

population on humanitarian grounds in terms of both quantity and quality. As natural checks on population growth are limited, the explosive population growth may result in evaporation of already scarce thinking members of human population whose presence is indispensable – creative minority for scientific advancement. Various segments of society cannot address the unpopular and sensitive demographic question. In exponential growth of population, politicians see votes, businessman see surplus labour, militarists eye recruits, revolutionaries consider every child a potential insurgent all these popularize the religiously held right of unlimited procreation. As all these elements are disinclined to address the important question of population, it is therefore responsibility of the state to regulate the population qualitatively and quantitatively.

Ques: Population Control: A State Responsibility

Précis 12: CSS 2011

Q2: Write a précis of the following passage and suggest a suitable title: (20)

The Psychological causes of unhappiness, it is clear, are many and various. But all have something in common. The typical unhappy man is one who having been deprived in youth of some normal satisfaction, has come to value this one kind of satisfaction more than any other, and has, therefore, given to his life a one-sided direction, together with a quite undue emphasis upon the achievement as opposed to the activities connected with it. There is, however, a further development which is very common in the present day. A man may feel so completely thwarted that he seeks no form of satisfaction, but only distraction and oblivion. He then becomes a devotee of "Pleasure". That is to say, he seeks to make life bearable by becoming less alive. Drunkenness, for example, is temporary suicide; the happiness that it brings is merely negative, a momentary cessation of unhappiness. The narcissist and the megalomaniac believe that happiness is possible, though they may adopt mistaken means of achieving it; but the man who seeks intoxication, in whatever form, has given up hope except in oblivion. In his case the first thing to be done is to persuade him that happiness is desirable. Men, who are unhappy, like men who sleep badly, are always proud of the fact. Perhaps their pride is like that of the fox who had lost his tail; if so, the way to cure it is to point out to them how they can grow a new tail. Very few men, I believe, will deliberately choose unhappiness if they see a way of being happy. I do not deny that such men exist, but they are not sufficiently numerous to be important. It is common in our day, as it has been in many other periods of the world's history, to suppose that those among us who are wise have seen through all the enthusiasms of earlier times and have become aware that there is nothing left to live for. The man who holds this view are genuinely unhappy, but they are proud of their unhappiness, which they attribute to the nature of the universe and consider to be the only rational attitude for an enlightened man. Their pride in their unhappiness makes less sophisticated people suspicious of its genuineness; they think that the man who enjoys being miserable is not miserable.

Psychological causes of unhappiness

The psychological causes behind an unhappy man are ~~count~~ as the one who is deprived of satisfaction and distracted from his goals. His activities ~~oppose~~ oppose the direction of his goals and he seeks ~~dopamine~~ through distraction. For example, shifting to ~~alcohol~~ Contrarily, a happy man is passionate about his goals while an unhappy man keeps on blaming others for his failures. There are ~~a few number~~ ^{consciously} of people who consciously choose to stay unhappy despite having number of reasons to be happy and grateful. To willingly choose to be unhappy just to perceive a mysterious attitude is pathetic to its core.

Spelling and grammatical errors identified.

Word count: 100/350

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

(20 Marks)

John Lock reflects the new situation in England more than ever when he goes on to argue that the reason men come together to live in society, with laws, is for the preservation of their property. Since men are driven into society, it follows that the power of that society 'can never be suffered to extend further than the common good'. And this common good can only be determined by standing laws, statutes, that all are aware of and agree to, and not by extemporary degrees of, say, an absolute sovereign. Moreover, these laws must be administered 'by indifferent and upright judges'. Only in this way can the people (and rulers) know where they are. In an important amendment to the idea of absolute monarchy, Lock said that the king can never suspend the law. Finally Lock gave voice to the main anxiety of the rising commercial classes in England (a fear of something which they saw happening in France, in state intervention in trade), that no power can take from a man his property without his consent. 'A soldier may be commanded by a superior in all things, save the disposal of his property'. In the same way a man has property in his own person, meaning that a man's labor is his property too. The most important consequence of this, Lock says is that people can be taxed only with their consent. (We recognize this now in the doctrine 'No taxation without representation'.)

⇒ Precis writing

John Lock's doctrine of taxation

You are allowed to submit only one question in one pdf. The remaining questions may be submitted in separate pdfs

John Lock depicts the situation of England by arguing that a person's interest to preserve his property binds him to the laws of society. Common laws must be binding upon all (sovereign and commoners) to keep the social contract intact within a society. Lock's idea shatters the wall of absolute monarchy in England. His doctrine of property protection became the voice of commoners in England. Like a soldier possesses right over his property so as the commander does. Lock says a man's property is his own right and no one else can claim it without his consent.

Word count: 95/245

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

(20)

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 mere 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? (4)

→ Comprehension writing

1. Machines become our servants

The author says that machines were supposed to made as man's servant but now man's dependency on machines made him a slave to his own machines. These machines demand a fine care and protocol in return for working few hours. The vicious cycle of dependency has made man a slave to these tools.

2. Curse rather than a blessing

Indeed, the development of science and use of machines have bought us more leisure and more energy but now man has nothing to do with this energy. All jobs of men are being replaced by machines and AI's and hence the abundant leisure is dragging him towards depression and anxiety. That is why over use of machines ~~hates~~ become a curse rather than blessing.

3. Civilization & author's view

The meaning of civilization is a well-disciplined and well-organised society where justice prevails. Yes, I agree with the author's view of civilization which enables man to think and live independently, where justice is served equally among all.

4. Making more beautiful things

'Making more beautiful things' means to eradicate real-time problems and serve the humanity. Personally, I can plant new trees, educate the illiterate around me, can provide some food and cloths to needy and I can limit the use of plastic to preserve my environment. These are the few things that any individual can pursue in the time saved by machines.

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5. Plans to prevent poverty

Poverty comes from lack of awareness and resources. So, providing awareness and resources to address root cause of poverty will receive my utmost attention among the following plans

- i) Providing awareness and resources
- ii) Inculcating modern day skills among youngsters
- iii) Supporting small business owners
- iv) Providing feasible loans to lower class.

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

(20)

Education ought to teach us how to be in love and what to be in love with. The great things of history have been done by the great lovers, by the saints and men of science, and artists, and the problem of civilization is to give every man a chance of being a saint, a man of science, or an artist. But this problem cannot be attempted, much less solved, unless men desire to be saints, men of science, and artists. And if they are to desire that continuously and consciously they must be taught what it means to be these. We think of the man of science or the artist, if not of the saint, as a being with peculiar gifts, not as one who exercises, more precisely and incessantly perhaps, activities which we all ought to exercise. It is a commonplace now that art has ebbed away out of our ordinary life, out of all the things which we use, and that it is practiced no longer by workmen but only by a few painters and sculptors. That has happened because we no longer recognize the aesthetic activity of the spirit, so common to all men. We do not know that when a man makes anything he ought to make it beautiful for the sake of doing so, and that when a man buys anything he ought to demand beauty in it, for the sake of beauty. We think of beauty if we think of it at all as a mere source of pleasure, and therefore it means to us ornament, added to things for which we can pay extra as we choose. But beauty is not an ornament to life, or to the things made by man. It is an essential part of both. The aesthetic activity, when it reveals itself in things made by men, reveals itself in design, just as it reveals itself in the design of all natural things. It shapes objects as the moral activity shapes actions, and we ought to recognize it in the objects and value it, as we recognize and value moral activity in actions. And as actions empty of the moral activity are distasteful to us, so should objects be that are empty of the aesthetic activity. But this is not so with most of us. We do not value it; do not even recognize it, or the lack of it, in the work of others. The artist, of whatever kind, is a man so much aware of the beauty of the universe that he must impart the same beauty to whatever he makes. He has exercised his aesthetic activity in the discovery of the beauty in the universe before he exercises it in imparting beauty to that which he makes. He has seen things in that relation in his own work, whatever it may be. And just as he sees that relation for its own sake, so he produces it for its own sake and satisfies the desire of his spirit in doing so. And we should value his work; we should desire that relation in all things made by man, if we too have the habit of seeing that relation in the universe, and if we knew that, when we see it, we are exercising an activity of the spirit and satisfying a spiritual desire. And we should also know that work without beauty means unsatisfied spiritual desire in the worker; that it is waste of life and common evil and danger, like thought without truth, or action without righteousness.

- Questions:**
1. What has been lamented in the text? (4)
 2. What is the difference between ordinary man and an artist? (4)
 3. How can we make our lives beautiful and charming? (4)
 4. What does the writer actually mean when he says, "Beauty is not an ornament to life"? (4)
 5. Do art and beauty affect our practical life and morals? Justify whether you agree or disagree. (4)

Comprehension - CSS 2011

1. Lamented in text

It has been lamented in the text man has given upon the idea of art. He still appreciates the beauty and aesthetics of beautiful things but it seems like he has no longer desire to create more art. He no more desires to create beauty.

2. Diff b/w ordinary man & artist

An artist is a lover. His art motivates him to generate the beauty and love in his work. His art aspires him to soak the beauty around. Whereas an ordinary man appreciates the art upon its appearance.

He has no motivation to feel the inspiration and beauty embeded in art.

3. Beautiful & charming life

We can make our life beautiful & charming by connecting to the beauty and art around. The universe is hiding so much beauty. It just needs a deep insight and a heart full of love to make someone's life charming with its unparalleled beauty.

4. Beauty is not an ornament to life

Beauty and charm are the features of an amazing art. It shapes human's actions, thoughts and ideas to perceive the world around. Beauty connects man to the aesthetics & nature of universe. This what writer meant when he said "beauty is not an ornament to life."

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5. Beauty affect our practical life

Yes, I agree art and beauty do affect our life. When a man connects to the beauty and art, it inspires and motivates him to feel the joys of life. It inspires a positive outlook of life. Beauty brings peace to human mind and aspire to stay positive towards life.