

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 meant by 'wise counsel', and did it prevail?

1) opium has sedative function. It is used to ease the pain. It reduces irritation and is used for intoxication. Overall, opium reduces the intensity of painful and disturbing symptoms.

2) By the phrase "religion is the opium of people", Marx means that religion functions as opium for one's well-being and happiness as it abates the pain caused by physical and mental sufferings. Besides, religion also relieves the distress and tension between the two oppositely blessed socio-economic classes. Thus, it allays the apprehension prevailing in society and within the man himself.

3) According to Marx, the presence of history is the scientific view of nature of man. He ~~believed~~ did not believe on the existence of any Supernatural Being or God in governing man's life. Instead, he believed that our history governs every aspect of our life.

4) By the phrase "perhaps he could not find time to study Islam", writer suggests that if Marx had ever studied Islam, he would have realized what role religion plays in ~~every~~ ~~or~~ sphere of man's life and how the existence of God is reflected through nature. Thus, Marx would have believed on religious idealism if he had studied Islam.

Make a précis of the given passage and suggest a suitable heading.

The Psychological causes of unhappiness, it is clear, are many and various. But all have something in common. The typical unhappy man is one who having been deprived in youth of some normal satisfaction has come to value this one kind of satisfaction more than any other, and has therefore given to his life a one-sided direction, together with a quite undue emphasis upon the achievement as opposed to the activities connected with it. There is, however, a further development which is very common in the present day. A man may feel so completely thwarted that he seeks no form of satisfaction, but only distraction and oblivion. He then becomes a devotee of "Pleasure". That is to say, he seeks to make life bearable by becoming less alive. Drunkenness, for example, is temporary suicide, the happiness that it brings is merely negative, a momentary cessation of unhappiness. The narcissist and the megalomaniac believe that happiness is possible. Though they may adopt mistaken means of achieving it; but the man who seeks intoxication, in whatever form, has given up hope except in oblivion. In his case the first thing to be done is to persuade him that happiness is desirable. Men, who are unhappy, like men who sleep badly, are always proud of the fact. Perhaps their pride is like that of the fox that had lost his tail, if so the way to cure it is to point out to them how they can grow a new tail. Very few men, I believe, will deliberately choose unhappiness if they see a way of being happy. I do not deny that such men exist, but they are not sufficiently numerous to be important. It is common in our day, as it has been in many other periods of the world's history, to suppose that those among us who are wise have seen through all the enthusiasms of earlier times and have become aware that there is nothing left to live for. The men who hold this view are genuinely unhappy, but they are proud of their unhappiness, which they attribute to the nature of the universe and considered to be the only rational attitude for an enlightened man. Their pride in their unhappiness makes less sophisticated people suspicious of its genuineness, they think that the man who enjoys being miserable is not miserable. (392)

Title:- Psychological causes behind Unhappiness

Unhappiness has many psychological causes. The typical unhappiness is due to the deprivation of some sort of satisfaction in youth. Such people focus on achievement only rather than the process. Another category is of a man who is never satisfied and distracts himself by seeking temporary pleasure. He becomes hopeless and is needed to be convinced to believe on happiness. The genuine unhappy men are those who have enjoyed all pleasures of life and feel themselves enlightened. The unhappy men are proud of their lives and this behavior is not encouraged by others as the one who enjoys miseries is not considered miserable. Such people can only be cured by learning how to be happy and then they can never choose to be unhappy.

Words of Passage = 392

Words of Precis = 124