



National Officers Academy

Mock Exams CSS-2022

March 2022 (Mock-8)

ENGLISH (PRECIS AND COMPOSITION)

TIME ALLOWED: THREE HOURS	PART-I (MCQS)	MAXIMUM MARKS = 20
PART-I(MCQS): MAXIMUM 30 MINUTES	PART-II	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.		

PART-II

Q. 2 Make a précis of the following passage and suggest a suitable title.

(15+5=20)

A nation, then, may be more than a mere abstraction, may possess some kind of real existence apart from its constituent members. But there is no reason to suppose that it is a person; indeed, there is every reason to suppose that it isn't. Those who speak as though it were a person (and some go further than this and speak as though it were a personal god) do so, because it is to their interest as egotists to make precisely this mistake.

In the case of the ruling class these interests are in part material. The personification of the nation as a sacred being, different from and superior to its constituent members, is merely, according to Leon Duguit: "a way of imposing authority by making people believe it is an authority by right and not merely in reality." By habitually talking of the nation as though it were a person with thoughts, feelings and a will of its own, the rulers of a country legitimate their own powers. Personification leads easily to deification; and where the nation is deified, its government ceases to be a mere convenience, like drains or a telephone system, and, partaking in the sacredness of the entity it represents, claims to give orders by divine right and demands the unquestioning obedience due to a god.

Unlike their rulers, the ruled have no material interest in using inappropriate language about states and nations. For them, the reward of being mistaken is psychological. The personified and deified nation becomes, in the minds of the individuals composing it, a kind of enlargement of themselves. But there would be no need to die, no need of war, if it had not been even sweeter to boast and swagger for one's country, to hate, despise, swindle and bully for it. Loyalty to the personified nation, or to the personified class or party, justifies the loyal in indulging all those passions which good manners and the moral code do not allow them to display in their relations with their neighbors. Identifying themselves with this god, individuals find relief from the constraints of ordinary social decency, feel themselves justified in giving rein, within duly prescribed limits, to their criminal proclivities. As a loyal nationalist or party-man, one can enjoy the luxury of behaving badly with a good conscience.

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

(20)

The extent of the challenge depends on when and where you experience old age. Social context is crucial. You don't want to be old when circumstances mean that anyone who doesn't contribute but requires support is a drag, and there is therefore a grim logic in failing to sustain them. Nomadic groups existing at subsistence level did better without the encumbrance of anyone who couldn't keep up. The district nurse in Ronald Blythe's *Akenfield* talks of the Suffolk cottages in the last century where a decaying grandparent was stacked away somewhere and nudged towards the grave. The anthropologist Colin Turnbull has given a horrific account in *The Mountain People of the Ik*, a Ugandan tribe whose flexible way of life was curtailed, forcing them to live in one area with insufficient resources, at starvation level. The effect was the erosion of any care or concern for others, with the old forced to starve first, and children also (further stark logic: keep the breeding group alive, you can always make more children if things improve). But the old, in this corner of Uganda in the mid-twentieth century, were around forty; 'old' is never a fixed feast.

There is evidence from elsewhere that in a hunter-gatherer society the old are valued simply for experience — they have a bank of hunter-gatherer knowledge. That again makes sense; you may not be all that fond of Granny, but she knows where to find those roots you need. Elephant groups also depend on the matriarch, it seems, to know where to head for water and for food; I like this elemental link with animal behavior.

Things aren't quite like this in a world powered by technology; just as well that increased affluence means that nobody disposes of the aged just because they can't cope with a computer or a mobile phone. Rather the contrary; at the time of writing there is a heated debate about the quality of care for the elderly in hospital, and a scandal about conditions in a failing group of residential homes for old people. Things can go wrong, but it is beyond question that society assumes a responsibility towards the old; you don't leave them by the wayside, you don't push them into a cupboard and forget to feed them.

Questions

- According to the author what is the average old age for humans?
- How has technology changed the concept of caring for the old?
- How is the reference to elephant groups relevant to this passage?
- How did the Ugandan tribe treat its old people?
- How would you define the social responsibility towards old people?

Q. 4 Correct any FIVE of the following sentences.

(10)

- It rained a lot on last night and had caused a flood.
- The more one learns, the more he learnt about his lacking of knowledge.
- In order for solving that exercise, he had to revise his note's.
- Why he spends so much money? Useless.
- None of those players are capable of performing such feat.
- If you started taking exercise regularly, you will lose weight soon.
- It's handle is made of wooden material.

Q. 5. A. Punctuate the following passage.

(5)

before covid19 some white collar workers were already taking advantage of bleisure short for business plus leisure travel im actually all for bleisure i think its awesome it gives people a chance to experience things they might not normally get a chance to experience says Martha Maznevski professor of organisational behaviour at western university canada she regularly adds extra days to business trips combining travel and relaxation with networking or developmental activities like a cooking or language class

B. Change the following dialogue into a continuous paragraph written in indirect speech.

(5)

“What smells so horrible?” said Jake, wrinkling his nose.

“The glue, I think,” Jonathan said. “Probably made from bones.”

“Wicked!” said Raphael and then, frowning, “But would vegetarians have used it?”

“Weren't really any vegetarians then?”

“Just think,” I said, “how long since anyone saw these patterns. I wonder when each one was covered up.”

“Which one was the Haywards” wallpaper?” asked Chloë. “I imagine that's something we'll never know.”

Q.6. A. Make sentences to illustrate the meaning of any FIVE of the following.

(5)

- Eyes are bigger than one's stomach
- Fall on your own sword
- Get the slap on the wrist
- Blood is thicker than water
- Run out of steam
- To chew someone out
- To shoot the breeze

B. Make sentences with any FIVE of the following pairs of words.

(5)

- Prescribe/Proscribe
- Ascent/Assent
- Continual/Continuous
- Efface/Deface
- Considerable/Considerate
- Enviably/Envious
- Verbal/Verbose

Q.7. Translate the following into English, keeping in view the idiomatic/figurative expression.

(10)

میں جب جنوبی ایشیا کے بارے میں سوچتا ہوں تو دل پر ایک عجیب قسم کی اداسی اور شکستگی کا غبار چھا جاتا ہے۔ اپنی گفتگو میں میں یہ کہتا ہوں کہ ہمالہ کے سائے میں یہ جو ملک ہیں ان کی شاید تقدیر ہی خراب ہے۔ سری لنکا کے بارے میں کسی نے یہ بات کہی تھی کہ یہ تو جنوبی ایشیا کی آنکھ سے ٹپکا ہوا ایک آنسو ہے۔ نقشہ دیکھیں۔ یہی لگتا ہے۔ اس برصغیر نے دنیا کی اتنی بڑی آبادی کو اپنے تاریک دامن میں سمیٹ رکھا ہے۔ آپ یہ بھی سمجھ سکتے ہیں کہ ہمالہ کی فصیل نے اس پورے علاقے کو باقی دنیا سے الگ کر دیا ہے۔ گزرتے وقت کے ان طوفانوں سے محفوظ رکھا ہے کہ جو تاریخی تبدیلیوں کا راستہ ہموار کرتے ہیں
