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## [Solved] CSS English (Précis & Composition) Paper 2023

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## [Solved] CSS English (Précis & Composition) Paper 2023



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**FEDERAL PUBLIC SERVICE COMMISSION  
COMPETITIVE EXAMINATION – 2023  
FOR RECRUITMENT TO POSTS IN BS-17  
UNDER THE FEDERAL GOVERNMENT**

**Roll Number**

**ENGLISH (PRECIS & COMPOSITION)**

<b>TIME ALLOWED:</b>	<b>THREE HOURS</b>	<b>PART-I (MCQS)</b>	<b>MAXIMUM MARKS = 20</b>
<b>PART-I (MCQS):</b>	<b>MAXIMUM 30 MINUTES</b>	<b>PART-II</b>	<b>MAXIMUM MARKS = 80</b>
<b>NOTE:</b> (i) <b>Part-II</b> is to be attempted on the separate Answer Book. (ii) Attempt <b>ALL</b> questions from <b>PART-II</b> . (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* and *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 hick 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



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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 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 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.** (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۔



**Q1. Write a Précis of the following passage in about 120 words and also suggest a suitable title**

On the question of freedom in education, there are at present three main schools of the night, 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. **(312 words)**

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**Title: “Schools of Thought on Freedom in Education”****Solved Précis:**

The author highlights the three prevalent perspectives on freedom in education. The first group advocates complete freedom for children, regardless of their behaviour. The second

group believes in absolute authority, regardless of the child's behavior. However, the third group believes in freedom, but with the expectation of moral perfection, which is not supported by observations of animals and babies. He argues that education, from a social perspective, should provide opportunities for growth and development, including mental and moral development, which cannot be achieved solely by children on their own. He disagrees with the third group, which is too individualistic and neglects the importance of knowledge.

**(105 words)**

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**Q3. Read the following passage carefully and answer the given questions that follow:**

The majority of people have always lived simply, and most of humanity still struggles on a daily basis to eke out a meagre 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 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 in the given passage:**

**1. How important is happiness to most people, and what is the relationship between material wealth and happiness?**

The majority of people have always lived simply and most still do today, and in affluent industrialized countries, people have more goods and services than necessary to survive, but they are not necessarily the happiest people according to the 2012 Happy Planet Index (HPI). The relationship between material wealth and happiness is not clear.

**2. How does the author characterize the concept of “Voluntary Simplicity” as a movement and as a philosophy?**

The author characterizes the concept of “Voluntary Simplicity” as a movement and a philosophy that seeks to reduce the consumption of goods and energy and minimize personal environmental impact, while also enriching life in a deeper, spiritual sense. The author also notes that simplicity is not to be confused with poverty, does not mean rejecting progress or technology, and requires finding a

balance between wants and needs. Additionally, the author notes that voluntary simplicity is a flexible philosophy and depends on individual character, cultural background, and climate.

### **3. What impact is feared by the growing consumerism of modern society?**

The growing consumerism of modern society is feared to have environmental consequences.

### **4. What influences make it difficult for people to reduce their consumption patterns?**

People are influenced by advertising that bombards them with messages that they need certain products to be successful, desirable, and important, making it difficult for them to differentiate between wants and needs and resist what they don't need.

### **5. What are the challenges and rewards of voluntary simplicity?**

The challenges of voluntary simplicity include ongoing struggles to resist unnecessary consumption and establish a healthy balance between wants and needs. The rewards include conserving resources, reducing expenses, fostering a sense of community, and reducing stress, leading to a better quality of life.

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## **Q4. Correct only FIVE of the following**

### **1, His knowledge of languages and international relations aid him in his work.**

His knowledge of languages and international relations **aids** him in his work.

### **2. The ambassador, with his family and staff, invite you to a reception at the embassy**

**on Tuesday afternoon.**

The ambassador, with his family and staff, **invites** you to a reception at the embassy on Tuesday afternoon.

**3. This year, he will sit in the CSS examination.**

This year, he will sit **for** the CSS examination.

**4. The Chief Executive will let us know whether or not he can attend the meeting.**

The Chief Executive will let us know **whether he** can attend the meeting.

**5. If some of you make a noise, they shall be punished.**

If some of you make a noise, **you** shall be punished.

---

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

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 hogdga 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.

#### **Correct Punctuations**

**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 Hodga's 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."

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**(b)**

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

- (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.

### **CORRECT PREPOSITIONS**

- (i) The neighbours came **to** my house to see what's going on in the house.
  - (ii) She sat **in** the shade of the tree.
  - (iii) The moon does not shine **by** its own light.
  - (iv) The burglar jumped **over** the compound wall.
  - (v) She entered **into** an agreement with them.
  - (vi) I have been working hard **on** arithmetic.
  - (vii) He got **on** his bicycle.
  - (viii) It cannot be done **without** offence.
-

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

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

### PAIR OF WORDS IN SENTENCES

(i) **Antic**: The children were making antic gestures to make their friends laugh.

**Antique**: The antique vase was handed down from her great grandmother.

(ii) **Draught**: I felt a cold draught coming from the window.

**Drought**: The drought has caused a shortage of water in the region.

(iii) **Quaint**: The quaint cottage was surrounded by a beautiful garden.

**Queer**: The behavior of the stranger was queer and made everyone suspicious.

(iv) **Momentary**: The momentary power outage caused the computer to shut down.

**Momentous**: The momentous occasion was celebrated with great joy and excitement.

(v) **Eminent**: The eminent scientist was awarded the Nobel Prize for his groundbreaking research.

**Imminent**: The company is facing an imminent financial crisis.

(vi) **Immigrant**: The immigrant family was looking for a better life in a new country.

**Emigrant**: The emigrant had to leave his home country due to political turmoil.

(vii) **Compliment**: She gave him a compliment on his new suit.

**Complement**: The necklace complemented her dress perfectly.

(viii) **Faint**: She felt a faint heartbeat.

**Feint**: The boxer made a feint to confuse his opponent.

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**Q7. Translate the following Urdu paragraph into English by Keeping in view Figurative/idiomatic expression**

ایک بوڑھا آدمی کہتا تھا کہ ایک پہاڑ ہے جس کے سامنے ایک جنگل ہے جس میں ایک پھول لگتا ہے، جس کی خوشبو لوٹے ہوئے دیکھ بھال دیتی ہے، لیکن پہاڑ بہت اونچا ہے اور اس پر بہت سے پتھر ہیں۔ اس میں خاردار بھوسے اور بڑے پتھر ہیں جو راستہ روکتے ہیں۔ بہت سے لوگ آئے اور گئے کہ اس پہاڑ پر جائیں، لیکن نہ کوئی آیا جس نے پھول پہنچا۔ شاید اس کی وجہ یہ ہے کہ دنیا میں غم و درد ہے اور انسان روشنی کی تلاش میں ہے۔

**TRANSLATION**

The old man said that there is a mountain across the forest where the flower grows, whose fragrance returns the lost vision of the eyes, but the mountain is very high and there are many rocks on it. There are thorny bushes and large stones that block the way. Many people came and went to go to this mountain, but no one came who reached the flower. Perhaps that is why there is sorrow and pain in the world and man is in search of light.

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