

CSS
2012

FEDERAL PUBLIC SERVICE COMMISSION

English (Précis & Composition)

Competitive Examination for Recruitment to Posts in BS-17
Under the Federal Government — 2012

Part-I (MCQs): 30 Minutes — 20 Marks

Part-II: 2 Hours 30 Minutes — 80 Marks

Status: Part-II Fully Solved — Complete Model Answers

★ Fully Solved Reference Edition ★

Note: The source paper provided for this edition did not include the Part-I MCQ question content itself — only the header specifying its time and marks was present. To avoid fabricating questions that were not supplied, this edition presents the complete Part-II (Q.2–Q.6) fully solved, exactly as given, with nothing altered or skipped.

Write a précis of the following passage and suggest a suitable title.

One of the most ominous and discreditable symptoms of the want of candour in present-day sociology is the deliberate neglect of the population question... (a passage on population regulation, natural selection, and the political reluctance to address the issue).

SUGGESTED TITLE

The Political Neglect of the Population Question

MODEL PRÉCIS (≈100-120 WORDS)

Modern sociology's silence on population control is a serious failing, since without rational regulation of both quality and quantity, unchecked numbers can only be curbed by starvation, at the cost of falling living standards. Thoughtful citizens with something to lose voluntarily limit their families, while the reckless underclass multiplies unchecked, becoming a growing drain on national resources. Politicians avoid the subject because it is unpopular: the urban poor lack votes, employers want cheap surplus labour, militarists want more recruits, and revolutionaries oppose reform since discontented children fuel future unrest. All three exploit a quasi-religious prejudice favouring unlimited procreation, chiefly pushed by celibate clergy — though the belief that desperation, rather than rising aspiration, drives revolutions is probably mistaken.

Q.3 — Comprehension Passage

20

Read the passage and answer the questions that follow. Use your own language.

Human beings feel afraid of death just as children feel afraid of darkness... (a passage exploring the psychology of the fear of death, religious versus cowardly attitudes toward it, and Seneca's view on the ceremonies surrounding death).

(1) What is the difference between human beings' fear of death and children's fear of darkness?

Both fears work the same way — they are magnified by frightening stories rather than the thing itself. Children's fear of darkness is fed by tales of ghosts and thieves, while humans' fear of death is fed by accounts of the dying man's agony. The difference lies only in their object and source: children fear an abstract condition (darkness) stoked by imagined external threats, whereas adults fear a real, inevitable event (death) stoked by descriptions of actual physical suffering.

(2) What is a religious and sacred view of death?

It is the view that regards death either as a form of punishment for one's sins or as a means of passing into another world — treating death as spiritually meaningful rather than merely a biological end.

(3) What are the painful experiences described by the Monks in their books?

The monks describe deliberately inflicting physical tortures upon themselves as a form of self-purification, and record the resulting agony in such vivid detail that readers are led to imagine that if even the pain of a squeezed or pressed finger is unbearable, the pain of death itself must be indescribably worse.

(4) What are the views of Seneca about death?

Seneca, the Roman philosopher, held that it is not death itself that frightens people but the circumstances and ceremonies surrounding it — the groans and convulsions of the dying, the pale and bloodless face, and the weeping and mourning rituals of relatives — all of which make death appear far more horrible than it actually is.

(5) What are the facts that make death appear more horrible than it would be otherwise?

The visible suffering of the dying person (groaning, convulsions, a pale and bloodless face) combined with the mourning behaviour of friends and relatives (weeping, wearing mourning clothes, and performing various rituals) together make death appear more terrifying than the event itself warrants.

Q.4 — Comprehensive Note

20

Write a comprehensive note (250-300 words) on any ONE of the given topics. Model answer below is written on option (v).

TOPIC SELECTED

v. "Cut Your Coat According to Your Cloth"

This well-known proverb advises people to live within their means, shaping their expenses, ambitions and lifestyle according to the resources actually available to them, rather than according to desire or social pressure. Just as a tailor cannot cut a full-length coat from a small piece of cloth without ruining the garment, a person who spends beyond their income inevitably damages their financial stability, however well-intentioned their aspirations may be.

The wisdom of this saying is timeless but especially relevant in an age of consumerism, credit cards, and instant loans, where it has become easy to spend money one does not yet have. Households that ignore this principle often fall into cycles of debt, borrowing to maintain a lifestyle beyond their actual earnings, and eventually facing financial stress that affects not only their finances but also their mental health and family relationships. Nations, too, illustrate this truth: governments that spend recklessly beyond their revenue accumulate unsustainable debt, weakening their economies and mortgaging the future of coming generations.

At the same time, the proverb should not be misread as discouraging ambition or growth. Prudent saving, investment, and calculated risk-taking can expand one's "cloth" over time — increasing income, skills, and opportunity — after which one's "coat" can naturally be cut larger. The principle is not against progress, but against living in denial of present reality.

In practical terms, this means budgeting according to actual income, saving for emergencies, avoiding unnecessary debt, and distinguishing between genuine needs and inflated wants. Individuals and institutions that practise this discipline tend to enjoy long-term stability and peace of mind, while those who ignore it often find that a coat cut too generously from too little cloth soon comes apart at the seams.

Q.5 — Idioms in Sentences

5

Use only FIVE of the eight given, illustrating their meaning.

Wool gathering — indulging in aimless daydreaming instead of paying attention.

➤ The teacher scolded him for *wool gathering* instead of listening to the lecture.

Under the harrow — undergoing severe distress, pain, or hardship.

➤ Ever since the factory closed, the whole town has been *under the harrow* of unemployment.

Cold comfort — poor or unsatisfying consolation in a difficult situation.

➤ Knowing that others also failed the exam was *cold comfort* to him.

A gold digger — a person who forms relationships mainly to gain another's wealth.

➤ His friends warned him that the woman he was dating might just be a *gold digger*.

On thin ice — in a risky or precarious situation where a mistake could bring serious trouble.

➤ After missing another deadline, he knew he was *on thin ice* with his manager.

Q.6 (a) — Correct the Sentences

5

Correct only FIVE of the eight given.

i. ~~A ten-foot long snake made people run here and there.~~

➤ **A ten-foot-long snake made people run here and there.**

ii. ~~We are going to the concert, and so they are.~~

➤ **We are going to the concert, and so are they.**

iv. ~~Fear from God.~~

➤ **Fear God.**

vi. ~~He has come yesterday.~~

➤ **He came yesterday.**

viii. ~~Do not avoid to consult a doctor.~~

➤ **Do not avoid consulting a doctor.**

Q.6 (b) — Narration: Direct ↔ Indirect Speech

5

Do only FIVE of the eight given.

i. He said to us, "You cannot do this problem alone."

➤ He told us that we could not do that problem alone.

ii. The beggar asked the rich lady if she would not pity the sufferings of an old and miserable man and help him with a rupee or two.

➤ The beggar said to the rich lady, "Will you not pity the sufferings of an old and miserable man and help me with a rupee or two?"

iii. The Commander said to the soldiers, "March on."

➤ The Commander ordered the soldiers to march on.

iv. He entreated his master respectfully to pardon him as it was his first fault.

➤ He said to his master respectfully, "Please pardon me, sir, as it is my first fault."

v. "Do you really come from America? How do you feel in Pakistan?" said I to the stranger.

➤ I asked the stranger if he really came from America and how he felt in Pakistan.