

## Final Draft

Industrial Establishment: Improvements to increase productivity.

Industrial development has been observed since the last century. The Policies of a government and Industrial collaboration play a vital role. The Environment and work conditions in any industry is of Prime focus of any Government. Similarly, the system of selection of works for any project is also important. It is noted that tasks which do not require adeptness of human being is being performed by majority of workers. Maximum hours of work with low quality results are better than minimum working hours for high quality work.

Total words = 84.



**PRÉCIS**  
**Central Superior Services Examination (CSS) 1976**

**Passage.**

The present-day industrial establishment is a great distance removed from that of the last century or even of twenty-five years ago. This improvement has been the result of a variety of forces—government standards and factory inspection; general technological and architectural advance by substituting machine power for heavy or repetitive manual labour, the need to compete for a labour force; and union intervention to improve working conditions in addition to wages and hours.

However, except where the improvement contributed to increased productivity, the effort to make work more pleasant has had to support a large burden of proof. It was permissible to seek the elimination of hazardous, unsanitary, unhealthful, or otherwise objectionable conditions of work. The speedup might be resisted to a point. But the test was not what was agreeable but what was unhealthful or, at a minimum, excessively fatiguing. The trend toward increased leisure is not reprehensible, but we resist vigorously the notion that a man should work less hard on the job. Here older attitudes are involved. We are gravely suspicious of any tendency to expand less than the maximum effort, for this has long been a prime economic virtue. In strict logic there is as much to be said for making work pleasant agreeable as for shortening hours. On the whole it is probably as important for a wage-earner to have pleasant working conditions as a pleasant home.

To a degree, he can escape the latter but not the former—though no doubt the line between an agreeable tempo and what is immoral action is difficult to draw. Moreover it is a commonplace of the industrial scene that the dreariest and most burdensome tasks, requiring as they do a minimum of thought and skill frequently have the largest number of takers. The solution to this problem lies, as we shall see presently, in driving up the supply of crude manpower at the bottom of the ladder. Nonetheless the basic point remains, the case for more leisure is not stronger on purely prima facie grounds than the case for making labour-time itself more agreeable. The test, it is worth repeating, is not the effect on productivity. It is not seriously argued that the shorter work week increases productivity that men produce more in fewer hours than they would in more. Rather it is whether fewer hours are always to be preferred to more but pleasant ones.

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## Mastering Précis for PMS, CSS

### PRÉCIS

#### Central Superior Services Examination (CSS) 1984

##### Passage.

It is no doubt true that we cannot go through life without sorrow. There can be no sunshine without shade. We must not complain that roses have thorns, but rather be grateful that thorns bear flowers. Our existence here is so complex that we must expect much sorrow and much suffering. Many people distress and torment themselves about the mystery of existence. But although a good man may at times be angry with the world, it is certain that no man was ever discontented with the world that did his duty in it. The world is a looking-glass, if you smile, it smiles, if you frown, it frowns back. If you look at it through a red glass, all seems red and rosy; if through a blue, all blue, if through a smoked one, all dull and dingy. Always try then to look at the bright side of things, almost everything in the world has a bright side. There are some persons whose smile, the sound of whose voice, whose very presence seems like a ray of sunshine and brightens a whole room. Greet everybody with a bright smile, kind words and a pleasant welcome. It is not enough to love those who are near and dear to us. We must show that we do so. While, however, we should be grateful, and enjoy to the full the innumerable blessings of life, we cannot expect to have no sorrows or anxieties. Life has been described as a comedy to those who think, and a tragedy to those feel. It is indeed a tragedy at times and a comedy very often, but as a rule; it is what we choose to make it. No evil, said Socrates, can happen to a Goodman, either in Life or Death.

## Final Draft

Perspective On Life: Positive or Negative

We cannot achieve comfort without pain. Life is not easy; there are challenges everyone face in life. In this world, for every action there is always an equal but opposite reaction. Every humanbeing have two perspectives of life i.e positive and negative. It is human's way of thinking that describes life.

Total words = 50

**Q. 2 Make a précis of the following passage and suggest a suitable title.**

**(15+5=20)**

In India begging has become a profession and the beggars continue to increase in numbers. So, vast indeed is the fraternity of these beggars that foreigners visiting India, especially, cities like Varanasi, our cities of pilgrimage, have been led to call our cities the cities of beggars and of dust! There are no statistics available for estimating their number, but that is not needed for our present purpose. Of course, any practical reform in this matter does not require a close investigation into the causes and conditions of the existence of beggars, but we are here concerned with the question of seeing how these beggars live and what, in particular, is the effect on society of their existence. As already suggested, the vastness of the number of the Indian beggars is evident to any visitor from a foreign country. The causes of the increase in the number of beggars are many, but of these we may just consider only a few. For good or evil, Indians have been very religious in their outlook on life, and also very generous and hospitable towards those who go to them for begging. Our Puranas and Shastras point out that giving charity to beggars ensures Moksha in the next world. The social conscience developed from such an article of faith has been the main cause of the increase in the number of beggars. They are always sure of finding people anxious to go to heaven by offering doles and donations to the needy and so they are thriving. There are many beggars whose profession has been hereditary—a strange perversion of human nature, which, as we are told, ought to eat out of the sweat of its brow. The most amusing spectacle from the point of view of reason, is to see able-bodied persons, dressed in abundance of rags and many coloured clothes wandering about the streets and going from house to house regularly at certain hours for no more serious a purpose than that of begging! This might be seen at almost any village and town in our country. For ages uncounted this thing has been going on. The ignorant masses have a fear of the curse supposed to emanate from the mouths of angered beggars, and thus the beggars get more than they need. In fact, strange as it might seem, a considerable number of these beggars are richer than their poor patrons! With the percolation of social consciousness among the modern educated Indians, the problem of beggars is today being seriously thought about and ways and means are being seriously mooted on how to solve this problem. When we read how in the West, for example, begging has become a crime coming under the vagrancy acts of Parliaments and when we know that in some countries people are warned that "Those who do not work, neither shall they eat" we begin to think how depressing is the situation in India. Poverty, no doubt, is one of the major causes of begging, and unemployment and increase in population have also been responsible for the same, but the disease of begging has deeper roots in the social consciousness of us all, and it is to this that any reformer has to turn. We must make it clear to the masses that there is no special glory of Punya in giving charity to the able-bodied persons, and that such misplaced charity is only increasing idleness and chronic poverty. If the masses are educated in social science, its elementary principles at any rate, there will be a gradual lessening of the number of beggars in our country. The State, too, has to devise laws for checking the growth of beggars. Some strict laws against vagrants must be put into practice in every city and village in India. It is more important to introduce them in holy cities where the beggars are leading the most unholy life. Finally, it is for the development of saner outlook on life that we must agitate if we are to root out this evil of beggary. In one form or another, begging has become the most widespread thing today. Some are honourable, modernised beggars in pants and boots and ties and they have subtler ways of exploiting their patron victims.

Title

## Increasing Begging: Root cause of Evils in India

The numbers of beggars has been raised in India. Cities of India are called by beg foreigners begging cities. There are no reforms and record available for these beggars. From Religious Point of view, Indians are generous toward beggars. That's the reason which create hindrance in their laws of earning livelihood if they are physically able to do work. In west and some other countries, begging is considered as a crime under the acts of Parliament. In India the root causes of begging are poverty and unemployment. The masses should be educated and strict rules of law should be implemented in India to get rid of begging.

Total words = 105 (one third of passage).

ایک طالب علم کا فریضہ حیات اساتذہ اور کتب سے کسب ضیاء ہے۔ جو زندگی کی تاریک راہوں کو ان کے لئے منور کر سکے۔ اس فریضے کی ادائیگی میں یکسوئی اور مستقل مزاجی درکار ہے۔ ہر بیرونی اثر کو جو اس کے منافی ہو سختی کے ساتھ حلقہ تدریس سے علیحدہ رکھنا پڑے گا، ورنہ خطرہ یہ ہوگا کہ طالب علم کی تربیت ادھوری رہ جائے اور جو وقت عزیزاً سے کسب علم میں صرف کرنا چاہئے تھا، محض سیاسی سرگرمیوں کی ہنگامی دلچسپیوں کی نذر ہو جائے ہمارے ملک کو سیاسی کارکنوں سے زیادہ ان علما اور فضلا کی ضرورت ہے جو بیک وقت علوم مشرقی، علوم مغربی، علوم دینی اور علوم دنیاوی کے جامع ہوں ظاہر ہے کہ ایسے ہمہ گیر لوگ تبھی پیدا ہو سکتے ہیں۔ جب کہ علمی مشاغل میں سیاسی عوامل دخل اندازی نہ کریں۔ کہا جاتا ہے کہ مغربی ممالک کے مقابلے میں ہمارا تعلیمی معیار پست ہے کسی حد تک تو یہ ہمارے اقتصادی حالات کا نتیجہ ہے۔ اور شاید یہ کہنا بھی خالی از صداقت نہیں کہ ہمارے اکثر اساتذہ طلبہ کے دلوں میں ذوق علم کی چنگاری مشتعل کرنے سے قاصر رہے۔ لیکن ذمہ داری کا بیشتر حصہ یقیناً خود طلبہ پر عائد ہونا چاہئے۔

## "Translation"

The purpose of a student's life is getting and gaining knowledge from books and teachers which is a ray of hope in dark phases of life. This responsibility needs consistency and full attention. Any outside effect which is against will be separated from curriculum. Otherwise it is alarming for student's ethics. Our country needs more scholars than political figures who promote knowledge and research in different areas of study including eastern, western, religious and basic knowledge. Our Education system is at lowest than western system. The basic reason behind this is lack of will in students which has not been developed by teachers but, students should take their responsibility.



**Q. 3 Read the following passage carefully and answer the questions that follow.**

**(20)**

In barely one generation, we've moved from exulting in the time-saving devices that have so expanded our lives, to trying to get away from them - often, in order to make more time. The more ways we have to connect, the more many of us seem desperate to unplug. Like a teenager, we appear to have gone from knowing nothing about the world to knowing too much, all but overnight.

The average person spends at least eight and a half hours a day in front of the screen. The average teenager spends or receives 75 text messages a day. Since luxury, as any economist will tell you, is a function of scarcity, the children of tomorrow will crave nothing more than freedom, if only for a short while, from all the blinking machines, streaming videos and scrolling headlines that leave them feeling empty, and too full all at once. The urgency of slowing down - to find the time and space to think - is nothing new, of course, and wiser souls have always reminded us that the more attention we pay to the moment, the less time and energy we have to place it in some larger context. Even half a century ago, Marshall McLuhan warned, "When things come at you very fast, naturally you lose touch with yourself."

Yet few of those voices can be heard these days, precisely because 'breaking news' is coming through perpetually on the news channels, and Meena is posting images of her summer vacation and the phone is ringing. We barely have enough time to see how little time we have. And the more that floods in on us, the less of ourselves we have to give to every snippet.

We have more and more ways to communicate, as Thoreau noted, but less and less to say. Partly because we are so busy communicating. And - as he might also have said - we are rushing to meet so many deadlines that we hardly register that what we need most are lifelines. So what to do? The central paradox of the machines that have made our lives so much brighter, quicker, longer and healthier is that they cannot teach us how to make the best use of them; the information revolution came without an instruction manual. All the data in the world cannot teach us how to sift through data; images don't show us how to process images. The only way to do justice to our onscreen lives is by summoning exactly the emotional and moral clarity that cannot be found on any screen.

Maybe that is why more and more people, even if they have no religious commitment, seem to be turning to yoga or meditation, or tai chi; these are not New Age fads so much as ways to connect with what could be called the wisdom of old age. A series of tests in recent years has shown that after spending time in a quiet rural setting, subjects "exhibit greater attentiveness, stronger memory and generally improved cognition. Their brains become both calmer and sharper." More than that, empathy, as well as deep thought, depends on neural processes that are "inherently slow". The very ones our high-speed lives have little time for.

**QUESTIONS:**

- (1) According to the author, what is likely to become a scarcity in the future?
- (2) What ability have people lost thanks to the constant inflow of data?
- (3) Why does the author say, "We have more and more ways to communicate, but less and less to say"?
- (4) Why are people taking an active interest in old-age fads?
- (5) Why is modern man unable to empathise with others?

## Comprehension

**Answer 01:**

According to an author luxury is the function of scarcity. Freedom is likely to become scarcity in future. The blinking machines, streaming videos and scrolling videos make them empty.

**Answer 02:**

When things come at very fast naturally we lose touch with ourselves. We barely have enough time to see how little time we have. And the more that floods in on us, the less of ourselves we have to give to.

**Answer 03:**

We have more and more ways to communicate but less to say. Because we are so busy and rushing to meet so many deadlines that we hardly register that what we need most are lifelines.

**Answer 04:-**

People are taking an interest in old age fads by spending time in a rural setting, it exhibits greater attentiveness, stronger memory and improved cognition. Their brain becomes both calmer and sharper.

**Answer 05:**

Empathy depends on neural processes that are inherently low in modern man. Machines have made life of modern man so fast they don't have time for empathy.