



FEDERAL PUBLIC SERVICE COMMISSION
COMPETITIVE EXAMINATION – 2016 FOR RECRUITMENT TO
POSTS IN BS-17 UNDER THE FEDERAL GOVERNMENT

Roll Number

ENGLISH (PRECIS & 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) Candidate must 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 attempted question will not be considered.		

PART-II

Q. 2. Write a précis of the following passage in about 120 words and suggest a suitable title: (20)

During my vacation last May, I had a hard time choosing a tour. Flights to Japan, Hong Kong and Australia are just too common. What I wanted was somewhere exciting and exotic, a place where I could be spared from the holiday tour crowds. I was so happy when John called up, suggesting a trip to Cherokee, a county in the state of Oklahoma. I agreed and went off with the preparation immediately.

We took a flight to Cherokee and visited a town called Qualla Boundary surrounded by magnificent mountain scenery, the town painted a paradise before us. With its Oconaluftee Indian Village reproducing tribal crafts and lifestyles of the 18th century and the outdoor historical pageant *Unto These Hills* playing six times weekly in the summer nights, Qualla Boundary tries to present a brief image of the Cherokee past to the tourists.

Despite the language barrier, we managed to find our way to the souvenir shops with the help of the natives. The shops were filled with rubber tomahawks and colorful traditional war bonnets, made of dyed turkey feathers. Tepees, cone-shaped tents made from animal skin, were also pitched near the shops. "Welcome! Want to get anything?" We looked up and saw a middle-aged man smiling at us. We were very surprised by his fluent English. He introduced himself as George and we ended up chatting till lunch time when he invited us for lunch at a nearby coffee shop.

"Sometimes, I've to work from morning to sunset during the tour season. Anyway, this is still better off than being a woodcutter ..." Remembrance weighed heavy on George's mind and he went on to tell us that he used to cut firewood for a living but could hardly make ends meet. We learnt from him that the Cherokees do not depend solely on trade for survival. During the tour off-peak period, the tribe would have to try out other means for income. One of the successful ways is the "Bingo Weekend". On the Friday afternoons of the Bingo weekends, a large bingo hall was opened, attracting huge crowds of people to the various kinds of games like the Super Jackpot and the Warrior Game Special. According to George, these forms of entertainment fetch them great returns.

Our final stop in Qualla Boundary was at the museum where arts, ranging from the simple hand-woven oak baskets to wood and stone carvings of wolves, ravens and other symbols of Cherokee cosmology are displayed.

Back at home, I really missed the place and I would of course look forward to the next trip to another exotic place.

Q. 3. Read the following passage carefully and answer the questions that follow: (20)

The New Year is the time for resolution. Mentally, at least most of us could compile formidable lists of 'do's and 'don'ts'. The same old favorites recur year in and year out with the children, do a thousand and one job about the house, be nice to people we don't like, drive carefully, and take the dog for a walk every day. Past experience has taught us that certain accomplishments are beyond attainment. If we remain deep rooted liars, it is only because we have so often experienced the frustration that results from failure.

Most of us fail in our efforts at self-improvement because our schemes are too ambitious and we never have time to carry them out. We also make the fundamental error of announcing our resolution to everybody so that we look even more foolish when we slip back into our bad old ways. Aware of these pitfalls, this year I attempted to keep my resolution to myself. I limited myself to two modest ambitions, to do physical exercise every morning and to read more in the evening. An overnight party on New Year's Eve provided me with a good excuse for not carrying out either of these new resolutions on the first day of the year, but on the second, I applied myself assiduously to the task.

The daily exercise lasted only eleven minutes and I proposed to do them early in the morning before anyone had got up. The self-discipline required to drag myself out of bed eleven minutes earlier than usual was considerable. Nevertheless, I managed to creep down into the living room for two days before anyone found me out. After jumping about in the carpet and twisted the human frame into uncomfortable positions. I sat down at the breakfast table in an exhausted condition. It was this that betrayed me. The next morning the whole family trooped into watch the performance. That was really unsettling but I fended off the taunts and jibes of the family good humoredly and soon everybody got used to the idea. However, my enthusiasm waned, the time I spent at exercises gradually diminished. Little by little the eleven minutes fell to zero. By January 10th I was back to where I had started from. I argued that if I spent less time exhausting myself at exercises in the morning, I would keep my mind fresh for reading when I got home from work. Resisting the hypnotizing effect of television, I sat in my room for a few evenings with my eyes glued to a book. One night, however, feeling cold and lonely, I went downstairs and sat in front of the television pretending to read. That proved to be my undoing, for I soon got back to the old bad habit of dozing off in front of the screen. I still haven't given up my resolution to do more reading. In fact, I have just bought a book entitled 'How to Read a Thousand Words a Minute'. Perhaps it will solve my problem, but I just have not had time to read it.

Questions: 1. Why most of us fail in our efforts for self-improvement? (5)

2. Why is it a basic mistake to announce our resolution to everybody? (5)

3. Why did the writer not carry out his resolution on New Year's Day? (5)

4. Find out the words in the above passage which convey the similar meaning to the following:

(1) intimidating (2) peril (3) dwindle (4) repel (5) barb (5) Page 1 of 2

ENGLISH (PRECIS & COMPOSITION)

Q. 4. (a) Correct only FIVE of the following: (5)

- (i) We were staying at my sister's cape's code vacation home.
- (ii) She recommended me that I take a few days off from work.
- (iii) I tried to explain him the problem, but he had difficulty understanding me.
- (iv) I'll do the grocery shopping for you grandma, Lucy said.
- (v) We took a tent, a cooler, and a sleeping bag.
- (vi) I don't know why you didn't go. If I were you, I should have gone.
- (vii) Kevin says he stopped to travel internationally because of his family.
- (viii) Don't run! Mr. Salman shouted.

(b) Choose the punctuation mark that is needed in each of the following sentences: (5)

- (i) "It isn't fair!" shouted Martin. Coach Lewis never lets me start the game!"
- (ii) Maureen's three sisters, Molly, Shannon, and Patricia are all spending the summer at their grandmother's beach house.
- (iii) For the centrepieces, the florist recommended the following flowers daisies, tulips, daffodils, and hyacinths.
- (iv) Lily is an accomplished gymnast she won three medals in her last competition.
- (v) Everyone was shocked when Max Smithfield – a studious, extremely bright high school senior decided that college was not for him.

Q. 5. (a) Choose the analogy of the words written in capital letters (Any five). (5)

- | | |
|------------------------------------|------------------------------------|
| (i) SLAPSTICK : LAUGHTER | (ii) CONVICTION : INCARCERATION |
| (a) Fallacy : Dismay | (a) Reduction : Diminution |
| (b) Genre : Mystery | (b) Induction : Amelioration |
| (c) Satire : Anger | (c) Radicalization : Estimation |
| (d) Horror : Fear | (d) Marginalization : Intimidation |
| (iii) PROFESSOR : ERUDITE | (iv) METAPHOR : SYMBOL |
| (a) Aviator : Licensed | (a) Pentameter : Poem |
| (b) Inventor : Imaginative | (b) Rhythm : Melody |
| (c) Procrastinator : Conscientious | (c) Nuance : Song |
| (d) Overseer : Wealthy | (d) Analogy : Comparison |
| (v) SPY : CLANDESTINE | (vi) VERVE : ENTHUSIASM |
| (a) Accountant : Meticulous | (a) Loyalty : Duplicity |
| (b) Furrier : Rambunctious | (b) Devotion : Reverence |
| (c) Lawyer : Ironical | (c) Intensity : Colour |
| (d) Shepherd : Garrulous | (d) Eminence : Anonymity |
| (vii) DELTOID : MUSCLE | (viii) DEPENDABLE : CAPRICIOUS |
| (a) Radius : Bone | (a) Fallible : Cantankerous |
| (b) Brain : Nerve | (b) Erasable : Obtuse |
| (c) Tissue : Organ | (c) Malleable : Limpid |
| (d) Blood : Vein | (d) Capable : Inept |

(b) Rewrite the dialogue, written in indirect speech, in a paragraph form. (5)

Helen: Mr West, what's happened to John?
Mr West: He's left the company
Helen: Why has he done that?
Mr West: He asked me for a rise but I didn't give it to him.
Helen: Why didn't you give him a rise?
Mr West: Because he was lazy.
Helen: Has he found another job?
Mr West: Yes, he is working in a film company.
Helen: What is his salary like?
Mr West: I think he earns quite a lot.
Helen: Does he like the new job?
Mr West: I don't know.

Q. 6. (a) Explain the difference between the following word pairs by using each word in your own sentences (Any five): (5)

- | | | | |
|---------------------|-------------------------------|---------------------|--------------------|
| (i) Adverse, averse | (ii) altogether, all together | (iii) allude, elude | (iv) braise, braze |
| (v) curb, kerb | (vi) faze, phase | (vii) maybe, may be | (viii) moat, mote |

(b) Use any FIVE of the following in sentences which illustrate their meaning: (5)

- | | | | |
|----------------|--------------------------------|------------------------|--------------------|
| (i) Smash hit | (ii) Murphy's law | (iii) Place in the Sun | (iv) Wooden spoon |
| (v) Go bananas | (vi) Beard the Lion in his den | (vii) Groan inwardly | (viii) Chicken out |

Q. 7. Translate the following Urdu paragraph into English by keeping in view figurative/ idiomatic expression. (10)

عام لوگوں کا خیال ہے کہ ملک کے قانون اور فرد کی آزادی ایک دوسرے کی ضد ہوتے ہیں۔ بظاہر یہ بات غلط معلوم نہیں ہوتی۔ ہر قانون شہریوں پر کوئی نہ کوئی پابندی عائد کرتا ہے۔ اگر ملک میں قوانین کی تعداد زیادہ ہو تو مجموعی پابندیاں بھی زیادہ ہوتی ہیں۔ زیادہ پابندیوں سے فرد کی آزادی ان کے بوجھ تلے دب کر رہ جاتی ہے۔ اس کے برعکس قوانین کی تعداد کم ہو تو شہریوں کی آزادی کا دائرہ وسیع ہوتا ہے۔



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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) Candidate must 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 attempted question will not be considered.

PART-II

Q. 2. Write a précis of the following passage and also suggest a suitable title:

(20)

All the evils in this world are brought about by the persons who are always up and doing, but do not know when they ought to be up nor what they ought to be doing. The devil, I take it, is still the busiest creature in the universe, and I can quite imagine him denouncing laziness and becoming angry at the smallest waste of time. In his kingdom, I will wager, nobody is allowed to do nothing, not even for a single afternoon. The world, we all freely admit, is in a muddle but I for one do not think that it is laziness that has brought it to such a pass. It is not the active virtues that it lacks but the passive ones; it is capable of anything but kindness and a little steady thought. There is still plenty of energy in the world (there never were more fussy people about), but most of it is simply misdirected. If, for example, in July 1914, when there was some capital idling weather, everybody, emperors, Kings, arch dukes, statesmen, generals, journalists, had been suddenly smitten with an intense desire to do nothing, just to hang about in the sunshine and consume tobacco, then we should all have been much better off than we are now. But no, the doctrine of the strenuous life still went unchallenged; there must be no time wasted; something must be done. Again, suppose our statesmen, instead of rushing off to Versailles with a bundle of ill-digested notions and great deal of energy to dissipate had all taken a fortnight off, away from all correspondence and interviews and what not, and had simply lounged about on some hillside or other apparently doing nothing for the first time in their energetic lives, then they might have gone to their so-called peace conference and come away again with their reputations still unsoiled and the affairs of the world in good trim. Even at the present time, if half of the politicians in Europe would relinquish the notion that laziness is crime and go away and do nothing for a little space, we should certainly gain by it. Other examples come crowding into mind. Thus, every now and then, certain religious sects hold conferences; but though there are evils abroad that are mountains high, though the fate of civilization is still doubtful, the members who attend these conferences spend their time condemning the length of ladies' skirts and the noisiness of dance bands. They would all be better employed lying flat on their backs somewhere, staring at the sky and recovering their mental health.

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.

Questions: 1. What has been lamented in the text?

(4)

2. What is the difference between ordinary man and an artist?

(4)

3. How can we make our lives beautiful and charming?

(4)

4. What does the writer actually mean when he says, "Beauty is not an ornament to life"?

(4)

5. Do art and beauty affect our practical life and morals? Justify whether you agree or disagree. (4)

ENGLISH (PRECIS & COMPOSITION)

- Q. 4. (a) Correct only FIVE of the following: (5)**
- In the accident one of my arms was broken and my legs bruised.
 - The people who had been raising slogans against the government for many hours they wanted increase in their salaries.
 - You have been working very hard for the last two years. Isn't it?
 - John could hardly do no better than to have caught a bass of such dimensions.
 - I who have no chance to meet him would rather go with you instead of sitting at home.
 - He not only comes there for swimming but also for coaching new swimmers.
 - When he visited the fair last time, he bought no less than twenty school bags.
 - Ten cattles were grazing in the field.
- (b) Re-write the following sentences (Only FIVE) after filling in the blanks appropriately: (5)**
- I cannot buy this car _____ this price.
(a) for (b) in (c) at (d) on
 - Send these books _____ my home address.
(a) on (b) at (c) in (d) to
 - Monkeys live _____ trees.
(a) in (b) at (c) upon (d) on
 - I said it _____ his face.
(a) at (b) on (c) to (d) upon
 - The manager _____ the receipt of my letter promptly.
(a) accepted (b) realized (c) recognized (d) acknowledged
 - Most foreign students don't like American coffee, and _____.
(a) I don't too (b) either don't (c) neither don't I (d) neither do I
 - We _____ take care of our parents when they are old.
(a) could (b) would (c) might (d) ought to
 - Yousaf _____ in the garden the whole of yesterday.
(a) has dug (b) was digging (c) dug (d) had dug
- Q. 5. (a) Choose the ANALOGY of words written in capital letters. Attempt any FIVE. (5)**
- LION: ROAR
(a) Snake : Slither (b) Goat: Bleat
(c) Lizard : Crawl (d) Elephant : Tusk
 - SHADOW : LIGHT
(a) Flood : Rain (b) Image : Object
(c) Reaction : Action (d) House : Bricks
 - CLOT : BLOOD
(a) Ink: Water (b) Curdle : Milk
(c) Vaporize : Camphor (d) Brew : Coffee
 - FEARFUL: COWER
(a) Humble: Boast (b) Weak : Exercise
(c) Arrogant : Strut (d) Wise : Dispute
 - EXPEDITE : HASTEN
(a) Conscript : Write down
(b) Diver : Make harder
(c) Facilitate : Make easiest
(d) Satirize : Praise
 - WOOD: FURNITURE
(a) Father : Child (b) Tree : Seedling
(c) Soil : Clay (d) Stone : Sculpture
 - LECHER : LUST
(a) Pith : Herb (b) Glutton : Greed
(c) Business : Profit (d) Showbiz : Fame
 - SURGEON : DEXTEROUS
(a) Clown : Fat (b) Actress : Beautiful
(c) Athlete : Tall (d) Acrobat : Agile
- (b) Punctuate the following text, where necessary. (5)**
- a quaker was one day walking on country road he was suddenly met by a highwayman pointing a pistol the man exclaimed your money or your life my friend said the quaker I cannot deliver my money for i should be helping thee in evildoing however exchange is lawful and i will give thee my purse for the pistol the robber agree on receiving the purse the quaker at once held the pistol at the robbers head and said now friend my purse back or the weapon may go off fire said the robber there is no powder in the pistol
- Q. 6. (a) Explain the difference between the following word pairs (Any FIVE) by using each word in your own sentences: (5)**
- Wrath, Wroth
 - Veracity, Voracity
 - Subtler, Sutler
 - Retenue, Retinue
 - Minute, Minuet
 - Furor, Furore
 - Dinghy, dingy
 - Bony, Bonny
- (b) Use ONLY FIVE of the following in sentences which illustrate their meaning: (5)**
- Spirit away
 - Plough back
 - Eager beaver
 - Ring a bell
 - Be left holding the baby
 - Cap in hand
 - Hold out a carrot
 - Over the moon
- Q. 7. Translate the following into English by keeping in view figurative/idiomatic expression. (10)**
- اپنے پوشیدہ عیبوں کو معلوم کرنے کے لیے یہ دیکھنا ضروری ہے کہ ہمارے دشمن ہم کو کیا کہتے ہیں۔ ہمارے دوست اکثر ہمارے دل کے موافق ہماری تعریف کرتے ہیں۔ اول ہمارے عیب ان کو عیب ہی نہیں لگتے یا پھر ہماری خاطر کو ایسا عزیز رکھتے ہیں کہ اس کو رنجیدہ نہ کرنے کے خیال سے ان کو چھپاتے ہیں۔ یا پھر ان سے چشم پوشی کرتے ہیں۔ ہر خلاف اس کے ہمارا دشمن ہم کو خوب ٹٹولتا ہے اور کونے کونے سے ڈھونڈ کر ہمارے عیب نکالتا ہے، گو وہ دشمنی سے چھوٹی بات کو بڑا بنا دیتا ہے۔ مگر اس میں کچھ نہ کچھ اصلیت ہوتی ہے، دوست ہمیشہ اپنے دوست کی نیکیوں کو بڑھاتا ہے اور دشمن عیبوں کو۔ اس لیے ہمیں اپنے دشمن کا زیادہ احسان مند ہونا چاہیے کہ وہ ہمیں ہمارے عیبوں سے مطلع کرتا ہے۔ اس تناظر میں دیکھا جائے تو دشمن دوست سے بہتر ثابت ہوتا ہے۔



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PART-II

Q. 2. Write a précis of the following passage in about 120 words and also suggest a suitable title: (20)

It is in the temperate countries of northern Europe that the beneficial effects of cold are most manifest. A cold climate seems to stimulate energy by acting as an obstacle. In the face of an insuperable obstacle our energies are numbed by despair; the total absence of obstacles, on the other hand leaves no room for the exercise and training of energy; but a struggle against difficulties that we have a fair hope of over-coming, calls into active operation all our powers. In like manner, while intense cold numbs human energies, and a hot climate affords little motive for exertion, moderate cold seems to have a bracing effect on the human race. In a moderately cold climate man is engaged in an arduous, but no hopeless struggles and with the inclemency of the weather. He has to build strong houses and procure thick clothes to keep himself warm. To supply fuel for his fires, he must hew down trees and dig coal out of the earth. In the open air, unless he moves quickly, he will suffer pain from the biting wind. Finally, in order to replenish the expenditure of bodily tissue caused by his necessary exertions, he has to procure for himself plenty of nourishing food.

Quite different is the lot of man in the tropics. In the neighbourhood of the equator there is little need of clothes or fire, and it is possible with perfect comfort and no danger to health, to pass the livelong day stretched out on the bare ground beneath the shade of a tree. A very little fruit or vegetable food is required to sustain life under such circumstances, and that little can be obtained without much exertion from the bounteous earth.

We may recognize must the same difference between ourselves at different seasons of the year, as there is between human nature in the tropics and in temperate climes. In hot weather we are generally languid and inclined to take life easily; but when the cold season comes, we find that we are more inclined to vigorous exertion of our minds and bodies.

Q. 3. Read the following passage carefully and answer the questions that follow: (20)

The third great defect of our civilization is that it does not know what to do with its knowledge. Science has given us powers fit for the gods, yet we use them like small children. For example, we do not know how to manage our machines. Machines were made to be man's servants; yet he has grown so dependent on them that they are in a fair way to become his master. Already most men spend most of their lives looking after and waiting upon machines. And the machines are very stern masters. They must be fed with coal, and given petrol to drink, and oil to wash with, and they must be kept at the right temperature. And if they do not get their meals when they expect them, they grow sulky and refuse to work, or burst with rage, and blow up, and spread ruin and destruction all around them. So we have to wait upon them very attentively and do all that we can to keep them in a good temper. Already we find it difficult either to work or play without the machines, and a time may come when they will rule us altogether, just as we rule the animals.

And this brings me to the point at which I asked, "What do we do with all the time which the machines have saved for us, and the new energy they have given us?" On the whole, it must be admitted, we do very little. For the most part we use our time and energy to make more and better machines; but more and better machines will only give us still more time and still more energy, and what are we to do with them? The answer, I think, is that we should try to become mere civilized. For the machines themselves, and the power which the machines have given us, are not civilization but aids to civilization. But you will remember that we agreed at the beginning that being civilized meant making and linking beautiful things. Thinking freely, and living rightly and maintaining justice equally between man and man. Man has a better chance today to do these things than he ever had before; he has more time, more energy, less to fear and less to fight against. If he will give his time and energy which his machines have won for him to making more beautiful things, to finding out more and more about the universe, to removing the causes of quarrels between nations, to discovering how to prevent poverty, then I think our civilization would undoubtedly be the greater, as it would be the most lasting that there has ever been.

- Questions:**
1. Instead of making machines our servants the author says they have become our masters. In what sense has this come about? (4)
 2. The use of machines has brought us more leisure and more energy. But the author says that this has been a curse rather than a blessing. Why? (4)
 3. What exactly is the meaning of 'civilization'? Do you agree with the author's views? (4)
 4. 'Making more beautiful things' – what does this expression mean? Make a list of the beautiful things that you would like to make and how you would make them. (4)
 5. Mention some plans you may have to prevent poverty in the world. Who would receive your most particular attention, and why? (4)

ENGLISH (PRECIS & COMPOSITION)

Q. 4. (a) Correct only FIVE of the following: (5)

- (i) They only work when they have no money.
- (ii) They left the hotel here they had been staying in a motor-car.
- (iii) I cannot by no means allow you to do so.
- (iv) My friend said he never remembered having read a more enjoyable book.
- (v) Going up the hill, an old temple was seen.
- (vi) One day the bird did not perform certain tricks which had thought it to his satisfaction.
- (vii) I was rather impressed by the manner of the orator than by his matter.
- (viii) What an awful weather!

(b) Use punctuation marks where needed in the following sentences: (5)

- (i) There is a slavery that no legislation can abolish the slavery of caste
- (ii) All that I am all that I hope to be I owe to my angel mother.
- (iii) Take away that bauble said Cromwell pointing to the mace which lay upon the table.
- (iv) There is only one cure for the evils which newly acquired freedom produces and that cure is freedom
- (v) History it has been said is the essence of innumerable biographies.

Q. 5. (a) Fill the following blanks (any FIVE) appropriate preposition. (5)

- (i) _____ a Ford he has a Fiat car
(a) in (b) before (c) besides (d) despite
- (ii) I saw him felling a big tree _____ a hatchet.
(a) with (b) through (c) by (d) at
- (iii) I must start _____ dawn to reach the station in time.
(a) on (b) at (c) by (d) after
- (iv) I have known him _____ a long time.
(a) since (b) from (c) for (d) over
- (v) "Will you walk _____ my parlour?"
(a) in (b) to (c) by (d) into
- (vi) The public are cautioned _____ pickpockets.
(a) against (b) about (c) of (d) for

(b) Rewrite the following dialogue, written in direct speech, in a paragraph form. (5)

Jack: Hello, Swarup! Swatting away as usual. Come out, man; shut up your old books, and come and have a game of tennis.

Swarup: I am sorry I cannot do that, Jack. The examination is drawing near, and I want every hour I can get for study.

Jack: Oh! Hang all examinations! I do not worry about mine. What is the use of them, any way?

Swarup: Well, you can't get a degree if you don't pass the examination; and I have set my heart on being a graduate.

Jack: And pray what good will graduation do you? You may get a clerkship in a government office; but that's all, and there are hundreds of fellows who have got their degrees, and are no nearer getting jobs of any sort.

Swarup: That may be so; but I am not studying so much to pass my examination and obtain my degree, as to store my mind with knowledge and develop my intellectual faculties.

Q. 6. (a) Explain the difference between the following word pairs (Any FIVE) by using each word in your own sentences: (5)

- (i) Callous, Callus (ii) Born, Borne (iii) Faint, Feint (iv) Dinghy, Dingy
- (v) Lose, Loose (vi) Waiver, Waver (vii) Shear, Sheer (viii) Resister, Resistor

(b) Use ONLY FIVE of the following in sentences which illustrate their meaning: (5)

- (i) Show and tell (ii) Helter-skelter (iii) To the death (iv) Tilt at windmills
- (v) Het up (vi) The whole ball of wax (vii) It's about time (viii) Punch-up

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

لاہور شہر سیاست ہی نہیں ثقافت کا بھی قدیم مرکز ہے۔ مغلوں کی ثقافت نے عروج کا زمانہ اس شہر میں دیکھا۔ سکھ ثقافت کا بھی یہی مرکز تھا۔ علم و ادب کی ثقافت بھی اسی شہر کے حصہ میں آئی۔ اہل تصوف کا بھی یہی مرکز تھا۔ تصوف کی مشہور کتاب کشف المجوب کے مصنف حضرت علی ہجویری المشہور حضرت داتا گنج بخش بھی اسی شہر میں مدفون ہیں۔ انگریزوں کے دور میں بھی لاہور کا فیشن پورے ہندوستان میں رائج ہوتا تھا۔ قیام پاکستان کے بعد بھی اس شہر کی اہمیت کم نہیں ہوئی۔



FEDERAL PUBLIC SERVICE COMMISSION
COMPETITIVE EXAMINATION – 2019
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 also suggest a suitable title: (20)

I think modern educational theorists are inclined to attach too much importance to the negative virtue of not interfering with children, and too little to the positive merit of enjoying their company. If you have the sort of liking for children that many people have for horses or dogs, they will be apt to respond to your suggestions, and to accept prohibitions, perhaps with some good-humoured grumbling, but without resentment. It is no use to have the sort of liking that consists in regarding them as a field for valuable social endeavour, or what amounts to the same thing as an outlet for power-impulses. No child will be grateful for an interest in him that springs from the thought that he will have a vote to be secured for your party or a body to be sacrificed to king and country. The desirable sort of interest is that which consists in spontaneous pleasure in the presence of children, without any ulterior purpose. Teachers who have this quality will seldom need to interfere with children's freedom, but will be able to do so, when necessary, without causing psychological damage.

Unfortunately, it is utterly impossible for over-worked teachers to preserve an instinctive liking for children; they are bound to come to feel towards them as the proverbial confectioner's apprentice does towards macaroons. I do not think that education ought to be anyone's whole profession: it should be undertaken for at most two hours a day by people whose remaining hours are spent away from children. The society of the young is fatiguing, especially when strict discipline is avoided. Fatigue, in the end, produces irritation, which is likely to express itself somehow, whatever theories the harassed teacher may have taught himself or herself to believe. The necessary friendliness cannot be preserved by self-control alone. But where it exists, it should be unnecessary to have rules in advance as to how "naughty" children are to be treated, since impulse is likely to lead to the right decision, and almost any decision will be right if the child feels that you like him. No rules, however wise, are a substitute for affection and tact.

Q. 3. Read the following passage carefully and answer the questions that follow: (20)

When I returned to the common the sun was setting. The crowd about the pit had increased, and stood out black against the lemon yellow of the sky—a couple of hundred people, perhaps. There were raised voices, and some sort of struggle appeared to be going on about the pit. Strange imaginings passed through my mind. As I drew nearer I heard Stent's voice: "Keep back! Keep back!" A boy came running towards me. "It's movin'," he said to me as he passed; "it's screwin' and screwin' out. I don't like it. I'm goin' home, I am." I went on to the crowd. There were really, I should think, two or three hundred people elbowing and jostling one another, the one or two ladies there being by no means the least active. "He's fallen in the pit!" cried someone. "Keep back!" said several. The crowd swayed a little, and I elbowed my way through. Everyone seemed greatly excited. I heard a peculiar humming sound from the pit. "I say!" said Ogilvy. "Help keep these idiots back. We don't know what's in the confounded thing, you know!" I saw a young man, a shop assistant in Woking I believe he was, standing on the cylinder and trying to scramble out of the hole again. The crowd had pushed him in. The end of the cylinder was being screwed out from within. Nearly two feet of shining screw projected. Somebody blundered against me, and I narrowly missed being pitched onto the top of the screw. I turned, and as I did so the screw must have come out, for the lid of the cylinder fell upon the gravel with a ringing concussion. I stuck my elbow into the person behind me, and turned my head towards the Thing again. For a moment that circular cavity seemed perfectly black. I had the sunset in my eyes. I think everyone expected to see a man emerge—possibly something a little unlike us terrestrial men, but in all essentials a man. I know I did. But, looking, I presently saw something stirring within the shadow: greyish billowy movements, one above another, and then two luminous disks-like eyes. Then something resembling a little grey snake, about the thickness of a walking stick, coiled up out of the writhing middle, and wriggled in the air towards me—and then another. A sudden chill came over me. There was a loud shriek from a woman behind. I half turned, keeping my eyes fixed upon the cylinder still, from which other tentacles were now projecting, and began pushing my way back from the edge of the pit. I saw astonishment giving place to horror on the faces of the people about me. I heard inarticulate exclamations on all sides. There was a general movement backwards. I saw the shopman struggling still on the edge of the pit. I found myself alone, and saw the people on the other side of the pit running off, Stent among them. I looked again at the cylinder and ungovernable terror gripped me. I stood petrified and staring. A big greyish rounded bulk, the size, perhaps, of a bear, was rising slowly and painfully out of the cylinder. As it bulged up and caught the light, it glistened like wet leather. Two large dark-coloured eyes were regarding me steadfastly. The mass that framed them, the head of the thing, was rounded, and had, one might

say, a face. There was a mouth under the eyes, the lipless brim of which quivered and panted, and dropped saliva. The whole creature heaved and pulsated convulsively. A lank tentacular appendage gripped the edge of the cylinder, another swayed in the air. Those who have never seen a living Martian can scarcely imagine the strange horror of its appearance. The peculiar V-shaped mouth with its pointed upper lip, the absence of brow ridges, the absence of a chin beneath the wedge like lower lip, the incessant quivering of this mouth, the Gorgon groups of tentacles, the tumultuous breathing of the lungs in a strange atmosphere, the evident heaviness and painfulness of movement due to the greater gravitational energy of the earth above all, the extraordinary intensity of the immense eyes—were at once vital, intense, inhuman, crippled and monstrous. There was something fungoid in the oily brown skin, something in the clumsy deliberation of the tedious movements unspeakably nasty. Even at this first encounter, this first glimpse, I was overcome with disgust and dread.

- Questions:**
1. What leads us to believe that this passage is from a science fiction story? (4)
 2. How was the crowd behaving? (4)
 3. Why did the mood of the crowd alter? (4)
 4. What was the narrator's initial reaction to the "Thing"? (4)
 5. Why did the writer feel disgusted? (4)

Q. 4. Correct only FIVE of the following: (10)

- (i) He enjoyed during the holidays.
- (ii) None of the boys had learnt their lesson.
- (iii) He is abusing the money of his father.
- (iv) I regret at the delay.
- (v) I could not help but laugh.
- (vi) I always have and always shall be your friend.
- (vii) I was out walking when I saw the new moon in the garden.
- (viii) He cried as if he was mad.

Q. 5. (a) Punctuate the following text, where necessary. (5)

a hungry lion slipped out of the forest into a barnyard one evening when he saw a plump donkey his mouth began to water but just as he was ready to jump on the donkey a rooster crowed he was frightened and so turned away into the forest again hey look at that cowardly lion the donkey brayed to the rooster i am going to chase him and the donkey ran after the lion wait the rooster shouted you dont know that but it was too late the lion had turned and killed the donkey ah my poor stupid friend the rooster said as he watched the lion eating the donkey the lion wasnt afraid of you but of my crowing

(b) Re-write the following sentences (ONLY FIVE) after filling in the blanks with appropriate prepositions. (5)

- (i) What time do we arrive _____our destination?
- (ii) We are flying _____some rough weather; please fasten your seat belts.
- (iii) It is warming up; _____noon we should be able to go swimming.
- (iv) My parents are not responsible _____my actions.
- (v) This pan is _____cooking omelettes.
- (vi) _____ poor attendance, this course is being cancelled.
- (vii) The police took the men in _____questioning.
- (viii) The woman you gave the book _____is my aunt.

Q. 6. Use ONLY FIVE of the following in sentences which illustrate their meanings. (10)

- | | |
|---------------------------------|-------------------------------|
| (i) To cast pearls before swine | (ii) To step into one's shoes |
| (iii) Stuff and nonsense | (iv) A wild goose chase |
| (v) To be ill at ease | (vi) Sit on the fence |
| (vii) In a jiffy | (viii) To preen oneself |

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

پاکستان، افغانستان میں امن کے لیے پُر عزم ہے کیونکہ افغانستان میں امن، پاکستان کے لیے انتہائی اہم ہے۔ تاریخی تناظر میں دیکھا جائے تو پاکستان اور افغانستان پڑوسی برادر اسلامی ملک ہونے کے ناتے تاریخی، ثقافتی، لسانی رشتوں میں جڑے ہوئے ہیں۔ یہ رشتے ٹوٹ ہیں، دونوں کا انحصار ایک دوسرے پر ہے اور دونوں الگ الگ رہ بھی نہیں سکتے۔ پاکستان کا موقف روز اول سے یہی رہا ہے کہ افغان مسئلے کا سیاسی حل نکالا جائے۔ اس موقف کی حمایت چین بھی کرتا ہے۔ اس ضمن میں چین نے کہا ہے کہ افغان تنازع کا افغان قیادت میں ہونے والے امن مذاکرات سے ہی حل ممکن ہے۔ پاکستان اور چین اسٹریٹجک شراکت

داری کے لیے افغان تنازع کو مذاکرات کے ذریعے حل کرنے میں اپنا کردار ادا کریں گے۔



FEDERAL PUBLIC SERVICE COMMISSION
COMPETITIVE EXAMINATION – 2020 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 also suggest a suitable title:

(20)

Manto was a victim of some kind of social ambivalence that converged on self-righteousness, hypocrisy, and mental obtuseness. His detractors branded him as vulgar and obscene and implicated him into a long-drawn legal battle questioning the moral validity of his writings. Without being deterred by their negative tactics, he remained firm in his commitment to exploring the stark realities of life offensive to the conservative taste of some self-styled purists. In the line of Freud, he sought to unravel the mysteries of sex not in an abstract, non-earthly manner but in a palpable, fleshy permutation signifying his deep concern for the socially disabled and depressed classes of society, like petty wage-earners, pimps, and prostitutes.

For Manto, man is neither an angel nor a devil, but a mix of both. His middle and lower middle class characters think, feel and act like human beings. Without feigning virtuosity, he was able to strike a rapport with his readers on some of the most vital socio-moral issues concerning them. As a realist, he was fully conscious of the yawning gap between appearance and reality; in fact, nothing vexed him more than a demonstrable duality in human behaviour at different levels of the social hierarchy. He had an unjaundiced view of man's faults and follies. As a literary artist, he treated vulgarity discreetly --- without ever sounding vulgar in the process. Like Joyce, Lawrence, and Caldwell, in Manto's work too, men and women of the age find their own restlessness accurately mirrored. And like them, Manto was also 'raised above his own self by his sombre enthusiasm'.

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

(20)

Globalization is viewed by its proponents as a process of cementing economic, cultural and political bonds between peoples of different countries of the world. One may regard it as a process by which they are welded into a single world society, to be termed as global society. It means internationalization of production and labour leading to integration of economies of developing and developed countries into global economy. To quote Rosabeth M.Kanter, "The world is becoming a global shopping mall in which ideas and products are available everywhere at the same time."

Globalization is a natural outcome of computer networking and electronic mass communication. Information technology has made it possible for nations of the world to contact one another beyond their national borders. Besides, globalization is also promoted through the growth and proliferation of multinational companies and corporations that operate as transporter networks. Anyhow the flow of capital technology and labour across the borders of countries has accentuated the process of globalization.

Deregulation, liberalism and privatization being assiduously pursued in the developing countries are some other manifestations of globalization. These countries are opening their economies to follow these trends. The size of the public sector is shrinking for the private sector to assume an increasingly important role in the economic development of the Third World countries. The downsizing of the public sector is in line with the spirit of market economy. This is suggested as a measure to cover up their fiscal deficit.

Questions:

(4 marks each)

1. Define globalization.
2. What is electronic mass communication?
3. What does the term Third World denote?
4. What is privatization?
5. Explain 'liberalism' in the above context.

Q. 4. Correct only FIVE of the following:

(10)

- | | |
|--|--|
| (i) I won him in the race. | (ii) He said that I am playing chess. |
| (iii) Unless you do not try, you will never succeed. | (iv) He wrote with ink. |
| (v) What country he belongs to? | (vi) When he reaches to manhood, he will visit to England. |
| (vii) The new session commences from February 1st, 2020. | (viii) Please send this letter on my address. |

Q. 5. (a) Punctuate the following text, where necessary.

(5)

Letters between relatives and friends are called personal letters the most important thing in such letters is the content don't begin with a hackneyed phrase like I was delighted to get your letter received your letter or I have often thought of writing to you use a vigorous clear chatty style

(b) Re-write the following sentences (ONLY FIVE) after filling in the blanks with appropriate Prepositions.(5)

- | | |
|--|--|
| (i) I was annoyed ----- him. | (ii) This train is bound ----- Gujrat. |
| (iii) The pistol went ----- by accident. | (iv) He kept ----- asking silly questions. |
| (v) He was knocked ----- by the bus. | (vi) Do not meddle ----- my affairs. |
| (vii) The meeting was put ----- by the Chairman. | (viii) He rounded ----- his speech with a quote from Ghalib. |

Q. 6. Use ONLY FIVE of the following in sentences which illustrate their meanings

(10)

- | | | | |
|----------------------|----------------------|---------------------------|--------------------|
| (i) To break the ice | (ii) Nip in the bud | (iii) See eye to eye with | (iv) For good |
| (v) Tamper with | (vi) The small hours | (vii) Keep up appearances | (viii) Prima facie |

Q. 7. Translate the following into English by keeping in view figurative/idiomatic expressions.

(10)

دنیا کی ہر قوم کا نظام تعلیم اپنی قوم کے مزاج سے ہم آہنگ ہوتا ہے جو قومی اور ملی مقاصد کی تشکیل و تکمیل کرتا ہے۔ اور قوم مطلوبہ مقاصد کے لیے سرگرم عمل رہتی ہے۔ چنانچہ کسی قوم کا نظام تعلیم وہ ہمہ گیر نظام تربیت ہے جس کے تحت قوم کے افراد کی ذہنی صلاحیتوں کو پروان چڑھانے اور ان کی سیرت و کردار کی تعمیر میں مدد ملتی ہے۔ نظام تعلیم افراد کی تربیت اس انداز سے کرتا ہے کہ افراد قوم کی تقدیر بدل دیتے ہیں۔



FEDERAL PUBLIC SERVICE COMMISSION
COMPETITIVE EXAMINATION – 2021 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 and suggest a suitable title:

(20)

Nizar Hassan was born in 1960 and raised in the village of Mashhad, near Nazareth, where he has lived with his family. He studied anthropology at Haifa University and after graduating worked in TV. Starting in 1990, he turned to cinema. In 1994, he produced *Independence*, in which he pokes his Palestinian interlocutors about what they think of the bizarre Israeli notion of their “independence”. They have stolen another people’s homeland and call the act “independence”! Hassan dwells on that absurdity.

As the world’s attention was captured by the news of Israel planning to “annex” yet a bit more of Palestine and add it to what they have already stolen, I received an email from Nizar Hassan, the pre-eminent Palestinian documentary filmmaker. He wrote to me about his latest film, *My Grandfather’s Path*, and included a link to the director’s cut. It was a blessing. They say choose your enemies carefully for you would end up like them. The same goes for those opposing Zionist settler colonialists. If you are too incensed and angered by their daily dose of claptrap, the vulgarity of their armed robbery of Palestine, you would soon become like them and forget yourself and what beautiful ideas, ideals, and aspirations once animated your highest dreams. Never fall into that trap. For decades, aspects of Palestinian and world cinema, art, poetry, fiction, and drama have done for me precisely that: saved me from that trap. They have constantly reminded me what all our politics are about – a moment of poetic salvation from it all.

Nizar Hassan’s new documentary is one such work – in a moment of dejection over Israel’s encroachment on Palestinian rights and the world’s complicity, it has put Palestine in perspective. The film is mercifully long, beautifully paced and patient, a masterfully crafted work of art – a Palestinian’s epic ode to his homeland. A shorter version of *My Grandfather’s Path* has been broadcast on Al Jazeera Arabic in three parts, but it must be seen in its entirety, in one go. It is a pilgrimage that must not be interrupted.

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

(20)

In its response to 9/11, America has shown itself to be not only a hyperpower but increasingly assertive and ready to use its dominance as a hyperpower. After declaring a War on Terrorism, America has led two conventional wars, in Afghanistan and Iraq, demonstrating its overwhelmingly awesome military might. But these campaigns reveal something more: America’s willingness to have recourse to arms as appropriate and legitimate means to secure its interests and bolster its security. It has set forth a new doctrine: the right of pre-emptive strike when it considers its security, and therefore its national interests, to be at risk. The essence of this doctrine is the real meaning of hyperpower.

Prime Minister Tony Blair has consistently argued that the only option in the face of hyperpower is to offer wise counsel. But increasingly this is a course that governments and people across the world have refused. The mobilisation for war against Iraq split the United Nations and provoked the largest anti-war demonstrations the world has ever seen. And through it all, America maintained its determination to wage war alone if necessary and not to be counselled by the concerns of supposedly allied governments when they faithfully represented the wishes of their electorates. Rather than engaging in debate, the American government expressed its exasperation. The influential new breed of neoconservative radio and television hosts went much further. They acted as ringmasters for outpourings of public scorn that saw French fries renamed ‘freedom fries’ and moves to boycott French and German produce across America. If one sound-bite can capture a mood, then perhaps it would be Fox News’ Bill O’Reilly. At the height of the tension over a second Security Council resolution to legitimate war in Iraq, Mr O’Reilly told his viewers that the bottom line was security, the security of his family, and in that matter ‘There’s no moral equivalence between the US and Belgium’. It is, in effect, the ethos of hyperpower articulated and made manifest in the public domain of 24-hour talk. And America’s willingness to prosecute war has raised innumerable questions about how it engages with other countries. Afghanistan has seen the removal of the Taliban. But there are no official statistics on the number of innocent civilians dead and injured to achieve that security objective. The people of Afghanistan have witnessed a descent into the chaos that preceded the arrival of the Taliban, a country administered not by a new era of democracy under the tutelage of the hyperpower, but merely by the return of the warlords. Beyond Kabul, much of the country remains too insecure for any meaningful efforts at reconstruction and there is enormous difficulty in bringing relief aid to the rural population.

Questions: (4 marks each)

1. Why does the doctrine of power set by neo-imperial America deny space to counselling?
2. What is the essence of 'moral equivalence' whereas War has no moral justification?
3. Why do countries occupied and under the tutelage of hyperpower have no peace?
4. Arguably Europe and hyperpower US are at cross purposes over the concept of war. Are they? Why?
5. What Tony Blair's meant by 'wise counsel', and did it prevail?

Q. 4. Correct only FIVE of the following:

(10)

- (i) They were lying in the sun.
- (ii) He will not come without he is asked.
- (iii) John as well as Harry bear witness to it.
- (iv) The crew was now on board and they soon busied themselves in preparing to meet the coming storm.
- (v) Could I have piece of please?
- (vi) Is there a sport club near by?
- (vii) The coat is quite big.
- (viii) It's only a short travel by train.

Q. 5. (a) Punctuate the following text, where necessary.

(05)

That familiarity produces neglect has been long observed the effect of all external objects however great or splendid ceases with their novelty the courtier stands without emotion in the royal presence the music tramples under his foot the beauties of the spring with little attention to their fragrance and the inhabitant of the coast darts his eye upon the immense diffusion of waters without awe wonder or terror.

(b) Re-write the following sentences (ONLY FIVE) after filling in the blanks with appropriate Prepositions.

(05)

- (i) The knavish wolf was able_____ convince the pig to let him _____ his home.
- (ii) I looked this word _____ in the dictionary, but I still don't understand it.
- (iii) I need to learn these verbs _____ heart _____ tomorrow.
- (iv) The morgue is redolent_____ the odor of deceased individuals.
- (v) He is cogitating_____ some means of revenge.
- (vi) He was reticent_____ do anything about the problem.
- (vii) His body is impervious_____ moisture.
- (viii) Ahmad applied _____ the bank for a loan.

Q. 6. Use only FIVE of the pairs of words in sentences clearly illustrating their meanings.

(10)

- | | |
|------------------------------|-----------------------------|
| (i) Gibe, Jibe | (ii) Epigram, Epigraph |
| (iii) Brawl, Bawl | (iv) Crib, Crypt |
| (v) Barmy, Balmy | (vi) Peat, Petite |
| (vii) Monogamous, Monogenous | (viii) Postilion, Posterior |

Q. 7. Translate the following into English by keeping in view figurative/idiomatic expressions.

(10)

استعماریت پسند انگریزی اقدار کے سامنے خوش آمدانہ اور فرمانبردارانہ طرز عمل کے برخلاف، جسے برطانوی حکمرانوں نے فروغ دیا تھا اور جسے اہل ہند نے اُس دور میں اختیار کر رکھا تھا۔ سید احمد خاں اور اُن کے اعلیٰ مرتبت اور روشن دماغ فرزند سید محمود دونوں نے ایسا رویہ اختیار کرنے کی کوشش کی گو یا وہ انگریزوں کے مساوی اور ہم مرتبہ ہوں۔ سن ۱۸۶۷ء کے اگر ہ دربار کا واقعہ نہ صرف مسلمانوں کو بلکہ پوری ہندوستانی قوم کو بخوبی معلوم تھا۔ سید احمد خاں نے اس دربار سے اس لیے علیحدگی اختیار کی تھی کہ وہاں ہندوستانیوں کو انگریزوں کے مقابلے میں کم تر درجے کی نشست فراہم کی گئی تھی۔ اس دربار میں سید احمد خاں کو ایک تمغہ عطا کیا جانے والا تھا۔ بعد میں میرٹھ کے کمشنر ویلیمس کو یہ خدمت تقویض کی گئی کہ وہ علی گڑھ ریلوے اسٹیشن جا کر سید احمد خاں کو تمغہ پیش کریں۔



FEDERAL PUBLIC SERVICE COMMISSION
COMPETITIVE EXAMINATION – 2022 FOR RECRUITMENT TO
POSTS IN BS-17 UNDER THE FEDERAL GOVERNMENT
ENGLISH (PRECIS & COMPOSITION)

<u>Roll Number</u>

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. (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 and suggest a suitable title: (20)

The fear of human beings when faced with the mysteries of life and their weakness by comparison with the vastness of nature created in them a need to communicate with the divine, with the superior powers which they believed regulated the universe and determined their own fates. Knowledge of wishes of the gods was always a sure guide for human behavior. In ancient Greece, the precise nature of these wishes was ‘decoded’ by the art of giving oracles, practiced by soothsayers who had the gift of understanding the signs or signals sent by the gods.

The soothsayers uttered their oracles by interpreting flashes of lightening, rolls of thunder or the flights of certain birds of prey (omens); alternatively, they might observe the direction in which the fire burned when a sacrifice was made, examine the entrails of animals which had just been sacrificed, or base judgments on the sacrificial beast’s willingness to approach the altar. The interpretation of dreams was popular too, and so was palmistry. The most notable soothsayers of ancient Greece were Tiresias, Calchas, Helenus, Amphiaraus and Cassandra.

However, there were abundant instances in which the gods did not manifest themselves to the faithful in the forms of signs but spoke directly to an intermediate who for a short time was overcome by a ‘divine mania’ and transcended his own human essence. Here the prophet- or more usually the prophetess- entered a state of ecstasy in which he or she delivered the message from the gods to the suppliants.

These practices for foreseeing the future were the basis on which the ancient Greek oracles operated. Each oracle was located within a properly-organized sanctuary and was directly associated with one or other of the gods. Apollo was the archetypal soothsayer for the Greeks, the god who was responsible for conveying to mortals the decisions pronounced by Zeus. The most important of all the oracles, that at the Delphi, delivered the messages with the intervention of Apollo, while the oldest that of Dodona, functioned with the assistance of Zeus.

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.

Questions:

(4 marks each)

1. How does the author characterize the concept of civil society?
2. Why does civil society strive towards better socialization driven by tolerance?
3. What do you understand by the term 'Social Capital' used in this passage?
4. Why does a civil society assume the role of a public stake holder?
5. What impact is feared by the weakening state of civil society?

Q. 4. Correct only FIVE of the following:

(10)

- (i) I must walk two miles to school every morning when I was a child.
- (ii) After the storm, we had got to pick up some fallen branches..
- (iii) Guitar is most popular instrument among teen age boys, but not girls.
- (iv) You are not well and I wish you feel better soon.
- (v) The grass not looking green now because it is not raining since last month.
- (vi) The cold air made me shiver a little when I was waiting for him.
- (vii) I offered my seat to an older woman who just smiled me.
- (viii) She packed her bags, carried downstairs and put the back seat of her car.

Q. 5. (a) Punctuate the following text, where necessary.

(05)

unfortunately we often miss a basic school lesson every big task consists of several small ones done precisely and perfectly as a nation we acutely need to learn the art of breaking down our moonlit goals into small accomplishable tasks it will reduce frustration anxiety depression in society and embarrassment for the government machinery too as they dont have to defend their unkept promises.

(b) Re-write the following sentences (ONLY FIVE) after filling in the blanks with appropriate Prepositions.

(05)

- (i) Despite regular practice he never seems to win ----- tennis.
- (ii) ----- luck, we should be in Islamabad by 5 p.m.
- (iii) He went ----- his own accord: nobody forced him to go.
- (iv) My husband brought me some flowers today. He must be ----- something!
- (v) My younger son tripped ----- the cat and fell downstairs.
- (vi) You look really ----- the weather. Are you ill?
- (vii) The car went ----- the brow of the hill and was soon out of sight.
- (viii) He told that his career was ----- ruins because of pandemic.

Q. 6. Use only FIVE pairs of words in sentences clearly illustrating their meanings.

(10)

- | | |
|-----------------------|-------------------|
| (i) Annalist, Analyst | (ii) Gest, Jest |
| (iii) Sleigh, Slay | (iv) Shoot, Chute |
| (v) Coign, Coin | (vi) Key, Quay |
| (vii) Wile, While | (viii) Leek, Leak |

Q. 7. Translate the following into English by keeping in view figurative/idiomatic expressions.

(10)

ہر دور اپنے ساتھ بہت سے ایسے معاملات بھی لے کر آتا ہے جو کسی کی پسند کے نہیں ہوتے مگر انہیں قبول کرنا ہی پڑتا ہے۔ بعض اوقات ایسا بھی ہوتا ہے کہ قدرت شاید ہمیں آزمانے کی خاطر ایسا بہت کچھ ہمارے سامنے رکھتی ہے جو ہمارے مطلب کا نہیں ہوتا بلکہ اس سے ہمارا کوئی تعلق ہی نہیں ہوتا مگر پھر بھی اسے زندگی کا حصہ بناتے ہوئے چلنا پڑتا ہے۔ آج بھی ایسا ہی چل رہا ہے۔ ہر صدی اپنے ساتھ ایسی تبدیلیاں لاتی رہی ہے جو گزشتہ صدیوں کے مقابلے میں بالکل نئی تھیں۔ فطری علوم و فنون کی ترقی نے انسان کو ایسا بہت کچھ دیا ہے جسے علمی و معاشی عمل کا کچرا قرار دیا جاسکتا ہے۔ قدرت ہمیں پھل دیتی ہے تو ساتھ ہی ساتھ اس بات کا بھی پابند کرتی ہے کہ اس کے چھلکوں کو ڈھنگ سے ٹھکانے لگائیں۔ اگر ایسا نہ کیا جائے تو ماحول کی غلاظت بڑھتی ہے



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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.

ENGLISH (PRECIS & COMPOSITION)

Questions: (4 marks each)

- 1. How important is happiness to most people, and what is the relationship between material wealth and happiness?
- 2. How does the author characterize the concept of ‘Voluntary Simplicity’ as a movement and as a philosophy?
- 3. What impact is feared by the growing consumerism of modern society?
- 4. What influences make it difficult for people to reduce their consumption patterns?
- 5. What are the challenges and rewards of voluntary simplicity?

Q. 4. Correct only FIVE of the following: (10)

- (i) His knowledge of languages and international relations aid him in his work.
- (ii) The ambassador, with his family and staff, invite you to a reception at the embassy on Tuesday afternoon.
- (iii) This year, he will sit in the CSS examination.
- (iv) The Chief Executive will let us know whether or not he can attend the meeting.
- (v) When he came back from vacation, Aslam and me plan to look for another apartment.
- (vi) If some of you make a noise, they shall be punished.
- (vii) He came to me to enquire what is the salary attached to the appointment.
- (viii) I am too tired that I do not hunt words and idioms in my English book.

Q. 5. (a) Punctuate the following text, where necessary. (05)

while taking a nap on the porch one hot summer day hodga dreamed that a stranger promised to give him ten pieces of gold the stranger placed them in hodgas hand one by one until he reached the tenth piece which he hesitated to give him come on what are you waiting for said hodga you promised me ten just then he woke up he immediately looked at his hand and saw that it was empty he quickly shut his eyes again stretched out his hand and said all right i ll settle for nine.

(b) Re-write the following sentences (ONLY FIVE) after filling in the blanks with appropriate Prepositions. (05)

- (i) The neighbours came _____ my house to see what’s going on in the house.
- (ii) She sat _____ the shade of the tree.
- (iii) The moon does not shine _____ its own light.
- (iv) The burglar jumped _____ the compound wall.
- (v) She entered _____ an agreement with them.
- (vi) I have been working hard _____ arithmetic.
- (vii) He got _____ his bicycle.
- (viii) It cannot be done _____ offence.

Q. 6. Use only FIVE pairs of words in sentences clearly illustrating their meanings. (10)

- | | |
|----------------------------|----------------------------|
| (i) Antic, Antique | (ii) Draught, Drought |
| (iii) Quaint, Queer | (iv) Momentary, Momentous |
| (v) Compliment, Complement | (vi) Eminent, Imminent |
| (vii) Faint, Feint | (viii) Immigrant, Emigrant |

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

بزرگ نے بتایا کہ جنگل کے پار ایک پہاڑ ہے جہاں وہ پھول اُگتا ہے جس کی خوشبو سے آنکھوں کی کھوئی ہوئی روشنی لوٹ آتی ہے، مگر پہاڑ بہت بلند ہے اور اس پر بے شمار چٹانیں ہیں، کانٹے دار جھاڑیاں ہیں اور بڑے بڑے پتھر ہیں جو راستہ روک لیتے ہیں۔ اس پہاڑ پر جانے کے لیے کئی لوگ آئے اور چلے گئے مگر ایسا کوئی شخص نہیں آیا جو پھول تک پہنچا ہو۔ شاید اسی لیے دنیا میں دکھ اور تکلیف ہے اور انسان روشنی کی تلاش میں ہے۔



FEDERAL PUBLIC SERVICE COMMISSION
COMPETITIVE EXAMINATION-2024 FOR RECRUITMENT
TO POSTS IN BS-17 UNDER THE FEDERAL GOVERNMENT
ENGLISH (PRECIS & COMPOSITION)

Roll Number

TIME ALLOWED: THREE HOURS	(PART-I MCQs)	MAXIMUM MARKS: 20
PART-I (MCQs) : MAXIMUM 30 MINUTES	(PART-II)	MAXIMUM MARKS: 80
NOTE: (i) First attempt PART-I (MCQs) on separate OMR Answer Sheet which shall be taken back after 30 minutes. (ii) Overwriting/cutting of the options/answers will not be given credit. (iii) There is no negative marking. All MCQs must be attempted.		

PART-I (MCQs)(COMPULSORY)

Q.1. (i) Select the best option/answer and fill in the appropriate Box ☐ on the OMR Answer Sheet. (20x1=20)
(ii) Answers given anywhere else, other than OMR Answer Sheet, will not be considered.

(a) Choose the word that is nearly most similar in meaning to the capitalized words.

1. **UBIQUITOUS:**

(A) Scarce (B) Present everywhere (C) Unique (D) Limited
2. **PERNICIOUS:**

(A) Beneficial (B) Harmful (C) Lucid (D) Fervent
3. **MELLIFLUOUS:**

(A) Grating (B) Smooth and sweet-sounding (C) Dissonant (D) Discordant
4. **EPHEMERAL:**

(A) Enduring (B) Eternal (C) Short-lived (D) Persistent
5. **ASTUTE:**

(A) Indifferent (B) Pensive (C) Stupid (D) Insightful
6. **ENTHRALL:**

(A) Bore (B) Captivate (C) Fascinate (D) Disinterest
7. **SYCOPHANT:**

(A) Admirer (B) Advocate (C) Critic (D) Flatterer
8. **ASSUAGE:**

(A) Aggravate (B) Intensify (C) Soothe (D) Alleviate
9. **RETICENT:**

(A) Talkative (B) Loquacious (C) Vocal (D) Reserved
10. **INCESSANT:**

(A) Sporadic (B) Intermittent (C) Persistent (D) Halted

(b) Choose the word that is nearly most opposite in meaning to the capitalized words.

11. **ESOTERIC:**

(A) Obvious (B) Understood by few (C) Extraneous (D) Common
12. **SQUALID:**

(A) Dirty (B) Wretched (C) Lavish (D) Clean
13. **TACITURN:**

(A) Loquacious (B) Voluble (C) Reticent (D) Silent
14. **CONSTRIC:**

(A) Tighten (B) Contract (C) Expand (D) Release
15. **LOQUACIOUS:**

(A) Talkative (B) Silent (C) Reticent (D) Reserved
16. **INDOLENT:**

(A) Lazy (B) Active (C) Lethargic (D) Energetic
17. **COALESCE:**

(A) Merge (B) Combine (C) Disperse (D) Separate
18. **RANCOR:**

(A) Animosity (B) Bitterness (C) Hostility (D) Amicability
19. **ACQUIESCE:**

(A) Comply (B) Resist (C) Agree (D) Deny
20. **DEBILITATE:**

(A) Fortify (B) Weaken (C) Strengthen (D) Enervate

PART-II

- 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.

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 tranquility, 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.

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

"In the heart of innovation, where creativity dances with technology, a new era of possibilities emerges. The digital landscape, once a distant horizon, now envelops every facet of our lives. From communication to commerce, the symbiotic relationship between humanity and technology shapes the contours of our modern existence.

In this age of rapid change, the role of education becomes pivotal. The traditional classroom, with its four walls, expands into the boundless realms of the internet. E-learning platforms and virtual classrooms redefine the notion of education, offering a dynamic space for collaboration and knowledge exchange. The democratization of information, facilitated by digital platforms, challenges traditional hierarchies and empowers learners across the globe.

However, as we navigate the seas of technological progress, questions of ethics and inclusivity arise. The digital divide, a chasm separating those with access to technology from those without, underscores the need for inclusive policies. In this context, the role of educators extends beyond imparting knowledge to fostering a sense of responsibility and ethical conduct in the digital realm.

The integration of artificial intelligence (AI) into various aspects of our lives further blurs the boundaries between human and machine. As AI algorithms make decisions that impact society, the importance of ethical considerations and transparency grows exponentially. The intersection of technology and ethics becomes a defining point in the evolution of our digital landscape.

As we stand at the crossroads of innovation, the challenge is not merely to embrace technological advancements but to do so with a mindful and ethical approach. The synergy between humanity and technology holds immense promise, but it is our collective responsibility to navigate this path with wisdom, ensuring that progress aligns with the principles of equity, inclusivity, and ethical awareness."

Questions: (4 marks each)

1. What is the main theme of the passage, and how does it emphasize the evolving relationship between humanity and technology?
2. According to the passage, how does education adapt to the digital landscape, and what challenges and opportunities does this transformation present?
3. Discuss the concept of the digital divide as presented in the passage. Why is inclusivity crucial in the context of technological advancements, and what role do educators play in addressing this divide?
4. Explore the role of ethics in the digital realm, especially concerning artificial intelligence. How does the passage highlight the intersection between technology and ethical considerations?
5. What is the message regarding the responsibility of individuals and society as a whole in navigating the intersection of humanity and technology? How can progress align with principles of equity, inclusivity, and ethical awareness?

ENGLISH (PRECIS & COMPOSITION)

Q. 4. Correct only FIVE of the following:

(10)

- (i) Chewing slowly, the pepperoni pizza tasted delicious
- (ii) Kicking and screaming, the exasperated father dragged his toddler out of the grocery store.
- (iii) A young girl in the corner, holding a red balloon.
- (iv) Whom do you like more?
- (v) He ordered a meal from the restaurant that was high in protein.
- (vi) My favorite pizza topping is mushrooms they are really tasty I also like pizza with olives.
- (vii) The group asked to hear the report that Shirley and me prepared.
- (viii) I managed finishing the painting.

Q. 5. Rewrite any FIVE of the following sentences with corrected punctuation, without splitting a sentence or adding/changing any word.

(05)

- (i) The cordless vacuum one of the least interesting of the household appliances got its start as a moon drill.
- (ii) Dr. Seuss books are famous for their delightful rhymes and nonsense words If I Ran a Zoo, however, likely gave us the real word nerd.
- (iii) There are many theories about Edgar Allan Poe's mysterious death, including rabies, alcoholism, and a truly strange possibility he may have been a victim of a voter fraud scheme.
- (iv) The film critic said, "One of the most misquoted lines in movie history is Play it again, Sam."
- (v) Poorly named animals include: the flying fox, which is really a bat the electric eel, which is really a knifefish and the honey badger, which is the only member of its genus and species!
- (vi) The Haskell Opera House sits right on the US Canadian border with the stage in Quebec and many of the seats in Vermont.
- (vii) Most carnivorous plants attract and digest insects and other invertebrates but some large pitcher plants have been known to digest frogs, rodents, and other vertebrates.
- (viii) Harvey is a good driver moreover he is a very friendly one.

(b) Re-write the following sentences (ONLY FIVE) after filling in the blanks with appropriate Prepositions.

(05)

- (i) His research is characterized _____ a deep understanding of genetic mutations.
- (ii) The solution is contingent _____ various factors.
- (iii) The experiment is predicated _____ the assumption of uniform conditions.
- (iv) The project is commensurate _____ the skills of the research team.
- (v) The methodology is impervious _____ external influences.
- (vi) The discussion oscillated _____ two main points.
- (vii) His proposal hinges _____ securing adequate funding.
- (viii) The model is contingent _____ accurate data inputs.

Q. 6. Use only FIVE pairs of words in sentences clearly illustrating their meanings.

(10)

- | | |
|-----------------------|----------------------|
| (i) Creak, Creek | (ii) Palate, Palette |
| (iii) Elicit, Illicit | (iv) Peel, Peal |
| (v) Taut, Taught | (vi) Faint, Feint |
| (vii) Rheum, Room | (viii) Wreak, Reek |

Q. 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 اسکے 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 رہنے دیا جو اب خوراک اور ادویات کی کمیابی کے باعث بھی زندگی سے ہاتھ دھو رہے ہیں



FEDERAL PUBLIC SERVICE COMMISSION
COMPETITIVE EXAMINATION-2025 FOR RECRUITMENT
TO POSTS IN BS-17 UNDER THE FEDERAL GOVERNMENT
ENGLISH (PRECIS & COMPOSITION)

Roll Number

TIME ALLOWED: THREE HOURS	(PART-I MCQs)	MAXIMUM MARKS: 20
PART-I (MCQs) : MAXIMUM 30 MINUTES	(PART-II)	MAXIMUM MARKS: 80
NOTE: (i) First attempt PART-I (MCQs) on separate OMR Answer Sheet which shall be taken back after 30 minutes. (ii) Overwriting/cutting of the options/answers will not be given credit. (iii) There is no negative marking. All MCQs must be attempted.		

PART-I (MCQs)(COMPULSORY)

Q.1. (i) Select the best option/answer and fill in the appropriate Box ☐ on the OMR Answer Sheet. (20x1=20)
(ii) Answers given anywhere else, other than OMR Answer Sheet, will not be considered.

(a) Choose the word that is nearly most similar in meaning to the capitalized words.

1. **FRABJOUS:**
(A) Wonderful (B) Surprising (C) Blithe (D) Gusto
2. **ACCUBATION:**
(A) Conversation (B) Reclining (C) Ambulation (D) Occupation
3. **LEVITATE:**
(A) Sink (B) Float (C) Plod (D) Wander
4. **SIBYLLINE:**
(A) Enigmatic (B) Obvious (C) Transparent (D) Subtle
5. **MACADAMIZED:**
(A) Graveled (B) Muddled (C) Turfed (D) Paved
6. **FINAGLE**
(A) Surrender (B) Manipulate (C) Cooperate (D) Wheedle
7. **DESIDERIUM:**
(A) Craving (B) Satisfaction (C) Fulfillment (D) Contentment
8. **AMANUENSIS:**
(A) Secretary (B) Assistant (C) Clerk (D) Scribe
9. **CROMULENT:**
(A) Acceptable (B) Unacceptable (C) Questionable (D) Dubious
10. **PROPINQUITY:**
(A) Distance (B) Closeness (C) Remoteness (D) Isolation

(b) Choose the word that is nearly most opposite in meaning to the capitalized words.

11. **PERSPICACITY:**
(A) Acumen (B) Astuteness (C) Naivety (D) Intelligence
12. **CONFABULATION:**
(A) Verification (B) Fabrication (C) Distortion (D) Exaggeration
13. **DILETTANTE:**
(A) Amateur (B) Connoisseur (C) Novice (D) Enthusiast
14. **KILTER:**
(A) Balance (B) Order (C) Harmony (D) Out-of-sync
15. **RHUBARB:**
(A) Serenity (B) Cacophony (C) Harmony (D) Sweetness
16. **CORUSCATING:**
(A) Mundane (B) Tenebrous (C) Sparkling (D) Brilliant
17. **VELLEITY:**
(A) Aversion (B) Passion (C) Indifference (D) Apathy
18. **BAROQUE:**
(A) Minimalist (B) Ornate (C) Classical (D) Rococo
19. **CAVEAT:**
(A) Guarantee (B) Warning (C) Assurance (D) Disclaimer
20. **BLUSTER:**
(A) Bravado (B) Boast (C) Confidence (D) Meekness

- 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.

Q. 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.

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

The idea of wandering has anthropological, historical, and philosophical moorings. To some, it is an unconscious desire to substitute the powers of material life, beckoning us to establish our identity as sojourners of the earth, even as our ancestors, recorded and unrecorded history, may adumbrate that we are temperamentally nomads. We strollers search for shelters, food, and home. But would it be too elastic an idea to entertain unthinkingly that home is our destination, a dream place, where we should finally live and be free of external threats, often from man-made and natural designs of destruction? Can we stifle or eradicate our desires to control the geography and mindscape? Can we live in peace with ourselves without a rival as a neighbor? Scriptures glorify the essence of migration as a soulful activity that saves us from sangfroid existence and makes us vulnerable, a process necessary to ward off the place-dependent inertia. The expression "rolling stone" haunts the modern man. Modernity has

ENGLISH (PRECIS & COMPOSITION)

revised the notion of cartography, as technology has shrunk geography into a molecule of presence, even as distances are just markers, as we transport our bodies, jetted, ferried, and biked across continents, and love the glossy veneer of globe-trotting. But are we the real successors of the wandering nomad, gypsies, bedouins, drifters, and itinerants? Even the single expression "rolling stone" carries a deep semantic and epochal diversity. The phrase "rolling stone" is derived from the ancient proverb "A rolling stone gathers no moss." This proverb was first recorded by the Roman writer Publilius Syrus in the 1st century BC. The idea behind the proverb is that a stone that is constantly rolling or moving cannot gather moss, which was seen as a symbol of stability and growth. However, during the Middle Ages, the phrase "rolling stone" was used to describe someone who was constantly moving from place to place, never staying in one spot long enough to settle or achieve stability. This usage was often associated with vagrants, beggars, or travelers. In the 17th and 18th centuries, the phrase "rolling stone" took on a more negative connotation, implying that someone was aimless, irresponsible, or lacking in ambition. For example, a person who was constantly changing jobs or careers might be called a "rolling stone." Not surprisingly, in the 20th century, the phrase "rolling stone" took on a more positive connotation, particularly in the domain of music and popular culture. The Rolling Stones, a British rock band, adopted the name in 1962, and it has since become synonymous with rock 'n' roll and rebellion. Today, the phrase "rolling stone" is often used to describe someone who is free-spirited, adventurous, and always on the move. The philosophical weight of wandering caters to our whims and impulses of unshackling the stagnancy of fixity. As we wander through the desolate landscape, we feel the weight of our vagaries bearing down upon us. The impulse to flee, to escape the confines of civilization, has driven us to this remote outpost, where the brutal yet honest caveman within us can roam free. We are noble savages, untamed and unapologetic, driven by the wanderlust that has defined the colonial mindset for centuries. And yet, as we stand alone beneath the vast expanse of the sky, we feel the pangs of solitude, the ache of exile that has haunted us since we first left behind the comforts of home. It is a feeling that Goethe had once described as the "sweet pain" of separation, the bittersweet longing for a place that could never be recaptured. As we walk, the wind whipping our hair into a frenzy, we feel the wildness of the landscape seep into our very being, filling us with a sense of *joie de vivre*. We are strangers in a strange land, wanderers without a home, and yet, in this moment, we are free. Free to roam, to explore, to surrender to the whims of the wind and the sun. It is a fleeting moment, one that will soon give way to the harsh realities of survival, but for now, we revel in the beauty of our own exile. For in the end, it is not the destination that matters, but the journey itself, the solitary path that winds its way through the wilderness of the soul. Consequently, anthropologically, we had no choice but to be exclusive and traverse geographies, driven by an innate desire to leave our mark on the landscape, transforming under climatic conditions, and navigating the ecological threats coupled with our destructive atavistic urges. Nietzsche believed in the surpassing of earthly landmarks and chose eternal wandering, removing obstacles of earthly existence, and illuminating the idea of eternal recurrence. Hence, wandering has to be infinite, yet free of personal prejudices. Perhaps following Nietzsche's flight of supra-transcendence, and adding his mystic dimension, Iqbal envisioned wandering as a way of exploring the cosmic creation, the ever-mind-boggling idea of time, as we are wanderers in both time-bound and timeless realms. The Eastern and Western notions of wandering find a wedge separating the Romantic from the Rationalist, and yet they intertwine. Those who choose to leave home, cities, towns, relationships, and social conventions, are the most romantic wanderers, and yet they hold a foot in rationalization of wandering, given to revision and reflection. As Wordsworth so eloquently put it:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in nature that is ours,
We have given our hearts away, a sordid boon.

In this sense, wandering becomes a means of reclaiming our connection with nature and rediscovering our place within the world. By embracing the unknown, and surrendering to the beauty of the landscape, we may find a deeper sense of meaning and purpose. As we wander, we are reminded that the world is full of wonder and that our place within it is one of awe and reverence. It will not be wrong to say that wandering personifies a homocentric odyssey for self-discovery, as we investigate the inner landscapes of our minds and hearts. At the same time, it is an anthropocentric endeavor, as we seek to leave our mark on the world and assert our presence within the larger human experience. Through wandering, we find ourselves at the intersection of these two realms, where the personal and the universal converge. In this sense, wandering becomes a holistic activity that integrates our identities with our shared human existence.

Questions:

(4 marks each)

1. How does wandering reconcile the tension between rootedness and restlessness?
2. Is the romanticization of wandering a form of escapism or self-discovery?
3. Can wandering be a means of decolonizing the self?
4. Does the notion of eternal recurrence legitimize or undermine the concept of wandering?
5. What dual realms does wandering operate at the intersection of?

ENGLISH (PRECIS & COMPOSITION)

Q. 4. Correct only FIVE of the following:

(10)

- (i) Having been perpetuated for centuries the systemic inequalities and discriminatory policies of the government which has been institutionalized, are a form of structural violence that affect marginalized communities.
- (ii) We cleaned all the kitchen while our parents were out to dinner.
- (iii) If I'm stressed out about something, I tend to have problem to fall asleep.
- (iv) If I will be in Lahore, I will contact to you.
- (v) The cultural globalization—it is a phenomenon that has been driven by technological advancements and economic integration—is a threat to local cultures.
- (vi) The impact of cybertechnology on modern society is being studied by researchers, who has found that it has both positive and negative effects.
- (vii) The experimental novel—which blends elements of poetry and prose—is a challenge to traditional notions of storytelling and narrative structure, but it will have been widely accepted by the time it is recognized as a masterpiece.
- (viii) The honor killings that having been perpetuate by the societies are exacting a deadly toll on the vulnerable individuals which are exacerbating the excruciating norms more.

Q. 5. Punctuate the following text where necessary.

(05)

- (a) In Pakistani folklore Heer Ranjha Sohni Mahiwal and Sassi Punnu are iconic tales of star-crossed lovers. These stories deeply rooted in tribal connections serve as allegories and commentaries on spiritual and romantic love they explore the complexities of human emotion the trials of love and the transformative power of spiritual elevation The themes of trial emotional anguish separation and expulsion resulting in the moral polishing of the lovers are timeless and universal... Heer Ranjha's epic tale penned by Waris Shah is a masterpiece of Punjabi literature a testament to the power of love to transcend mortal bounds.

(b) Re-write the following sentences (ONLY FIVE) after filling in the blanks with appropriate Prepositions. (05)

- (i) The massive landslide tumbled _____ the valley below, blocking the river and causing widespread flooding that destroyed crops and habitats.
- (ii) The controversy surrounding arranged marriages raged _____ the Pakistani community, with some arguing that it was a vital part of their cultural heritage, while others saw it as a form of oppression.
- (iii) As she read the poem, the subtle symbolism and metaphors whispered _____ the surface of the words, awakening a depth of emotion within her.
- (iv) The concept of Tawhid, or the oneness of God, lies _____ the very fabric of Islamic theology, weaving together the intricate threads of faith, reason, and spirituality.
- (v) As social media scrolled endlessly _____ her daily life, her attention span shriveled, leaving her with a perpetual sense of distraction.
- (vi) Power consolidated _____ the ruling elite, silencing dissent.
- (vii) Her online persona leaned _____ perfection, hiding flaws.
- (viii) Themes of love, loss, and longing wove _____ Ghalib's verses, creating a rich tapestry of emotion.

Q. 6. Use only FIVE pairs of words in sentences clearly illustrating their meanings.

(10)

- | | |
|----------------------------------|----------------------------|
| (i) Blurt, Blert | (ii) Aeipthy, Apathy |
| (iii) Defenestration, Dénouement | (iv) Vallum, Vellum |
| (v) Sow, Sough | (vi) Sere, Seer |
| (vii) Crepuscular, Crepitation | (viii) Uxoricide, Uxorious |

Q. 7. Translate the following into English by keeping in view figurative/idiomatic expressions.

(10)

بارہویں صدی کے مسلمان ماہر الہیات اور فلسفی، الغزالی کی فکر سب سے زیادہ غلط فہمی کا شکار ہے۔ ایک مفکر کے طور پر انہوں نے دلیل دی ہے کہ قرآن جتنی تشریحات کے لیے کہلا ہے۔ "سمندر میں پانی کے قطرے ہیں" بقول ان کے "کیا تم نہیں جانتے کہ قرآن ایک سمندر کی مانند ہے؟" اور آپ اپنے معانی کے لامتناہی سمندر میں سفر کرنے کا حق رکھتے ہیں۔ اور اس سمندر کی گہرائیوں میں غوطہ زن ہو کر آپ یاقوت اور موتی حاصل کر کے دولت مند بن سکتے ہیں۔ وہ مزید کہتے ہیں کہ "تم ظاہر پر مطمئن ہو کر ساحل پر کیوں پڑے رہتے ہو؟" یہ کہ مسلمانوں کے لیے رد کرنا، آگے بڑھنا، اور اختلاف کرنا جائز ہے۔ الغزالی جدت اور روایت کا بہتر بین امتزاج ہیں۔



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ENGLISH (PRECIS & COMPOSITION)

Roll Number

TIME ALLOWED: THREE HOURS	(PART-I MCQs)	MAXIMUM MARKS: 20
PART-I (MCQs) : MAXIMUM 30 MINUTES	(PART-II)	MAXIMUM MARKS: 80
NOTE: (i) First attempt PART-I (MCQs) on separate OMR Answer Sheet which shall be taken back after 30 minutes. (ii) Overwriting/cutting of the options/answers will not be given credit. (iii) There is no negative marking. All MCQs must be attempted.		

PART-I (MCQs)(COMPULSORY)

Q.1. (i) Select the best option/answer and fill in the appropriate Box ☐ on the OMR Answer Sheet. (20x1=20)
(ii) Answers given anywhere else, other than OMR Answer Sheet, will not be considered.

(a) Choose the word that is nearly most similar in meaning to the capitalized words.

1. **ENIGMA**
(A) Stature (B) Axiom (C) Adage (D) Conundrum
2. **HACKNEYED**
(A) Unplanned (B) Intriguing (C) Stubborn (D) Clichéd
3. **PANACEA**
(A) Elixir (B) Destitution (C) Deprivation (D) Predicament
4. **CAJOLE**
(A) Lure (B) Intimidate (C) Harass (D) Tease
5. **INSCRUTABLE:**
(A) Unattainable (B) Mysterious (C) Obstinate (D) Vigilant
6. **REVERIE:**
(A) Palimpsest (B) Phantom (C) Daydream (D) Curio
7. **SUMPTUOUS:**
(A) Delirious (B) Gorgeous (C) Perilous (D) Luxurious
8. **APPALL:**
(A) Delirious (B) Covered (C) Dismay (D) Confuse
9. **ABJECT:**
(A) Indigent (B) Desire (C) Despondent (D) Extreme
10. **BESPOKE:**
(A) Tailored (B) Quiet (C) Gentle (D) Handsome

(b) Choose the word that is nearly most opposite in meaning to the capitalized words.

11. **CANDOUR**
(A) Rebuttal (B) Evasiveness (C) Restraint (D) Candidness
12. **COLLOQUAIL**
(A) Vernacular (B) Informal (C) Literary (D) Quarrelsome
13. **EUPHORIA**
(A) Ecstasy (B) Obnoxious (C) Nostalgic (D) Melancholy
14. **SURROGATE**
(A) Proxy (B) Soothing (C) Forbidden (D) Real
15. **OBLIVIOUS**
(A) Ignorant (B) Conscious (C) Sober (D) Flamboyant
16. **AMELIORATE**
(A) Impair (B) Rectify (C) Precipitate (D) Renew
17. **BENIGN**
(A) Amiable (B) Effective (C) Boost (D) Malicious
18. **CACOPHONY**
(A) Noise (B) Disaster (C) Stillness (D) Rattle
19. **DOLEFUL**
(A) Witty (B) Rich (C) Empty (D) Vivacious
20. **ELAN**
(A) Inelegance (B) Stupidity (C) Obscure (D) Despair

PART-II

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.

Q. 2. Write a précis (100 words) of the following passage and suggest a suitable title. (20)

One of the outstanding features of the century has been the improvement of living of working man, greater political power, more wealth and leisure, and better facilities for health, security and education. In early civilizations, most communities were sharply divided into two classes, those who labored and those who did not. The small number of rulers - kings, priests, military leaders - lived in great comfort, and did very little work. The vast majority of the population enjoyed very few comforts, did lot of work, and had scarcely any political power. In some societies, there was an even more wretched class, the slaves, who had no rights at all. The Industrial Revolution of Europe led to the production of vast quantities of goods, and workers began to be dissatisfied with their poverty. The factory owners needed skilled workers, and gradually they realized that they must show goodwill to their workforce, in order to stay in business. As in many other reforms, some enlightened slowly spread that workers were entitled to some consideration. Since men were free to work for any master they chose, good master soon had the pick of the workers and old-fashioned employers found themselves with a factory full of lower-grade workforce. Such a situation soon led to an all-round improvement in standards, and good employers tried to raise working conditions still higher. These improvements were speeded up by the increased organization of workers in Trade Union movements, particularly in low-standard factories, where the owner often had to deal with strike action by dissatisfied workers. Now that the working classes are getting better and better working conditions, the need to strike has lessened considerably; and employers and workers alike have come to realise that they depend on each other for their livelihood.

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

She was one of those pretty, charming women who are born, as if by an error of Fate, into a petty official's family. She had no dowry, no hopes, nor the slightest chance of being loved and married by a rich man—so she slipped into marriage with a minor civil servant. Unable to afford jewels, she dressed simply: But she was wretched, for women have neither caste nor breeding—in them beauty, grace, and charm replace pride of birth. Innate refinement, instinctive elegance, and wit give them their place on the only scale that counts and these make humble girls the peers of the grandest ladies. She suffered, feeling that every luxury should rightly have been hers. The poverty of her rooms—the shabby walls, the worn furniture, the ugly upholstery caused her pain. All these things that another woman of her class would not even have noticed, made her angry. The very sight of the little Breton girl who cleaned for her awoke rueful thoughts and the wildest dreams in her mind. She dreamt of rooms with Oriental hangings, lighted by tall, bronze torches, and with two huge footmen in knee breeches made drowsy by the heat from the stove, asleep in the wide armchairs. She dreamt of great drawing rooms upholstered in old silks, with fragile little tables holding priceless knickknacks, and of enchanting little sitting rooms designed for tea-time chats with famous, sought-after men whose attentions all women longed for. She sat down to dinner at her round table with its three-day-old cloth, and watched her husband lift the lid of the soup tureen and delightedly exclaim: “Ah, a good homemade beef stew! There's nothing better!” She visualized elegant dinners with gleaming silver and gorgeous china. She yearned for wall hangings peopled with knights and ladies and exotic birds in a fairy forest. She dreamt of eating the pink flesh of trout or the wings of grouse. She had no proper wardrobe, no jewels, nothing. And those were the only things that she loved—she felt she was made for them. She would have so loved to charm, to be envied, to be admired and sought after.

Questions: (4 marks each)

1. Which word best describes the actual living conditions of the couple and why?
2. Which line best demonstrates the couple's true economic standing and why?
3. According to the passage, what can be stated about the marriage of this woman?
4. What can be inferred about the values of both husband and wife?
5. What is the main idea of the passage?

Q. 4. Re-write any FIVE sentences after correcting them.

(10)

1. It is a fact that I almost drowned makes me very careful about water safety whenever I go swimming.
2. The amount they receive in wages is greater than twenty years ago.
3. Playing a game regularly is better than to read books always.
4. It is one of the best speeches that ever been made in the General Assembly.
5. Ever since they had heard about the burglaries in neighbourhood they kept on the light all the time and close all the doors and the windows very carefully.
6. When Susan realised that all of her bottles of the mail polish dries out she decides to keep them for decoration.
7. It was late in night and a boy rode his bike along the path when suddenly he stopped in shock as his head lamp was not working anymore.
8. The girl told the conductor that she lost her train ticket and knew not how she would get home.

Q. 5. Punctuate the following paragraph.

(05)

- (a) Scientists and philosophers of science tend to speak as if “scientific language” were intrinsically precise as if those who use it must understand one another’s meaning even if they disagree but in fact scientific language is not as different from ordinary language as is commonly believed it too is subject to imprecision and ambiguity and hence to imperfect understanding moreover new theories or arguments are rarely if ever constructed by way of clear-cut steps of induction deduction and verification or falsification neither are they defended rejected or accepted in so straightforward a manner in practice scientists combine the rules of scientific methodology with a generous admixture of intuition aesthetics and philosophical commitment the importance of what are sometimes called extra-rational or extra-logical components of thought in the discovery of a new principle or law is generally acknowledged

(b) Re-write the following sentences (ONLY FIVE) after filling in the blanks with appropriate Prepositions.

(05)

- (i) Nobody is certain _____ the future but some are convinced _____ the past.
- (ii) He was familiar _____ the author but not knowledgeable in depth _____ him.
- (iii) After weighing _____ all the options we decided to plump _____ the first design.
- (iv) The accused declared that he had no credible motive _____ revenge and denied _____ the charges.
- (v) The party’s withdrawal _____ the elections was widely seen as an obstacle _____ the success of the peace plan.
- (vi) They agreed to cooperate _____ police _____ these matters.
- (vii) I don’t advise _____ anyone, I just listen _____ their complaints.
- (viii) The landscape _____ the Pampas is in places similar _____ the Dutch landscape.

Q. 6. Use only FIVE pairs of words in sentences clearly illustrating their meanings.

(10)

- | | |
|----------------------------|---------------------------|
| (i) Dependant, Dependent | (ii) Funeral, Funereal |
| (iii) Fain, Feign | (iv) Gamble, Gambol |
| (v) Hoard, Horde | (vi) Ingenious, Ingenuous |
| (vii) Luxuriant, Luxurious | (viii) Moat, Mote |

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

یہ امر واقع ہے کہ مسلم دنیا قدرت کے ودیعت کردہ وسائل سے بھی مالا مال ہے اور الحادی قوتوں کے مقابل اپنے دفاع کا ہر تقاضا نبھانے کی بھی مکمل صلاحیت رکھتی ہے۔ اگر مسلم دنیا کے تمام ممالک اجتماعی طور پر ایک دوسرے کے مفاد و دفاع کیلئے اپنی صلاحیتیں اور وسائل بروئے کار لائیں تو دنیا کی کوئی طاقت انکے آگے ٹھہر نہیں سکتی۔ اتحاد و یکجہتی کے ساتھ مسلم دنیا اقوام عالم میں ایک بڑی طاقت کے طور پر ابھر سکتی ہے۔ اسلام دشمن الحادی قوتوں کو یقیناً اس حقیقت کا مکمل ادراک ہے اس لئے وہ مسلم دنیا کا اتحاد توڑنے اور اسے انتشار کا شکار کرنے کی سازشوں میں ہمہ وقت مصروف رہتی ہیں۔ مختلف فروعی اختلافات کے باعث مسلم ممالک خود بھی باہم الجھے اور ایک دوسرے سے برسر پیکار رہتے ہیں۔
