

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.

How important is happiness to most people, and what is relationship between material wealth and happiness?

Answers should be 5-7 lines long.

Happiness is very important to people, because many of them do not enjoy their life due to poverty. Moreover, they struggle ^{everyday} to raise standard of their livings. Similarly, there is no relationship ^{between} ~~among~~ material wealth and happiness, because America and Europe both have luxurious goods and advanced facilities. So they should be the happiest on earth. Surprisingly according to 2012 Happy Planet Index they are not most happy.

2- How does author characterize the concept of "voluntary simplicity" as a movement and as a philosophy?

The author

represents the concept

Repeat question statement at the start of the answer.

of 'voluntary simplicity' as a pathway for a simple life and it is a movement which urges to reduce use of things and energy so that a person is responsible for environmental protection. ^{Philosophy} Philosophy of voluntary simplicity is that to fill life with spiritual guidance and remove all the habits and thinkings which distract us from our actual self realisation. Due to this philosophy, a person can explore family background, character and ~~the~~ environment. For practice of voluntary simplicity one must know difference between wanted and need of population, hence it will help to create a balance in life.

3- What Impact is feared by growing consumerism of society?

The major impact ~~is~~ feared by consumerism of modern society is that advertisement gives us a message that without any product that a man is not ^{achieving} achieving his goals and following a trodden path. Today people are struggling between two things one is they have a ~~no~~ clear stance ^{about} their destinations and other thing is they are resisting to undesirable goals.

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

Most common influences which make it difficult for people to reduce their ~~consum~~ consumption patterns ~~is~~ that, people want more and more money. They are not saving their energy.

They are not formulating a strict budget policy. At least people are not following the reuse, recycle and reduce techniques.

5- what are challenges and rewards of voluntary simplicity?

The challenges of ~~voluntary~~ ^{voluntary} simplicity is that it can be confused with poverty which is involuntary and for people they ~~it~~ becomes unable to accept or reject advance efficient technologies and they don't know what to do for their ~~own~~ well being. Last challenge of voluntary simplicity is consumerism. And rewards of voluntary simplicity are given here. One is that giving three Rs strategies which are reduce, reuse and recycle represents the efficient way to protect climate and to save

resources. when a nation conserves energy actually it is saving for future generations. Recycling of paper, metal, plastic and glass and reusing of building materials create balance in society.

In a nutshell it actually tells us that less is really more.

Less consumption means more resources for future. Less activity brings little satisfaction. Less stuff is more space to move around.

Less stress results in relaxation.

b. At the last least tension brings more happiness.

Improvement needed.

CSS 2024 – Solved English Precis and Composition

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

In the heart of bustling cities, urban green spaces stand as oases of tranquillity, providing respite from the hustle and bustle. Parks, adorned with vibrant flora, become havens for relaxation and recreation. The greenery offers a sanctuary for diverse wildlife, creating a delicate balance between urban development and environmental preservation. Beyond their aesthetic appeal, city parks play a crucial role in fostering community bonds. Families gather for picnics, friends engage in sports, and individuals find solace amidst nature's embrace. These communal spaces serve as venues for cultural events, open-air concerts, and art installations, enriching the urban experience. The benefits of urban green spaces extend beyond leisure. They contribute to improved air quality, mitigate the urban heat island effect, and promote overall well-being. Access to nature within city limits becomes a vital aspect of mental health, offering a refuge for introspection and rejuvenation. However, the challenge lies in balancing the increasing urbanization with the preservation of green spaces. Sustainable urban planning becomes imperative to ensure the coexistence of concrete jungles and natural havens. Efforts to create and maintain parks, tree-lined avenues, and green rooftops become integral components of shaping cities that prioritize both human and environmental health. As cities evolve, the preservation and enhancement of urban green spaces become a shared responsibility. The vision is to cultivate urban landscapes that seamlessly integrate nature into the tapestry of city life, fostering a sustainable and harmonious cohabitation between human progress and the environment.

Precis

Urban green spaces provide a peaceful haven amidst the concrete jungle.

Title:- Greenery Preservation: The Need of Hour

In cities green spaces are source of peace during daily hectic routine. Greenery is the safest place for wildlife, and creates balance between urbanization and nature's preservation. Parks are essential for family gatherings, sports, cultural shows, outdoor musical nights, arts exhibition and also reduce air pollution. But rapid urbanization poses a threat to maintain forests and nature. There is a need to formulate policies to protect parks, trees and green belts. It should be shared responsibility to protect nature. Therefore, it ^{is} necessary to enhance collaboration between human efforts and environment.

You are allowed to submit only one question in one pdf. The remaining questions may be submitted in separate pdfs.

Preci count: 100

Original word count: 242



COMPETITIVE EXAMINATIONS FOR
POSTS IN BS-17 UNDER THE FEDERAL GOVT.
ENGLISH (PRECIS & COMPOSITION)

TIME ALLOWED: THREE HOURS
PART-I(MCQS): MAXIMUM 30 MINUTES

PART-I (MCQS)
PART-II

MAXIMUM MARKS = 20
MAXIMUM MARKS = 80

- INSTRUCTIONS:**
- (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

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.

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

Title: Society's Perceptions and Importance of Education

Author says that there are three different perceptions about liberty in education. Some say that freedom should be given to children even if they are not good, while others believe that children should be kept under supervision and the last faction thinks that children will not be generous if they are kept free. But this notion would not be used for young children. Moreover, author says that he cannot agree with those who think that education has no productive outcomes and undermine power of knowledge. In a society, cooperation is very important, it would be foolishness to expect help suddenly. Society is paying heed to only advance technology and education has become less important. Those who favour freedom who have good character, but this cannot be inoculated in free children. In a nutshell, education enhances moral and mental qualities of children.

Preci word count: 138

Original word count: 411

TE: (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.

2. Distil the passage into a précis and suggest an apt title. :

(20)

Homi K. Bhabha, a prominent postcolonial scholar, advances a profoundly philosophical yet grounded concept of nationalism, positing that "Nations, like narratives, lose their origins in the myths of time and only fully encounter their horizons in the mind's eye," thereby highlighting the complex interplay between the imagined, the mythical, and the material in the construction of national identity. Nations, like narratives, are constructed through historical contingency, shaped by ethnic obsessions and regional affiliations that often obscure their origins. As a result, national identities can become rigid and exclusionary, antagonizing the notion of humanism envisioned by ancient philosophers like Socrates and Plato. This idea has implications for our understanding of humanism, a cornerstone of intellectual traditions from Goethe and Rousseau's emphasis on the universal human experience to Al-Ghazali and Ibn Rushd's advocacy for reason and compassion as bridges between cultures. Al-Ghazali's "The Alchemy of Happiness" strikes a balance between promoting local identity and warning against provincial, insular nationalism, making him a votary of cultural exchange and understanding. He advocates for an evenhanded approach, balancing love for one's land with justice for all citizens. In "The Revival of Religious Sciences," Al-Ghazali emphasizes balancing universalism and particularism, recognizing that national identity must be tempered by justice and equality. By promoting inclusive citizenship, Al-Ghazali offers an antidote to exclusivist nationalist ideologies. By exploring the intersections between nationalism and humanism, Bhabha's work also encourages us to think critically about how national identities are constructed and imagine new forms of global citizenship prioritizing shared humanity over narrow national interests. However, the rise of nationalism has often led to a narrowing of perspectives, prioritizing regional affiliations over universal values, resulting in a stringent and macho form of patriotism that stifles dissent and creativity. Like a chameleon, nationalism can adapt and change, often blurring the lines between patriotism and xenophobia. Altogether, nationalism is not a bane, its mixed benefits over the last century have been a double-edged sword, yielding a staggering array of positive and negative consequences. On one hand, nations have become increasingly aware of the need to align themselves with pluralism and egalitarian schemes. However, the desire to dominate, as exemplified by the German geographer Friedrich Ratzel's idea of organic borders, continues to have a silent appeal, often manifesting in bizarre and violent forms, such as the recent bloodshed in Palestine and the earlier Bosnian massacre. This scary trail is long and hard to absorb, especially when democracy itself has been exposed as a mere façade, leaving many to blurt out frustrations and disillusionments. As the philosopher Allama Iqbal aptly put it in his famous poem, "The Devil's Parliament," democracy is merely the outer crust, while the essence is imperialist. Iqbal's words ring true, warning us against the uncritical subservience and adoration of nationalism, which can lead to historical myopia, strengthening dictatorial hegemony and incarcerating the human spirit within the narrow confines of love for the land. Perhaps democracy is the safest carrier of the seed of nationalism, transporting it under the guise of economic equality. Still, weaker nations face the political bravado of the powerful leaving the meager nations to be content with mere paeans of love for border and territorial integrity. Imperialism planted the embryo of nationalism, abandoning the wretched children of the earth to fend for themselves, left to navigate the treacherous waters of self-determination. The power of nationalism is a potent form of Volksgeist - a term coined by Johann Gottfried Herder to describe a nation's unique spirit or character - that can be both unifying and divisive, depending on how it is wielded. In this context, a more frugal and nuanced approach to nationalism is needed, one that balances national pride with a commitment to universal values and human rights.

Title: Nationalism: pathway for Nations Prosperity.

Homi K. Bhabha present that nations lose their traditional values with time and cannot enjoy their status. It enlightens the components of the construction of national identity. History is important for ~~and~~ nurturing nations identity and ethnicity is crucial for describing culture. According to Socrates and Plato, state's identity has filled with kindness which is bridge for cultures connectivity in the views of Al-Ghazali and Ibn Rushd. Al-Ghazali emphasize that local identity should be promoted and every citizen should be given access to justice and equal rights. Bhabha say that states prefer generosity over benefits. Nationalism compromises universal values, undermines loyalty and suppresses opponents. It has both negative and positive effects. Nations want their hegemony but remain silent in conflicts for example.

during genocide in Palestine and Bosnia. Allama Iqbal presents his views that democracy is just a formality and authoritarianism is the main culprit. More over he says that chauvinism favours dictatorship and democracy is the best approach for providing equal financial rights. In weak economies political elite control society and deprives poor ~~population~~ of their resources. Jingoism make children rebellious and describe society as a unit ~~of~~ small units. Modest approach towards nationalism is required for enhancing love for land by ~~remaining~~ bound to ethics and rights.

Preci word count: 205
Original word count: 619

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

جب فلسطین کا خود ساختہ تنازعہ تصفیہ کیلئے اقوام متحدہ کے روبرو پیش ہوا تو اس نمائندہ عالمی ادارے نے فلسطینی عوام کے حق خودارادیت کو تسلیم کرتے ہوئے ان مسائل کے حل کا فارمولا بھی خود طے کیا۔ تنازعہ فلسطین کا دو ریاستی حل تجویز کیا گیا مگر اس کیلئے منظور ہونیوالی اقوام متحدہ کی قراردادوں پر گزشتہ سات دہائیوں میں عملدرآمد کی نوبت ہی نہیں آنے دی گئی۔ اس کے برعکس امریکہ کی ایماء پر اسرائیلی فوجیں آج کے دن تک نہتے اور بے گناہ معصوم فلسطینیوں کے خون سے بولی کھیل رہی ہیں اور غزہ کا علاقہ گزشتہ اڑھائی ماہ سے جاری جنگ میں مکمل طور پر برباد ہو چکا ہے۔ اس جنگ میں امریکی کمک کے ساتھ اسرائیلی فوجوں نے 20 ہزار سے زائد فلسطینیوں بشمول خواتین اور بچوں کو بے دردی سے شہید کیا ہے اور زندہ بچ جانے والے انسانوں کیلئے کوئی ٹھکانہ محفوظ نہیں رہے دیا جو اب خوراک اور ادویات کی کمیابی کے باعث بھی زندگی سے ہاتھ دھو رہے ہیں۔

When Palestine's self-trusted conflict was presented in United Nations for settlement, then this global representative institution, by recognising the right of self determination of Palestinians, formulated a solution to problems. Two state solution was recommended to this conflict. But for this issue, passed resolutions of United Nations were not given time to be ~~implemented~~ implemented in previous seven decades. On contrary by backing of America. Israeli militaries are shedding blood of innocent ~~peo~~ and homeless Palestinians till date, and Gaza has destroyed completely due to ongoing war for two and a half months. In this war with America's support Israeli soldiers massacred twenty thousand plus Palestinians including women and children. No place of refuge has remained safe for surviving population.

which is now losing lives due to severe shortages of food and medicine.