

CSS-2023

The majority of people have always lived simply, and most of humanity still struggles on a daily basis to eke out a meager existence under dire circumstances. Only in affluent industrialized countries do people have the luxury of more goods and services. On the basis of material wealth, North Americans and Europeans should be the happiest people on earth, but according to the 2012 Happy Planet Index (HPI), they are not. Surprisingly, what had begun as an experimental lifestyle evolved into a quiet revolution that spread the word through books such as Duane Elgin's best-selling *Voluntary Simplicity: Toward a way of life that is outwardly simple, Inwardly Rich* (1981), as well as numerous magazines, alternative communities of the like-minded, and, later, Internet websites. Combined with a growing awareness of the environmental consequences of consumerism, the voluntary simplicity movement sought to reduce the consumption of goods and energy and to minimize one's personal impact on the environment. "Voluntary" denotes a free and conscious choice to make appropriate changes that will enrich life in a deeper, spiritual sense. "Simplicity" refers to the lack of clutter that is, eliminating all those things, patterns, habits, and ideas that take control of our lives and distract us from our inner selves. However, this is not to be confused with poverty, which is involuntary, degrading, and debilitating. Neither does it mean that people must live on a farm or reject progress or technology, or do without what is necessary for their comfort and welfare. To practice voluntary simplicity, one must differentiate between what one wants (Psychological desires) and what one needs (basic requirements of life), and seek a healthy balance that is compatible with both. In a consumer society where advertising bombards us with the message that without this, that, and the other product, we are unsuccessful, undesirable, and unimportant, being clear on what you really need and resisting what you don't can be an ongoing struggle. The beauty of voluntary simplicity is that it is a philosophy, and not a dogma. How one goes about it depends on individual character, cultural background, and climate. For this, three Rs (i.e., Reduce, Recycle & Reuse) represent the best way to get a handle on rampant consumerism. In economics driven by the quest for ever more, living with less is erroneously equated with poverty and social inferiority. By conserving energy, for instance, you are actually ensuring that more resources are available for future use. By making a frugal budget and sticking to it, you can eliminate unnecessary expenses. Recycling paper, metal, plastic, and glass and reusing building materials and old clothing keep materials in the loop and out of landfills. Pooling skills and resources through barter networks not only saves money, but sharing with others establishes bonds and fosters a sense of community. With the glut of cheap goods that are usually designed for obsolescence, quality products that last are becoming progressively harder to find. In the long run, a more expensive but durable and repairable item or even an older used item that is still in good condition is a better investment than a brand new piece of junk that will only break down and end up in the trash. Thus, at the heart of voluntary simplicity is the conscious realization that less is really more. Less consumption means more resources for future generations. Less activity that brings little satisfaction or reward is more time for yourself and your loved ones. Less stuff is more space to move around in. Less stress means more relaxation and better health. Less worry provides more enjoyment and more fulfillment in life.

1. How important is happiness to most people, and what is the relationship between material wealth and happiness?

Happiness is ~~most~~ important to most people because they are struggling to survive in less resources. Moreover, material wealth and happiness are not linked to each other. As happiness is not coming with material wealth. If it comes with material wealth than wealthiest ~~not the~~ will be the happiest. In actual they are not happiest.

2. How does the characterize the concept of 'voluntary simplicity' as a movement and as a philosophy?

Voluntary simplicity as a movement seeks to minimize the usage of things and energy and to reduce one's personal influence on the society. Whereas, Voluntary simplicity as a philosophy is to differentiate between one needs and desires and to maintain a balance between both. Both movement and philosophy encourage simple lifestyle.

3. What impact is feared by the growing consumerism of modern society?

In the growing consumerism of modern society advertisements inculcate in people that they are not successful without having the certain item or product. Similarly, it also creates difficulty for a person to choose a required items rather ^{in the} than not required items.

4. What influences make it difficult for people to reduce their consumption patterns?

The reduction of consumption patterns make difficult for people. Firstly, due to industrialized era where everyone's quest for ^{more} increasing ^{than} wealth.

Secondly, living with less is ~~not~~ mistakenly equated with poverty and social inferiority which is wrong.

5. What are the challenges and rewards of voluntary simplicity?

The challenges of voluntary simplicity are following: firstly, short-lived items; secondly, hard to find quality items. Moreover, there are also rewards of voluntary simplicity; more resources for future generations, more ^{free} time, more space, good health and more enjoyment and fulfillment in life.

Marks Obtained

	YES	NO
1. Idea was picked?	<input type="checkbox"/>	<input type="checkbox"/>
2. Language structure is appropriate?	<input type="checkbox"/>	<input type="checkbox"/>
3. Quality of organization and cohesion?	<input type="checkbox"/>	<input type="checkbox"/>
4. Grammatical structure?	<input type="checkbox"/>	<input type="checkbox"/>
5. Length as per requirement?	<input type="checkbox"/>	<input type="checkbox"/>
6. Response is Correct?	<input type="checkbox"/>	<input type="checkbox"/>
7. Overall quality of response?	<input type="checkbox"/>	<input type="checkbox"/>
8. Spelling(s) quality?	<input type="checkbox"/>	<input type="checkbox"/>

Comments

PRÉCIS

Central Superior Services Examination (CSS) 2021

Passage.

Nizar Hassan was born in 1960 and raised in the village of Mashhad, near Nazareth, where he has lived with his family. He studied anthropology at Haifa University and after graduating worked in TV. Starting in 1990, he turned to cinema. In 1994, he produced *Independence*, in which he pokes his Palestinian interlocutors about what they think of the bizarre Israeli notion of their “independence”. They have stolen another people's homeland and call the act “independence”! Hassan dwells on that absurdity.

As the world's attention was captured by the news of Israel planning to “annex” yet a bit more of Palestine and add it to what they have already stolen, I received an email from Nizar Hassan, the pre-eminent Palestinian documentary filmmaker. He wrote to me about his latest film, *My Grandfather's Path*, and included a link to the director's cut. It was a blessing. They say choose your enemies carefully for you would end up like them. The same goes for those opposing Zionist settler colonialists. If you are too incensed and angered by their daily dose of claptrap, the vulgarity of their armed robbery of Palestine, you would soon become like them and forget yourself and what beautiful ideas, ideals, and aspirations once animated your highest dreams. Never fall into that trap. For decades, aspects of Palestinian and world cinema, art, poetry, fiction, and drama have done for me precisely that: saved me from that trap. They have constantly reminded me what all our politics are about – a moment of poetic salvation from it all.

Nizar Hassan's new documentary is one such work – in a moment of dejection over Israel's encroachment on Palestinian rights and the world's complicity, it has put Palestine in perspective. The film is mercifully long, beautifully paced and patient, a masterfully crafted work of art – a Palestinian's epic ode to his homeland. A shorter version of *My Grandfather's Path* has been broadcast on Al Jazeera Arabic in three parts, but it must be seen in its entirety, in one go. It is a pilgrimage that must not be interrupted.

Step-2 (Reorganization of the points of step-1)

After graduation ^{started work} Nizar Hassan graduated ~~from~~ in TV, later turned to cinema and produced film "Independence" in which he engages with people regarding Israeli strange concept of their independence as they captured other's homeland. During news of Israel planning to annex more Palestine, author ~~rece~~ received an email from Nizar Hassan regarding his new film "My Grandfather's Path". It was a good film. Moreover, one has to choose enemies carefully ^{or} at the end one become like them. Similarly, if one is engorged by ^{this} Israel brutality one become like them. One never fall in this trap as the author saved ~~the~~ ^{from} from this trap due to unbiased cinema. Nizar Hassan new film is like that during Israel ~~& an~~ infringement it gives Palestine perspective. It was a master piece.

Suitable Titles

1. Palestine Perspective: "Independence" and "My Grandfather's Path"
2. Nizar Hassan; A Prominent Palestinian Filmmaker.
3. ✓ Israel Independence and Palestinians Homeland Infringement
4. _____