

Central Superior Services Examination (CSS) 2015

PASSAGE.

In studying the breakdowns of civilizations, the writer has subscribed to the conclusion - no new discovery - that war has proved to have been the proximate cause of the breakdown of every civilization which is known for certain to have broken down, in so far as it has been possible to analyze the nature of these breakdowns and to account for their occurrence. Like other evils, war has an insidious way of appearing not intolerable until it has secured such a stranglehold upon the lives of its addicts that they no longer have the power to escape from its grip when its deadliness has become manifest. In the early stages of a civilization's growth, the cost of wars in suffering and destruction might seem to be exceeded by the benefits accruing from the winning of wealth and power and the cultivation of the "military virtues"; and, in this phase of history, states have often found themselves able to indulge in war with one another with something like impunity even for the defeated party. War does not begin to reveal its malignity till the war-making society has begun to increase its economic ability to exploit physical nature and its political ability to organize manpower; but, as soon as this happens, the god of war to which the growing society has long since been dedicated proves himself a Moloch by devouring an ever larger share of the increasing fruits of man's industry and intelligence in the process of taking an ever larger toll of life and happiness; and when the society's growth in efficiency reaches a point at which it becomes capable of mobilizing a lethal quantum of its energies and resources for military use, then war reveals itself as being a cancer which is bound to prove fatal to its victim unless he can cut it out and cast it from him, since its malignant tissues have now learnt to grow faster than the healthy tissues on which they feed. In the past, when this danger-point in the history of the relations between war and civilization has been reached and recognized, serious efforts have sometimes been made to get rid of war in time to save society, and these endeavours have been apt to take one or other of two alternative directions. Salvation cannot, of course, be sought anywhere except in the working of the consciences of individual human beings; but individuals have a choice between trying to achieve their aims through direct action as private citizens and trying to achieve them through indirect action as citizens of states. A personal refusal to lend himself in any way to any war waged by his state for any purpose and in any circumstances is a line of attack against the institution of war that is likely to appeal to an ardent and self-sacrificing nature. By comparison, the alternative peace strategy of seeking to persuade and accustom governments to combine in jointly resisting aggression when it comes and in trying to remove its stimuli before hand may seem a circuitous and unheroic line of attack on the problem. Yet experience up to date indicates unmistakably, in the present writer's opinion, that the second of these two hard roads is by far the more promising.

Title : Phases of War

War has been the reason of the fallout of a nation. War appears mysteriously, first in a tolerable manner and then widens its grip until it becomes unescapable. In the first phase of

war the states keep on fighting because its benefit appear more than the losses.

When the state on war put more money into it, war starts eating everything from a state's economy to its joys, and when state puts more energy into war, it becomes a cancer where malignant ~~cells~~ cells

multiply faster than the benign ones and eat them. Whenever this point has reached

in the past, effort have been made to stop the war by choosing either one of two

options. First option which appears heroic is to stop the war in personal capacity

by refusing to be a part of it. Second option is on the governmental level, which may seem unheroic, it is ~~to~~ to remain the

trigger of the war before it erupts. According to author, the second is more effective

in stopping the war
Passage words : 522 Required : 174 Precise words : 170

PRÉCIS

Central Superior Services Examination (CSS) 2014

Passage.

Probably the only protection for contemporary man is to discover how to use his intelligence in the service of love and kindness. The training of human intelligence must include the simultaneous development of the empathic capacity. Only in this way can intelligence be made an instrument of social morality and responsibility – and thereby increase the chances of survival. The need to produce human beings with trained morally sensitive intelligence is essentially a challenge to educators and educational institutions. Traditionally, the realm of social morality was left to religion and the churches as guardians or custodians. But their failure to fulfil this responsibility and their yielding to the seductive lures of the men of wealth and pomp and power are documented by history of the last two thousand years and have now resulted in the irrelevant “God Is Dead” theological rhetoric. The more pragmatic men of power have had no time or inclination to deal with the fundamental problems of social morality. For them simplistic Machiavellianism must remain the guiding principle of their decisions – power is morality, morality is power. This oversimplification increases the chances of nuclear devastation. We must therefore hope the educators and educational institutions have the capacity, the commitment and the time to instil moral sensitivity as an integral part of the complex pattern of functional human intelligence. Some way must be found in the training of human beings to give them the assurance to love, the security to be kind, and the integrity required for a functional empathy.)

Title: Social Morality: A Means of Human Survival

Man must be taught the use of love and kindness for his protection. Empathy must be inculcated in him. This is the only way wisdom can be a mode of survival. The task of teaching social morality was left to religion whose failure lead to atheistic ideology. The powerful men donot want to deal with social

morality and follow Machiavellian ideology which can lead to nuclear war. ~~But~~ However, educational institutes can inculcate social morality in humans. They must be taught love, kindness and empathy through any means.

Passage words : 254
Precis : 87

Required : 84