

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

Those who regard the decay of civilization as something quite normal and natural console themselves with the thought that it is not civilization, but a civilization, which is falling a prey to dissolution, that there will be a new age and a new race in which there will blossom a new civilization. But that is a mistake. The earth no longer has in reverse, as it had once, gifted peoples as yet unused, who can relieve us and take our place in some distant future as the leader of our spiritual life. We already know all those that the earth has to dispose of. There is not one among them which is not already taking such a part in our civilization that its spiritual fate is determined by our own. All of them, the gifted and the un-gifted, the distant and the near, have felt the influence of those forces of barbarism which are yet working among us. All of them are, like ourselves, diseased, and only as we recover can they recover.)

(It is not the civilization of a race, but that of mankind, present and future alike, that we must give up as lost, if belief in the rebirth of our civilization is a vain thing. But it need not be so give up.) (If the ethical is the essential element in civilization, decadence changes into renaissance as soon as ethical activities are set to work again in our

convictions and in the ideas which we undertake to stamp upon reality. The attempt to bring this about is well worth making, and it should be world-wide. It is true that the difficulties that have to be reckoned with in this undertaking are so great that only the strongest faith in the power of the ethical spirit will let us venture on it.

Again the renewal of civilization is hindered by the fact that it is so exclusively the individual personality which must be looked to as the agent in the new movement. The renewal of civilization has nothing to do with movements which bear the character of the experiences of the crowd, these are never anything but reactions to external happenings. (But civilization can only revive when there shall come into being in a number of individuals a new tone of mind independent of the one prevalent among the crowd and in opposition to it, a tone of mind which will gradually win influence over the collective one, and in the end determine its character. It is only an ethical movement which can rescue us from the slough of barbarism, and the ethical comes into existence only in individuals.)

The final decision as to what the future of a society shall be depends not on how near its organization is to perfection, but on the degrees of worthiness in its individual members. The most important, and yet the least easily determinable element in history is the series of unobtrusive general changes which take place in the individual dispositions, and that is why it is so difficult to understand thoroughly the men and events of past times. The character and worth of individuals among the mass and the way they work themselves into membership of the whole body, receiving influences from it and giving others back, we can even today only partially and uncertainly understand.)

One thing, however, is clear. Were the collective body works more strongly on the individual than the latter does upon it, the result is deterioration because the noble element on which everything depends, namely the spiritual and moral worthiness of the individual is thereby necessarily constricted and hampered. Decay of the spiritual and moral life then sets in which renders society incapable of understanding and solving the problems which it has to face. Therefore, sooner or later, it is involved in catastrophe, and that is why it is the duty of individuals to a higher conception of their capabilities and undertake the function which only the individual can perform, that of producing new spiritual-ethical ideas. If this does not come about many times over nothing can save us.

(CSS 1977)

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## INDIVIDUAL EFFORTS IN REVIVING CIVILIZATIONS

The idea that the decay of a civilization means the emergence of another, is mistaken because earth never returns to its original form. Everything on earth was born to encounter hardships and eventually die. All things work in similar ways in this regard. The civilization on earth belongs to the whole mankind so one should keep believing on the rebirth of the decaying one. Those who have strong belief in ethics can succeed in giving rebirth to the civilization. Although it is essential but the hardest process. A civilization is reborn when an individual from a community has different perspective, which gradually overpowers the whole community. As only ethics can save the society and ethics is the individual trait, therefore, an individual can drive the society towards its renewal rather than the whole community. During this process, people go through several changes in their personality, especially in their self-worth. This self-worth of members in the community determines its future. On the other hand, if society had more influence upon the individual, it would decline the spiritual and moral worthiness of individuals. This would eventually lead the society towards destruction by making it incapable to solve its problems during the process of renewal. Therefore, one person has to take the initiative to save or renew the civilization by constructing a different mindset.

words of passage = 686  
words of précis = 221

## PRECIS EXERCISE 2

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

The attention we give to terrorism often seems disproportionate to its real importance. Terrorism incidents make superb copy for journalists, but kill and maim fewer people than road accidents. Nor is terrorism politically effective. Empires rise and fall according to the real determinants of politics—namely overwhelming force or strong popular support—not according to a bit of mayhem caused by isolated fanatics whom one would take seriously enough to vote for it. Indeed, the very variety of incidents that might be described as "terrorism" has been such as to lead critics to suggest that no single subject for investigation exists at all. (Might we not regard terrorism as a kind of minor blotch on the skin of an industrial civilization whose very heart is filled with violent dreams and aspirations. Who would call in the dermatologist when the heart itself is sick.)

But popular opinion takes terrorism very seriously indeed and popular opinion is probably right. For the significance of terrorism lies not only in the grotesque nastiness of terroristic outrages but also in the moral claims they imply. Terrorism is the most dramatic exemplification of the moral fault of blind willfulness. Terrorism is a solipsistic denial of the obligation of self-control we all must recognize when we live in civilized communities.

Certainly, the sovereign high road to misunderstanding terrorism is the pseudo-scientific project of attempting to discover its causes. Terrorists themselves talk of the

frustrations which have supposedly necessitated their actions but to transform these facile justifications into scientific hypotheses is to succumb to the terrorists own fantasies. To kill and maim people is a choice people make, and glib invocations of necessity are baseless. Other people living in the same situation see no such necessity at all. Hence there are no "causes" of terrorism; only decision to terrorize. It is a moral phenomenon and only a moral discussion can be adequate to it. (CSS 1980)

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## MISPERCEPTIONS ABOUT TERRORISM

Terrorism is so over-rated that even road accidents cause more deaths than it. It cannot even bring people into or out of power, rather public support does so. The actual terrorism could not leave anything behind.

The existing terrorism is not as grave as it is perceived and it can be solved by following the right approach.

The unconditional consent to commit terrorism and then morally justifying its make it an actual threat.

It is done due to the lack of social self-control rather than any other compelling factor. The researches done to find its causes <sup>further</sup> reinforce

the issue. It is an intentional act which only requires ethical debates.

words of passage = 318

words of precis = 110