

The third great defect of our civilization is that it does not know what to do with its knowledge. Science has given us powers fit for the gods, yet we use them like small children. For example, we do not know how to manage our machines. Machines were made to be man's servants; yet he has grown so dependent on them that they are in a fair way to become his master. Already most men spend most of their lives looking after and waiting upon machines. And the machines are very storm master. They must be fed with coal, and given petrol to drink, and oil to wash with, and they must be kept at the right temperature. And if they do not get their meals when they expect them, they grow sulky and refuse to work, or bust with rage, and blow up, and spread rain and destruction all around them. So we have to wait upon them very attentively and do all that we can to keep them in a good temper. Already we find it difficult either to work or play without the machines, and a time may come when they will rule us altogether, just as we rule the animals.

And this brings me to the point at which I asked, "What do we do with all the time which the machines have saved for us, and the new energy they have given us?" On the whole, it must be admitted, we do very little. For the most part we use our time and energy to make more and better machines; but more and better machines will only give us still more time and still more energy, and what are we to do with them? The answer, I think, that we should try to become mere civilized. For machines themselves, and the power which the machines have given us, are not civilization but aids to civilization. But you will remember that we agreed at the beginning that being civilized meant making and linking beautiful things. Thinking freely, and living rightly and maintaining justice equally between man and man. Man has a better chance to do these things than he ever had before; he has more time, more energy, less to fear and less to fight against. If he will give his time and energy which his machines have won for him to making more beautiful things, to finding out more and more about the universe, to removing the causes of quarrels between nations, to discovering how to prevent poverty, then I think or civilization would undoubtedly be the greater, as it would be the most lasting that there has ever been.

- Questions:
1. Instead of making machines our servants the author says they have become our masters. In what sense has this come about? (4)
 2. The use of machines has brought us more leisure and more energy. But the author says that this has been a curse rather than a blessing. Why? (4)
 3. What exactly is the meaning of 'civilization'? Do you agree with the author's views? (4)
 4. 'Making more beautiful things' - What does this expression mean? Make a list of the beautiful things that you would like to make and how you would make them? (4)
 5. Mention some plans you may have to prevent poverty in the world. Who would receive your most particular attention, and why? (5)

FIVE of the following:

Answer: 1

The author says they have become our masters. Men spend most of their time taking care of machine. If they do not look after the machine properly, the machine do not work properly. Now it has become difficult for men to work without machine.

Answer: 2

According to the author the brought of more leisure and more energy by machine is curse. Because, men use this time for making of more machine. This will disturb the peace of the world.

Answer: 3

Civilization means living peacefully with other. The author's view of civilization is true, that the time saved due to machine has to be used for eliminating the disputes among nations. Freedom should be guaranteed to everyone.

Answer: 5

For elimination of poverty in the world I would emphasize on the role of education first. Education shall be provided to everyone along with

The skilled and educated people will work and help in eradication of poverty. Equal distribution of resources has also be ensured.

Answering

Making 'more beautiful things' mean provision of maximum rights to people. I want to make beautiful things like promotion of education, service delivery and taxation reforms. I make them by consistent efforts.

ENGLISH (PRECIS & COMPOSITION)

TIME ALLOWED: THREE HOURS

PART-I (MCQS) MAXIMUM 30 MINUTES

PART-I (MCQS)
PART-II

MAXIMUM MARKS = 20
MAXIMUM MARKS = 80

- NOTE: (i) Part-II is to be attempted on the separate Answer Book.
(ii) Attempt ALL questions from PART-II.
(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 and also suggest a suitable title: (20)

I think modern educational theorists are inclined to attach too much importance to the negative virtue of not interfering with children, and too little to the positive merit of enjoying their company. If you have the sort of liking for children that many people have for horses or dogs, they will be apt to respond to your suggestions, and to accept prohibitions, perhaps with some good-humoured grumbling, but without resentment. It is no use to have the sort of liking that consists in regarding them as a field for valuable social endeavour, or what amounts to the same thing as an outlet for power-impulses. No child will be grateful for an interest in him that springs from the thought that he will have a vote to be secured for your party or a body to be sacrificed to king and country. The desirable sort of interest is that which consists in spontaneous pleasure in the presence of children, without any ulterior purpose. Teachers who have this quality will seldom need to interfere with children's freedom, but will be able to do so, when necessary, without causing psychological damage.

Unfortunately, it is utterly impossible for over-worked teachers to preserve an instinctive liking for children; they are bound to come to feel towards them as the proverbial confectioner's apprentice does towards macaroons. I do not think that education ought to be anyone's whole profession: it should be undertaken for at most two hours a day by people whose remaining hours are spent away from children. The society of the young is fatiguing, especially when strict discipline is avoided. Fatigue, in the end, produces irritation, which is likely to express itself somehow, whatever theories the harassed teacher may have taught himself or herself to believe. The necessary friendliness cannot be preserved by self-control alone. But where it exists, it should be unnecessary to have rules in advance as to how "naughty" children are to be treated, since impulse is likely to lead to the right decision, and almost any decision will be right if the child feels that you like him. No rules, however wise, are a substitute for affection and tact.

Control on Children

Modern theorists mostly stressed on freedom of children. They neglect importance of regularizing children behaviour. As, if someone show affection towards child, the child act on the advice of that person. Showing likeness for child only for the interest that he will add to the social progress is of no worth. The child not like it to become tool of a state, as king maker. Only interest should be the love for child. Teachers who loves the children, asserts necessary control on them. However, for over-worked teachers, this instinctive likeness for kids is not possible. Therefore, parents should also have to spare time to pursue this goal. As, the youth is rebelling (without control) due to absence of control on them. So, only friendliness is not the solution. There should be rules to control the naughty children. And these rules can only be effective, if they are supplemented with affection. This is only way, that child will obey to them.