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FEDERAL PUBLIC SERVICE COMMISSION
 COMPETITIVE EXAMINATION – 2023
 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) 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 also suggest a suitable title: (20)

On the question of freedom in education there are at present three main schools of the 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 source 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 that follow: (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



English Precis paper 2023 | page-2

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 funk 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 nature 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.

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

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

- (i) His knowledge of languages and international relations and 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. (5)

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 hodgda 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. (5)

- (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 ____ and 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 Urdu paragraph into English by keeping in view figurative/idiomatic expressions. (10)

بزرگ نے بتایا کہ جنگل کے پار ایک پہاڑ ہے جہاں وہ پھول اگتا ہے جس کی خوشبو سے آنکھوں کی کھوٹی 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۔



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