

Q#02

Evilness of War

The author ^{says} supports the discovery that every civilization's origin of failure can fairly be traced to the institution of war. In a society's early stage of development, war may seemingly pay dividends. At this stage, states often have huge appetite and tolerance for wars. However, enter the phase of this society's economic progress where it has made gains in governance and resource exploitation, evilness of war becomes prominent. Its toll of humans and humans' happiness turns heavier and uglier; and man's industry and intelligence suffer. If, in the war efforts, the war-making society is able to capitalize on its economic strides in mobilizing its military, then the war spells a complete disaster on its victims. Historically, at this threshold, endeavours have been made, leading to two probable outcomes. Individuals have either chosen the path of war which may appeal to zealous and self-sacrificing citizens or the peaceful path of tact and diplomacy. Writer's experience concludes that the latter, unheroic path of the two tough roads is more promising.



FEDERAL PUBLIC SERVICE COMMISSION

COMPETITIVE EXAMINATION FOR
RECRUITMENT TO POSTS IN BS-17
UNDER THE FEDERAL GOVERNMENT, 2015

Roll Number

ENGLISH (Precis & Composition)

TIME ALLOWED: THREE HOURS	(PART-I MCQs):	MARKS: 20
PART-I(MCQs) : MAXIMUM 30 MINUTES	(PART-II):	MARKS: 80
NOTE:(i) Part-II is to be attempted on the separate Answer Book.		
(ii) Attempt ALL questions from PART-II .		
(iii) Candidate must write Q. No. in the Answer Book in accordance with Q. No. in the Q. Paper .		
(iv) All the parts(if any) of each question must be attempted at One Place instead of at different places.		
(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. Make a précis of the following text and suggest a suitable title. **(20)**

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.

Q.3. Read the following text carefully and answer the questions below: **(20)**

Experience has quite definitely shown that some reasons for holding a belief are much more likely to be justified by the event than others. It might naturally be supposed, for instance, that the best of all reasons for a belief was a strong conviction of certainty accompanying the belief. Experience, however, shows that this is not so, and that as a matter of fact, conviction by itself is more likely to mislead than it is to guarantee truth. On the other hand, lack of assurance and persistent hesitation to come to any belief whatever are an equally poor guarantee that the few beliefs which are arrived at are sound. Experience also shows that assertion, however long continued, although it is unfortunately with many people an effective enough means of inducing belief, is not in any way a ground for holding it.

The method which has proved effective, as a matter of actual fact, in providing a firm foundation for belief wherever it has been capable of application, is what is usually called the scientific method. I firmly believe that the scientific method, although slow and never claiming to lead to complete truth, is the only method which in the long run will give satisfactory foundations for beliefs. It consists in demanding facts as the only basis for conclusions, and in consistently and continuously testing any conclusions which may have been reached, against the test of new facts and, wherever possible, by the crucial test of experiment. It consists also in full publication of the evidence on which conclusions are