

Passage.

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, coneshaped 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.

A Trip of Cherokee : Glimpses of A Culture

The author narrates that

Author said, it was difficult to

choose

choosed the place for tour. He wanted to

to a

peaceful

an

go beautiful and peacefull place. John gave a
idea of a trip to Cherokee, ~~he agreed~~. They

reached at Cherokee, and visited a town

Qualla Boundary

Qualla, the view was surrounded in beautiful

mountain. Oconaluftee village showed the
lifestyle of historical scene and they played

a traditional game in summer night. Author faced

The author

the language barrier but they managed. They

visited a local market in where they met a

local person, and who spoke English smoothly.

His name was George and he cooperated at the end
of lunch. He told about tribal people they do
something else in off season for survival, but
in tour season started their work in morning and end

Step-2 (Reorganization of the points of step-1)

in evening. In the end, author visited a bingo hall, they played special games for fun, and the last stop was museum at Quetta, it was full decorated by hand crafts of wood. Author missed that place and ready for another adventure.

Do

Many mistakes of structure and spellings identified. Rewrite it.

PRÉCIS

Central Superior Services Examination (CSS) 2015

Passage.

In studying the breakdowns of civilizations, the writer has subscribed to the conclusion – no new discovery! – that war has proved to have been the proximate cause of the breakdown of every civilization which is known for certain to have broken down, in so far as it has been possible to analyze the nature of these breakdowns and to account for their occurrence. Like other evils, war has an insidious way of appearing not intolerable until it has secured such a stranglehold upon the lives of its addicts that they no longer have the power to escape from its grip when its deadliness has become manifest. In the early stages of a civilization's growth, the cost of wars in suffering and destruction might seem to be exceeded by the benefits accruing from the winning of wealth and power and the cultivation of the "military virtues"; and, in this phase of history, states have often found themselves able to indulge in war with one another with something like impunity even for the defeated party. War does not begin to reveal its malignity till the war-making society has begun to increase its economic ability to exploit physical nature and its political ability to organize man-power; but, as soon as this happens, the god of war to which the growing society has long since been dedicated proves himself a Moloch by devouring an ever larger share of the increasing fruits of man's industry and intelligence in the process of taking an ever larger toll of life and happiness; and, when the society's growth in efficiency reaches a point at which it becomes capable of mobilizing a lethal quantum of its energies and resources for military use, then war reveals itself as being a cancer which is bound to prove fatal to its victim unless he can cut it out and cast it from him, since its malignant tissues have now learnt to grow faster than the healthy tissues on which they feed. In the past, when this danger-point in the history of the relations between war and civilization has been reached and recognized, serious efforts have sometimes been made to get rid of war in time to save society, and these endeavours have been apt to take one or other of two alternative directions. Salvation cannot, of course, be sought anywhere except in the working of the consciences of individual human beings; but individuals have a choice between trying to achieve their aims through direct action as private citizens and trying to achieve them through indirect action as citizens of states. A personal refusal to lend himself in any way to any war waged by his state for any purpose and in any circumstances is a line of attack against the institution of war that is likely to appeal to an ardent and self-sacrificing nature; by comparison, the alternative peace strategy of seeking to persuade and accustom governments to combine in jointly resisting aggression when it comes and in trying to remove its stimuli before hand may seem a circuitous and unheroic line of attack on the problem. Yet experience up to date indicates unmistakably, in the present writer's opinion, that the second of these two hard roads is by far the more promising

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

Author described the ~~about cause of~~ civilization disintegration in war. War did completed destruction of society and its realized when survival is in dangerous zone. In early civilization Phase, the result of wars was in form of pain and destruction greater than winning of wealth and power. when wars started it destroyed the economic and physical infrastructure of society. When war started in ~~late~~ developed societies, it provided shares in different ways even its happiness as well. when society development reached at good level then military used its resources at dangerous point and it became cancer in society that grow rapidly. In old age, when wars reached at dangerous level, to ~~safe~~ safe the identification of civilization put the efforts to stoped it in different ways. Anyone had a option to achieved his goal in various ways.

Step-2 (Reorganization of the points of step-1)

When any state started aggression than other state take emotional action but government opt the habit to build the peace strategy, this is author opinion, but it could be changed over time

(174 words)

Suitable Titles

1. War is Breakdown of civilization

2. _____

3. _____

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. 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 economics 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?

Mostly people spent the simple life with happiness but developed countries citizen have the different facilities of life, and on that behalf they link happiness with Materialistic things and wealth.

2. How does the characterize the concept of 'voluntary simplicity' as a movement and as a philosophy?

The Characterization of voluntary simplicity is to pass the simple life by optional even you have the ability to spent luxury life.

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

In modern society, growing consumerism is increasing the demand of products in society. We have to use the strategic plan to over come this hazard by reduce the use, Recycle to regenerate and Reuse of the product.

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

The main influence to reduce the consumption pattern is Advertisement, it send the message

Comprehension Workbook



in society to increase the demand of product. We are best and suitable for you.

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

The big challenge is reduce the consumption of resources. And reward of this step is leave the more resources for future generations.