

PUNJAB PUBLIC SERVICE
COMBINED COMPETITIVE EXAMINATION
FOR RECRUITMENT TO THE POSTS OF
PROVINCIAL MANAGEMENT SERVICE, ETC - 2023
CASE NO. 1C2024

SUBJECT: ENGLISH (Precis, Comprehension & Translation)

MAXIMUM MARKS: 100

TIME ALLOWED: THREE HOURS

NOTE:

- i. All the parts (if any) of each Question must be attempted at one place instead of at different places.
- ii. Write Q. No. in the Answer Book in accordance with Q. No. in the Q. Paper.
- iii. No Page/Space be left blank between the answers. All the blank pages of Answer Book must be crossed.
- iv. Extra attempt of any question or any part of the question will not be considered.

Q.No.1 Write a Paragraph of 200 words on any ONE of the following topics: (20 Marks)

- a) The Geopolitics of Climate Change ✓
- b) Feminism and Islam ✓
- c) Where flowers bloom so does hope
- d) Man is what he reads

Q.No.2 Use any FIVE of the following idiomatic expressions in your own words. (5 Marks)

- (i) Out of the woods
- (ii) Chasing rainbows
- (iii) To live like maggot in bacon
- (iv) Bee's knees ✓
- (v) Like chalk and cheese
- (vi) All hut and no cattle ✓

Q.No.3 Write the antonym of the following words: (5 Marks)

- a) Megalith
- b) Penchant ✓
- c) Xenophobic - racophobic
- d) Sedentary - moving ✓
- e) Squalid - Clean

Q.No.4 Change the narration of any FIVE of the following: (5 Marks)

- i) "What was simmering beneath the surface of their relationship?" she wondered.
- ii) "The fatal flaw in the plan would not have been overlooked if a more collaborative approach had been taken," the historian observed.
- iii) "Haven't you been stabbing me in the back by hiding the scandal, and now I'm left feeling jilted and betrayed?" he said.
- iv) "Good Morning students, I will be taking your mathematics class" said the new teacher.
- v) "You had better not leave your room unlocked," said my friends.
- vi) The man said, "No, I refuse to surrender my rights" ✓

Q.No.5 Change the Voice of any FIVE of the following. (5 Marks)

- i) No one will be pulling the strings from behind the scenes to reveal the truth, because the fancy words of the conspirators will be keeping the secret under lock and key, and they won't be spilling the beans anytime soon.
- ii) The clandestine operative is perpetually compromising the security protocols.
- iii) It is estimated that millions of people visit the site every year. ✓
- iv) Where will she meet you? ✓
- v) The chairs had to be carried upstairs by the old lady. ✓
- vi) Her smile is said to hide a secret. ✓

Q.No.6 Fill in the blanks with suitable prepositions. (10 Marks)

- i) She was very excited about her upcoming marriage.
- ii) I am looking forward to buying a new car next month. ✓
- iii) My nephew is married to a famous actress.
- iv) Can you find our town on the map?
- v) Please turn down the volume of the music. I am getting deaf.
- vi) Your absence was fatal to our plans. ✓
- vii) He is blind of reason.
- viii) Success consists in hard work.
- ix) Do not jeer at the poor.
- x) She is not mindful of her responsibilities.

- (at, with, about, over)
- (with, at, from, to)
- (with, for, to, by)
- (over, in, on, up)
- (to, for, of, after)
- (to, of, about, in)
- (at, of, to, in)
- (about, for, on, at)
- (for, of, about, in)

(P.T.O.)

Q.No.7 Make a précis of the following passage and suggest a suitable title. (20 Marks) ✓
 Benedict Anderson's definition of nationalism as an "imagined political community" resonates with Muhammad Iqbal's vision of a unified and vibrant national identity. Iqbal's nationalism was a dynamic and inclusive force, like an electrician harnessing diverse energies to power a single, cohesive whole. He believed that Islam was not only a religion but also a dynamic and inclusive worldview that could accommodate diverse cultures and traditions, much like a master electrician integrates various wires to create a harmonious circuit. Iqbal's nationalism was deeply rooted in his Islamic faith, but also engaged with modern Western ideas, reflecting the reciprocally enriching dialogue between different intellectual traditions. He argued that Muslims needed to transcend their sectarian and regional differences and come together as a single, homogeneous nation, much like a skilled electrician merges disparate wires into a single, functioning unit. This was a call to *jama'at* *let deuce bonis* bridging the gaps between different communities and creating a unified whole. Iqbal was heavily influenced by Western thinkers such as Friedrich Nietzsche, Henri Bergson, and Oswald Spengler, whose ideas on individualism, creativity, and cultural evolution he incorporated into his nationalist thought. This synthesis of Islamic values and modern principles of self-determination and democracy gave Iqbal's nationalism a unique vibrancy, like a spark of electricity illuminating the path to progress. However, Iqbal was critical of Hindu nationalism, which he saw as *exclusionist* and *oppressive*, like a mordant acid corroding the fabric of society. He argued that Hindu nationalism was based on a *narrow* and *sectarian* definition of Indian identity, which marginalized Muslim and other minority communities, making them feel like malleable, expendable components in a larger machine. In contrast, Iqbal's nationalism was *inclusive* and *pluralistic*, recognizing the diversity of Indian cultures and traditions. He believed that expediency and pragmatism should not guide nationalist movements, but rather a commitment to justice, equality, and the well-being of all citizens. By embracing this vision, Iqbal's nationalism continues to inspire and illuminate the path to a more harmonious and vibrant national community, where *l'union fait la force* is the guiding principle.

Q.No.8 Translate the following passage into English. (15 Marks)

جو معاشرے ذات پات کی تحسیم یا ادنیٰ اور اعلیٰ طبقوں میں بٹے ہوئے ہیں وہاں ہر عمر امانت یافتہ طبقے اس بات کی کوشش کرتے ہیں کہ یہ فرق باقی رہے، لہذا اس کو مستحکم کرنے کی غرض سے جہاں سیاسی نظام کو اس طرح سے تشکیل دیا جاتا ہے کہ جس میں کچھ اور پے ہوئے لوگ اقتدار سے محروم ہیں اور بے بس ہو کر اہل اقتدار کے ہاتھوں استحصال کا شکار ہوتے رہیں۔ دوسری صورت یہ ہوتی ہے کہ انہیں معاشی طور پر بے بس ماند رکھا جائے تاکہ وہ خوش حال اور مر امانت یافتہ لوگوں کے ساتھ رہیں اور اس معاشی نظام کی توجیہ میں ان کے شکر گزار اور بچے ہوئے ان کے وفا دار رہیں۔ اس تحسیم اور فرق کو گہرا کرنے کی تیسری چیز سماجی اور ثقافتی اقتدار و ردایات ہوتی ہیں کہ جو روزمرہ کی زندگی کے معاشیہ پر سو جو طبقوں کو یہ یاد رکھاتی رہتی ہیں کہ سماج نے ان کے لیے جو جگہ مقرر کر دی ہے وہ وہ ہیں قائم رہیں اور خود کو وہی طور پر اس ٹھکانے میں ہی رہیں۔

Q.No.9 Read the passage carefully and answer the questions given at the end. (5x3=15 Marks)

Every day we experience one of the wonders of the world around us, without even realizing it. It is not the amazing complexity of television, nor the impressive technology of automated transport. They are indeed wonders which we often take for granted. No, the universal wonder we share and experience is our ability to make noises with our mouths, and so transmit ideas and thoughts to each other's minds. In other words, that wonder is our ability to fashion language. This ability comes so naturally we are apt to forget what a miracle it is.

Obviously, the ability to talk is something that marks humans off from animals. Of course some animals have powers just as amazing. Bats home in on flying insects that are their food by means of a sophisticated sound system. Birds can navigate thousands of miles by observing positions of the stars in the sky in relation to the time of day and year. In Nature's talent show, humans are a species of animal that have developed their own special gift. If we reduce it to basic terms, it's a knack for communicating information to others, by varying sounds we make as we breathe out.

Not that we do not have other powers of communication. Our facial expressions convey our emotions, such as anger, or joy, or disappointment. The way we hold our heads can indicate to others whether we are happy or downcast. This is so-called 'body language', and to some extent we are no different from animals in this respect. Bristling fur is an unmistakable warning of aggression among many creatures. Similarly, the bowed head or drooping tail shows a readiness to take second place in any animal gathering.

Questions:

- (1) Language is not just the 'ability to make noises with our mouths'. According to the author, what else does it enable us to do?
- (2) Why does the writer think we take this ability for granted?
- (3) How do birds or animals make use of sounds in their life?
- (4) What one feature of 'body language' is common to both humans and animals?
- (5) Suggest a suitable title for the passage.