

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 stern masters. 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 burst with rage, and blow up, and spread ruin 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, is that we should try to become more civilized. For the 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 today 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 our 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?

1. Men are now dependent on machines and spent most of his time in in looking after and waiting for machines. Moreover, the the maintenance expenditure and other operating cost is crucial other they refuse to work. Instead of operating independently man himself become servants of machines

2. The use of machino has brought more leisure and more energy but this has been a curse men is now controlled by machines and become lazy and donot do any thing in a free time ^{that} saved by machines.

3. Civilization can be defined as promoting the social, economic and politic traditions by using the knowledge and it begin when fear is overcome, ~~cur~~ curiosity and constructivness are free and man move toward betterment of life. Yes, it is agreeable that author define civilization as made of creating beautiful things.

The expression "Making more beautiful things" mean that machine save our time and give more energy, this time can be used to become more civilized. The beautiful things ~~can be~~ are: promotion of justice, free living, independent thing, poverty elevation, mutual cooperation. It would must add the social sector development through education and fairness.

5. Poverty elevation can be assured by equal distribution of resources, increased fund allocation to private sector, by creating more job opportunities. Policy maker adopt the sustainable policies that are pragmatic and effective.