

ENGLISH (Précis and Composition) CSS 1979

Probably the only protection for contemporary man is to discover how to use his intelligence in the service of love and kindness. The training of human intelligence must include the simultaneous development of the empathic capacity. Only in this way can intelligence be made an instrument of social morality and responsibility — and thereby increase the chances of survival. The need to produce human beings with trained morally sensitive intelligence is essentially a challenge to educators and educational institutions. Traditionally, the realm of social morality was left to religion and the churches as guardians or custodians. But their failure to fulfill this responsibility and their yielding to the seductive lures of the men of wealth and! pomp and power and documented by the history of the last two thousand years and have now resulted in the irrelevant “God Is Dead” theological rhetoric. The more pragmatic men of power have had no time or inclination to deal with the fundamental problems of social morality. For them simplistic Machiavellianism must remain the guiding principle of their decisions—power is morality, morality is power. This oversimplification increases the chances of nuclear devastation. We must therefore hope that educators and educational institutions have the capacity, the commitment and the time to instill moral sensitivity as an integral part of the complex pattern of function human intelligence. Some way must be found in the training of human beings to give them the assurance to love, the security to be kind. and the integrity required for a functional empathy.

Immorality Catalyzes Instability.

Chances of survival, sense of responsibility and morality can only take shape when human ~~and~~ intellect get inculcated with empathic ideas. Such ~~concepts~~ ^{concepts} are difficult to instil even by institutions. Religious institutions held responsibility for morality but their lust for wealth and power ~~and~~ made people ~~more~~ transactional, immoral and skeptical. ~~and~~ ~~and~~.

Machiavellian might is right doctrine took place of morality which makes devastation inevitable. To counter it educational institutions must build capacity and find ways to instil morality in human intellect.

Total word in passage = 257

Words in Precis = ~~88~~ 81

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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 leaders 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 given up. If the ethical is the essential element in civilization, decadence changes into renaissance as on 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 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 only 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 its 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. (20 marks)

Individual's Role in Revival of Civilization

total words
= 688
Words in
= 228

It is foolish to think that with the decay of one civilization another will arise. Earth no longer bears ^{individuals} people who can lead people with will of their predecessors. Today's world is interconnected which is also making uncivilised forces active and influencing. Rebirth of civilisation is connected with humanity not a particular ethnicity which need not to be given up. If people's ideas and actions get combined with ethics ^{then} the decadence can change into civilisation's revival. Although making global impact can be difficult but with ethical values and strong will it can be achieved. Civilisation's revival depends upon mindset of individuals. A mindset not prevalent among crowd and ^{having} with persuasive power can work as an agent of change. Individuals with ^{moral} reasoning can take people out from uncivilised values. Society's future depends on both worthiness of its individuals as well as its near to perfection organization. ~~It is~~ It is ^{also} nearly undeterminable to guess ~~on~~ discreet changes in someone's nature when taking lessons from history. Which makes it different difficult to understand how these change influenced people at that time. However it is clear ^{that} when society starts influencing individuals' ^{minds} deterioration is inevitable because moral ^{values} get restricted by it. Spiritual and moral degradation results in nothing but doom. Therefore it duty of individuals to come up with moral and spiritual ideas to save the situation.