

### **Passage 2021:**

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.

**Title:** Nizar Hassan Documentaries on Palestine

Nizar Hassan a Palestinian documentary filmmaker produced his first film, *Independence*, where he asked Palestinians about their view on the Israeli statement of “Independence”, criticizing Israeli’s by calling Palestinian captured land as their independence. Amid global attention towards the Israel annexation of other territories of Palestine, I received an email from Nizar Hassan about his new film “My grandfather’s path”. The author greatly appreciated the message in it warning against falling in to anger and bitterness like the oppressors. Nizar Hassan documentary is one of that type. It’s very beautifully produced and its shorter version is already broadcasted in the three parts on Aljazeera Arabic, but the author advises watching the full version in one sitting for the complete experience.

Précis words: 120

**Passage 2016:** During my vacation last May, I had a hard time choosing a tour. Flights to Japan, Hong Kong and Australia are just too common. What I wanted was somewhere exciting and exotic, a place where I could be spared from the holiday tour crowds. I was so happy when John called up, suggesting a trip to Cherokee, a county in the state of Oklahoma. I agreed and went off with the preparation immediately. We took a flight to Cherokee and visited a town called Qualla Boundary surrounded by magnificent mountain scenery, the town painted a paradise before us. With its Oconaluftee Indian Village reproducing tribal crafts and lifestyles of the 18th century and the outdoor historical pageant *Unto These Hills* playing six times weekly in the summer nights, Qualla Boundary tries to present a brief image of the Cherokee past to the tourists. Despite the language barrier, we managed to find our way to the souvenir shops with the help of the natives. The shops were filled with rubber tomahawks and colorful traditional

war bonnets, made of dyed turkey feathers. Tepees, cone shaped tents made from animal skin, were also pitched near the shops. "Welcome! Want to get anything?" We looked up and saw a middle-aged man smiling at us. We were very surprised by his fluent English. He introduced himself as George and we ended up chatting till lunch time when he invited us for lunch at a nearby coffee shop. "Sometimes, I've to work from morning to sunset during the tour season. Anyway, this is still better off than being a woodcutter ..." Remembrance weighed heavy on George's mind and he went on to tell us that he used to cut firewood for a living but could hardly make ends meet. We learnt from him that the Cherokees do not depend solely on trade for survival. During the tour off-peak period, the tribe would have to try out other means for income. One of the successful ways is the "Bingo Weekend". On the Friday afternoons of the Bingo weekends, a large bingo hall was opened, attracting huge crowds of people to the various kinds of games like the Super Jackpot and the Warrior Game Special. According to George, these forms of entertainment fetch them great returns. Our final stop in Qualla Boundary was at the museum where arts, ranging from the simple hand-woven oak baskets to wood and stone carvings of wolves, ravens and other symbols of Cherokee cosmology are displayed. Back at home, I really missed the place and I would of course look forward to the next trip to another exotic place.

**Précis:** The author writes that the flights to Japan, Hong Kong and Australia were so common that days, but he wanted to visit an adventurous place. So, John suggested him to visit Cherokee, both agreed and took the flight to Cherokee. They visited there a town Qualla Boundary historical beautiful Indian village. He further mentions that they were not aware of the local language, and still managed to visit shops and saw their traditional products. At one shop countered by middle-aged man and they were shocked by his fluent English. That man talked to them about the lifestyle of the people of Cherokee and also what they do in off season to make their ends meet. Last destination in Qualla Boundary was Museum enriched with their cultural products.

## CSS 2020

Manto was a victim of some kind of social ambivalence that converged on self-righteousness, hypocrisy, and mental obtuseness. His detractors branded him as vulgar and obscene and implicated him into a long-drawn legal battle questioning the moral validity of his writings. Without being deterred by their negative tactics, he remained firm in his commitment to exploring the stark realities of life offensive to the conservative taste of some self-styled purists. In the line of Freud, he sought to unravel the mysteries of sex not in an abstract, non-earthly manner but in a palpable, fleshy permutation signifying his deep concern for the socially disabled and depressed classes of society, like petty wage-earners, pimps, and prostitutes. For Manto, man is neither an angel nor a devil, but a mix of both. His middle and lower middle class characters think, feel and act like human beings. Without feigning virtuosity, he was able to strike a rapport with his readers on some of the most vital socio moral issues concerning them. As a realist, he was fully conscious of the yawning gap between appearance and reality; in fact, nothing vexed him more than a demonstrable duality in human behaviour at different levels of the social hierarchy. He had an unjaundiced view of man's faults and follies. As a literary artist, he treated vulgarity discreetly --- without ever sounding vulgar in the process. Like Joyce, Lawrence, and Caldwell, in Manto's work too, men and women of the age find their own restlessness accurately mirrored. And like them, Manto was also 'raised above his own self by his sombre enthusiasm'

**Précis:** Manto was suffering from some social ambivalence. His opponents criticized him and his writings and questioned the legality of writings at court. However, without any fear he continued his work for discovering the stark realities of life. In Freud wording he tried to unbox the puzzles of sex to make it easy for understanding for socially disabled class of society. And he shared a report with his readers regarding important socio moral issues associated with them. He as a realist was against the dual personality of the people at different level in social hierarchy. As a literary artist his writings did not indicated anything vulgar in it. Famous writers along with common people of that age was praising his writings. And Manto also gained popularity because of his love for his work.

### **Practice 2019**

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-humored 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 endeavor, 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.

### **Précis**

**Title:** Negative Positive Virtues Attached Towards Children

The author argues that modern educational theorists attach too much negativity with giving attention towards children. He adds if the people give attention to their children in the way they give to their pets, children would also abide them. Children likes pure attachments and dislikes the materialistic ones. Teachers who have this quality rarely needs to alter children attitudes, even if they do causes no psychological damage to them. Teachers should teach two hours in a day greater than it would be a burden on them and would not give the necessary attention required to the children. However, if the children are kept free they would start irritating the teachers. Keeping the children like you want to put them and they are also happy is possible only when right decision is taken regarding them.

## CSS -2023

### Q. 3. Read the following passage carefully and answer the questions given at the end. (20)

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 than they need to survive. 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 economies 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?**

**Answer:** Happiness is more important to the most people than material wealth. Because people which are earning less are more happy than those who are earning beyond their needs. This concept was further solidified in 2012 by report of Happy Planet Index (HPI) which highlighted the shocking revelations. The countries like North Americans and Europeans of which people were believing that they were be on top of that list because of it material wealth does not clinched to get any good position on that index. So, it then also indicates that there is no relation of material wealth with happiness.

2. **How does the author characterize the concept of ‘Voluntary Simplicity’ as a movement and as a philosophy?**

**Answer:** The author characterizes voluntary simplicity as a movement and philosophy because it would be in return beneficial for the society. It make a habit in individuals to be happy with less and conserve more for future generations. And as a philosophy author mentions about it as it depends on individual character, cultural background and climate the individual is living.

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

**Answer:** The impact which was feared by growing consumerism in modern society was of environmental consequences. If people used to buy things unnecessary without their actual needs. So it would then require more industries to meet up the requirement and these industries would increase the concentration of greenhouse gases. Which is in return harmful to environment.

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

**Answer:** The things which influences individual for not reducing its consumption are totally dependent on individual character, cultural background, and the climate where he is living. And furthermore the advertising messages where he cannot differentiate what is important for him and what not.

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

**Answer:** Challenges of Voluntary simplicity are that it’s totally dependent on individual character, cultural background and the climate individual is living. If a person is not too obsessed with the consumerism and he really wants environmental protection then he would choose Voluntary simplicity. The rewards of voluntary simplicity are environmental protection for future generation. Secondly instead of buying new things he would use old things as reduce reuse and recycle policy. Another reward of it is that it is the realization that the less is also more and you would be happier and relax.