begins to talk about the park as an important community resource; if feel that the park is being mistreated or mismanaged, will organize a ‘save the park’ campaign to try to influence their local politicians and the other residents of the community. Recently, there has been growing concern that civil society is weaker than it used to be, because people are losing interest in joining associations. As citizens become increasingly disconnected from voluntary associations, they will experience less trust and less social connection, and as a result political institutions will function less efficiently. However, some scholars opine that many people are simply choosing to participate in different kinds of associations with fewer face-to-face meetings but supplemented with ‘virtual’ interactions facilitated by resources.

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

## Comprehension CSS 2022

Q1: How does the author characterize the concept of civil society?

incomplete ans short answer

Ans: Civil Society is a place where people come together and discuss their shared interests.

Q2: Why does civil society strive towards better socialization driven by tolerance?

Ans: Civil Society strive towards better socialization driven by tolerance to ensure that people donot quit the social associations due to the differences that emerge among them. They rather accept these differences and come together to plan a way out.

Q3: What do you understand by the term Social Capital used in the passage?

Ans: Social Capital is the trust and obligation that an individual feels towards the other in a society.

Q4: Why does a civil society assume the role of a public stakeholder?

Ans: Civil Society assumes the role of public stakeholder when it considers the individual problems as matters of public interest that need to be resolved. It assists in making the society work more efficiently.



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

Q5 What impact is feared by the weakening state of civil society?

Ans: Weakening state of civil society results in weakening of political institutions as people lose trust in them and no longer feel the social connection.

single sentence answer is incorrect format  
answers are too short and incomplete

not satisfactory  
need improvement 5/20



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

(20)

Education ought to teach us how to be in love and what to be in love with. The great things of history have been done by the great lovers, by the saints and men of science, and artists, and the problem of civilization is to give every man a chance of being a saint, a man of science, or an artist. But this problem cannot be attempted, much less solved, unless men desire to be saints, men of science, and artists. And if they are to desire that continuously and consciously they must be taught what it means to be these. We think of the man of science or the artist, if not of the saint, as a being with peculiar gifts, not as one who exercises, more precisely and incessantly perhaps, activities which we all ought to exercise. It is a commonplace now that art has ebbed away out of our ordinary life, out of all the things which we use, and that it is practiced no longer by workmen but only by a few painters and sculptors. That has happened because we no longer recognize the aesthetic activity of the spirit, so common to all men. We do not know that when a man makes anything he ought to make it beautiful for the sake of doing so, and that when a man buys anything he ought to demand beauty in it, for the sake of beauty. We think of beauty if we think of it at all as a mere source of pleasure, and therefore it means to us ornament, added to things for which we can pay extra as we choose. But beauty is not an ornament to life, or to the things made by man. It is an essential part of both. The aesthetic activity, when it reveals itself in things made by men, reveals itself in design, just as it reveals itself in the design of all natural things. It shapes objects as the moral activity shapes actions, and we ought to recognize it in the objects and value it, as we recognize and value moral activity in actions. And as actions empty of the moral activity are distasteful to us, so should objects be that are empty of the aesthetic activity. But this is not so with most of us. We do not value it; do not even recognize it, or the lack of it, in the work of others. The artist, of whatever kind, is a man so much aware of the beauty of the universe that he must impart the same beauty to whatever he makes. He has exercised his aesthetic activity in the discovery of the beauty in the universe before he exercises it in imparting beauty to that which he makes. He has seen things in that relation in his own work, whatever it may be. And just as he sees that relation for its own sake, so he produces it for its own sake and satisfies the desire of his spirit in doing so. And we should value his work; we should desire that relation in all things made by man, if we too have the habit of seeing that relation in the universe, and if we knew that, when we see it, we are exercising an activity of the spirit and satisfying a spiritual desire. And we should also know that work without beauty means unsatisfied spiritual desire in the worker; that it is waste of life and common evil and danger, like thought without truth, or action without righteousness.



Ans:- Art and beauty does affect our practical life and morals by making us aware ~~that~~ about the purpose behind anything. The purpose can be intangible ~~inform~~, such as speaking truth for the betterment of society, ~~and~~ tangible such as resisting against injustice in as well as society.

## Precis 2017

### Comprehension

Q1 What has been lamented in the text?

Ans: Art no longer remains part of our life as it has vanished from all of the things we use or do. It is now ~~only~~ exercised by only a handful of painters or sculptors.

incomplete answer

Q2 What is the difference between ordinary man and an artist?

Ans: An ordinary man overlooks the ~~spirit~~ of the art <sup>that is</sup> in form of its aesthetics and only views it as an object of beauty that is beautiful in appearance. On the other hand, an artist is someone who recognises the aesthetic beauty of an art as well as aims to ~~proceeds~~ produces it in his work.



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

Q3 How can we make our lives beautiful and charming?

Ans: We can make our lives beautiful and charming by looking at art from the lens of an artist. This means that we must recognise the spirit behind the art and the aesthetic activity<sup>on it</sup>. This will allow us to appreciate the beauty of the art in its true sense.

Q4 What does the writer actually mean when he says, 'Beauty is not an ornament to life'?

Ans: The writer implies that beauty is present in everything and has a practical purpose behind it. It appears in manmade as well as natural things and takes different shapes and forms.

Q5 Do Art and beauty affect our practical life and morals? Justify whether you agree or disagree?

Ans: Art and beauty does affect our practical life and morals by making us aware about the purpose behind everything. The purpose can be in intangible form, such as speaking truth for the betterment of society, and in tangible form, such as <sup>physically</sup> resisting against injustice in the society.

x — x

much better than previous one

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need improvement 8/20