UNIT III

TUTORIAL- PRÉCIS WRITING

Vocabulary of the Day

Arcane :adj. -mysterious, secret, beyond comprehension
Sundry: adj. – various, miscellaneous.
Delineate :v. - to draw or outline, sketch; to portray, depict, or describe.
Insouciant :adj. – *unconcerned*, carefree, indifferent.
Protean : adj. – taking many forms, changeable; variable, versatile.

5.1 Choose the correct option:

i. Which of these is not a type of précis?
   a) Précis of speech
   b) Précis of correspondence
   c) Tables
   d) Telegraphese

ii. Which of the following is NOT a rule of précis writing?
   a) Always have a heading
   b) Use as extensive vocabulary as possible
   c) Remove any irrelevant information present in the original passage
   d) Do not use any short forms or abbreviations

iii. A précis should be written in third person.
   a) True
   b) False

iv. Which of these should be avoided in a précis?
   a) Imagery
   b) Verbs
   c) Pronouns
   d) Indirect speech

v. _____ in a speech must be avoided in a précis.
   a) Facts
   b) Ideas
   c) Repetitions
   d) Verbs

vi. The meaning of précis writing is
   a) writing in a different way
   b) to explain clearly
   c) to summarise a paragraph
   d) all are correct

vii. Which word may be the opposite of précis
   a) summary

b) expansion
c) essence
d) gist

viii. The doctor suggested the patient to take green vegetables, vegetables full of minerals vitamins protein, milk, dry fruits et cetera. What is a suitable precise version of doctor's suggestion?
a) a diet full of carbohydrate
b) a diet full of multivitamin and Minerals
c) balanced and healthy diet
d) to eat all your favourite food

ix. I saw a person whose eyes were not working and he was unable to see anything." This sentence can be shortened as
a) I saw a man with no Eyes
b) I saw a man with two spoiled Eyes
c) I saw a blind man
d) I saw a deaf man

x. Précis writing aims of
a) Reading
b) Writing
c) Speaking
d) A and B

Beginners

5.2 **Rewrite the following passages precisely into 1/3rd of their size with a suitable title:**

i. One of our most difficult problems is what we call discipline and it is really very complex. You see, society feels that it must control or discipline the citizen, shape his mind according to certain religious, social, moral and economic patterns.
Now, is discipline necessary at all? Please listen carefully. Don't immediately say YES or NO. Most of us feel, especially while we are young, that there should be no discipline, that we should be allowed to do whatever we like and we think that is freedom. But merely to say that we should be free and so on has very little meaning without understanding the whole problem of discipline.
The keen athlete is disciplining himself the whole time, isn't he? His joy in playing games and the very necessity to keep fit makes him go to bed early, refrain from smoking, eat the right food and generally observe the rules of good health. His discipline and punctuality is not an imposition but a natural outcome of his enjoyment of athletics.

ii. Soapy was homeless and usually in the pleasant summer nights, he slept on a bench in a park. However, as the nights got colder with approaching winter, he decided to move to his regular hangout during winter. There were several charitable places for the homeless in the New York City where Soapy could sleep during the frosty winter.

But these establishments had numerous strict regulations and the authorities were highly inquisitive of the personal life of its inmates. So Soapy chose the prison at Blackwell's on the island as his winter haunt.
It was easy to get entry into his winter resort because all Soapy had to do is break some trivial law and he was inside with no questions asked. His plan was to go to an expensive restaurant have some exorbitantly priced dishes. When he could not pay the bill, the officials would escort him straight to his trusted winter abode. Having smartened himself up with a clean shave and a wearing a coat hand out to him long back by a philanthropist, he stealthily entered a restaurant hoping that none of the waiters would notice his tattered trousers and shoes. He decided to order a mallard duck with a bottle of White Burgundy and other luxuries. Regrettably for Soapy, as soon as he got into a grand restaurant, the chief waiter noted his ratty trousers and drove him out of the restaurant.

iii. For centuries, people have been playing kicking games with a ball. The game of soccer developed from some of these early games. The English probably gave soccer its name and its first set of rules. In European countries, soccer is called football or association football. Some people believe that the name "soccer" came from "assoc.," an abbreviation for the word association. Others believe that the name came from the high socks that the players wear.
Organized soccer games began in 1863. In soccer, two teams of eleven players try to kick or head the ball into their opponents' goal. The goalie, who tries to keep the ball out of the goal, is the only player on the field who is allowed to touch the ball with his or her hands. The other players must use their feet, heads, and bodies to control the ball.
Every four years, soccer teams around the world compete for the World Cup. The World Cup competition started in 1930.
Brazil is the home of many great soccer players, including the most famous player of all, Pelé. With his fast footwork, dazzling speed, and great scoring ability, Pelé played for many years in Brazil and then later in New York. During his 22 years in soccer, he scored 1,281 goals and held every major record for the sport.
People in more than 140 countries around the world play soccer. It is the national sport of most European and Latin American countries. Soccer is definitely the world's most popular sport!

iv. If we look back at India's long history, we find that our forefathers made wonderful progress whenever they looked out on the world with clear and fearless eyes and kept the windows of their minds open to give and receive. And, in later periods, when they grew narrow in outlook and shrank from outside influence, India suffered a set-back, politically and culturally. What a magnificent inheritance we have, though we have abused it often enough. India has been and is a vital nation, inspite, of all the misery and suffering that she has experienced.

v. Raju welcomed the intrusion — something to relieve the loneliness of the place. The man stood gazing reverentially on his face. Raju felt amused and embarrassed. “Sit down if you like,” Raju said, to break the spell. The other accepted the suggestion with a grateful nod and went down the river steps to wash his feet and face, came up wiping himself dry with the end of
a checkered yellow towel on his shoulder, and took his seat two steps below the granite slab on which Raju was sitting cross-legged as if it were a throne, beside an ancient shrine. The branches of the trees canopying the river course rustled and trembled with the agitation of birds and monkeys settling down for the night. Upstream beyond the hills the sun was setting. Raju waited for the other to say something. But he was too polite to open a conversation.
Raju asked, “Where are you from?” dreading lest the other should turn around and ask the same question.
The man replied, “I’m from Mangal — “
“Where is Mangal?”

vi. In the act of stepping out of the boat, Nelson received a shot through the right elbow, and fell; but, as he fell, he caught the sword which he had just drawn, in his left hand, determined never to part with it while he lived, for it had belonged to his uncle. Captain Suckling and he valued it like a relic. Nisbet, who was close to him, placed him in the bottom of the boat, and laid his hat over the shattered arm, lest the sight of the blood, which gushed out in great abundance, should increase his faintness. He then examined the wound, and, taking some silk handkerchiefs from his neck, bound them round the lacerated vessels. Had it not been for this presence of mind in his step-son, Nelson must have perished. One of his bargemen, by name Lovel, tore his shirt into shreds, and made a sling with them for the broken limb. They then collected five other seamen, by whose assistance they succeeded at length in getting the boat afloat, for it had grounded with the falling tide. Nisbet took one of the ores, and ordered the steersman to go close under the guns of the battery, that they might be safe from its tremendous fire. Hearing his voice, Nelson roused himself, and desired to be lifted up in the boat, that might look about him.

vii. First established as a state capital in 229 CE, Nanjing, China, has long been one of the country’s most important (and largest) inland river ports and is recognised as one of the Four Great Ancient Capitals of China. Homo erectus fossils dating around 600,000 years have been found here; and the six centuries old stone walls that surrounded the city during the Ming Dynasty (1368-1644) still stand alongside monuments to the early Republic of China and modern skyscrapers, giving the city constant visual links to its complex and changing past.
“From low-rise Nationalist period buildings around Beijing Xi Lu, towering skyscrapers around Xinjiekou and winding alleys of shacks around old Pukou, Nanjing has a great deal of architectural variation,” said current resident and middle-school teacher Freya Drew, originally from Sheffield, England.

viii. A horde of displaced persons on the move throughout the summer months is one of the problems of our age. What is the meaning of this yearly migration? Why do hundreds of thousands of human beings feel impelled to leave comfortable homes for the certain misery of the voyage and the uncertain amenities of the arrival, not to speak of danger to life and limb? Americans see typhoid germs wickedly lurking in every drop of European water and regard Europe as a dreaded smallpox area. There are the hazards of ship, aero plane, and motor coach. The last named has a way of taking to the air from mountain roads and of pulverized at level crossings so that neither hill nor plain can be considered perfectly safe. All tourists half expect to be murdered. So brave and energetic of them to tour. Why do they do it?
The answer is that the modern dwelling is comfortable, convenient lean, but it is not a home. Now that people live on shelves, perched between earth and sky, with nowhere to sit out of doors, no garden here they can plant a flower or pick an herb, they are driven on to the Lead for their holidays. All human beings need some aesthetic nourishment and the inhabitants of ugly towns form the bulk of the tourist trade. A search for beauty, known as sight-seeing, is common to all tourists.

ix. I started out by saying that nature and the railways had little or no meeting ground. But occasionally there is an exception. As a schoolboy I went to stay with a friend of Uncle Fred's, a station-master at Kalka, where the mountain railway to Simla commences. He had his bungalow on a bare hillside about a mile from the station. The station-master fancied himself a shikari and always carried his gun around, giving me colourful accounts of his exploits in the jungles. There was no jungle near Kalka, and the only wild animal I saw was a jackal. My host felt he ought to shoot something, if only to demonstrate his skill, and aiming at a crow perched on the compound wall, let off both barrels of his gun and despatched the poor crow half way to the Solan Breweries on the next range. Minutes later we were being attacked by all the crows in Kalka. About a hundred of them appeared as if from nowhere, and, amidst a deafening cawing, swooped down on us, wings beating furiously. My host's sola-topee was sent flying as he dived for cover. I protected my head with a book I was carrying and ran indoors. We shut ourselves up in the dining-room, while crows gathered at the skylights and windows, pecking on the glass panes. The crows did not give up their siege until late evening when an assistant station-master, accompanied by a fireman, a trolley-driver and several porters came to our rescue. The Night Mail to Delhi was delayed by over an hour, and my host had a nervous breakdown and went on sick leave for a week. As for me, I grew up to have a healthy respect for all crows. They are true survivors and will probably be around long after the human species has disappeared. [Courtesy ... Ruskin Bond stories]

x. Munshi Khairat Ali Khan was the inspector of Sanitation and hundreds of sweeper women depended on him. He was good-hearted and well thought of–not the sort who cut their pay, scolded them or fined them. But he went on regularly rebuking and punishing Alarakkhi. She was not a shirker, nor saucy or slovenly; she was also

not at all bad-looking. During these chilly days she would be out with her broom before it was light and go on assiduously sweeping the road until nine. But all the same, she would be penalized. Huseni, her husband, would help her with the work too when he found the chance, but it was in Alarakkhi's fate that she was going to be fined. For others pay-day was an occasion to celebrate, for Alarakkhi it was a time to weep. On that day it was as though her heart had broken. Who could tell how much would be deducted! Like students awaiting the results of their examinations, over and over again she would speculate on the
amount of the deduction.

Intermediate

5.3 **Rewrite the following passages precisely into 1/3rd of their size with a suitable title:**

i. Kabul: Afghanistan began exports to India through an Iranian port on Sunday, an official said, as the landlocked, war-torn nation turns to overseas markets to improve its economy.
Officials said 23 trucks carrying 57 tonnes of dried fruits, textiles, carpets and mineral products were dispatched from western Afghan city of Zaranj to Iran's Chabahar port. The consignment will be shipped to the Indian city of Mumbai.
At the inauguration of the new export route, President Ashraf Ghani said Afghanistan was slowly improving its exports in a bid to reduce its trade deficit.
"Chabahar port is the result of healthy cooperation between India, Iran and Afghanistan this will ensure economic growth," he said.
The Iranian port provides easy access to the sea to Afghanistan and India has helped developed this route to allow both countries to engage in trade bypassing Pakistan.
Last year the US government granted an exception to certain US sanctions that allowed development of Chabahar port as part of a new transportation corridor designed to boost Afghanistan's economy and meet their needs of non-sanctionable goods such as food and medicines.
India has sent 1.1 million tonnes of wheat and 2,000 tonnes of lentils to Afghanistan through Chabahar.
Both countries established an air corridor in 2017. Afghan exports to India stood at $740 million in 2018, making it the largest export destination, officials said.

ii. High above the city, on a tall column, stood the statue of the Happy Prince. He was gilded all over with thin leaves of fine gold, for eyes he had two bright sapphires, and a large red ruby glowed on his sword-hilt.
He was very much admired indeed. 'He is as beautiful as a weathercock,' remarked one of the Town Councillors who wished to gain a reputation for having artistic taste; 'only not quite so useful,' he added, fearing lest people should think him unpractical, which he really was not.
'Why can't you be like the Happy Prince?' asked a sensible mother of her little boy

who was crying for the moon. 'The Happy Prince never dreams of crying for anything.'
'I am glad there is someone in the world who is quite happy', muttered a disappointed man as he gazed at the wonderful statue.
'He looks just like an angel,' said the Charity Children as they came out of the cathedral in their bright scarlet cloaks, and their clean white pinafores.
'How do you know?' said the Mathematical Master, 'you have never seen one.'
'Ah! But we have, in our dreams,' answered the children; and the Mathematical Master frowned and looked very severe, for he did not approve of children dreaming.
One night there flew over the city a little Swallow. His friends had gone away to Egypt six weeks before, but he had stayed behind, for he was in love with the most beautiful Reed. He had met her early in the spring as he was flying down the river after a big yellow moth, and had been so attracted by her slender waist that he had stopped to talk to her.
'Shall I love you said the Swallow', who liked to come to the point at once, and the Reed made him a low bow. So he flew round and round her, touching the water with his wings, and making silver ripples. This was his courtship, and it lasted all through the summer.

iii. The farm lay in a hollow among the Somersetshire hills, an old-fashioned stone house surrounded by barns and pens and out-houses. Over the doorway the date when it was built had been carved in the elegant figures of the period, 1673, and the house, grey and weather-beaten, looked as much a part of the landscape as the trees that sheltered it. An avenue of splendid elms that would have been the pride of many a squire's mansion led from the road to the trim garden. The people who lived here were as stolid, sturdy and unpretentious as the house; their only boast was that ever since it was built from father to son in one unbroken line they had been born and died in it. For three hundred years they had farmed the surrounding land. George Meadows was now a man of fifty, and his wife was a year or two younger. They were both fine, upstanding people in the prime of life; and their children, two sons and three girls, were handsome and strong. They had no newfangled notions about being gentlemen and ladies; they knew their place and were proud of it. I have never seen a more united household. They were merry, industrious and kindly. Their life was patriarchal. It had a completeness that gave it a beauty as definite as that of a symphony by Beethoven or a picture by Titian. They were happy and they deserved their happiness. But the master of the house was not George Meadows (not by a long chalk, they said in the village); it was his mother. She was twice the man her son was, they said. She was a woman of seventy, tall, upright and dignified, with grey hair, and though her face was much wrinkled, her eyes were bright and shrewd. Her word was law in the house and on the farm; but she had humour, and if her rule was despotic it was also kindly. People laughed at her jokes and repeated them. She was a good business woman and you had to get up very early in the morning to best her in a bargain. She

combined in a rare degree good will with an alert sense of the ridiculous. [From the story 'Home' by Somerset Maugham.]

iv. India will find herself again when freedom opens out new horizons and the future will then fascinate her far more than the immediate past of frustration and humiliation. She will go forward with confidence, rooted in herself and yet eager to learn from others and cooperate with them. Today she swings between a blind adherence to her old customs and a slavish imitation of foreign ways. In neither of these can she find relief or growth. It is obvious that she has to come out of her shell and take full part in the life equally obvious that there can be no real cultural or spiritual growth based on imitation. Such imitation can only be confined to a small number who cut them national life. True the world but it is ho the people. Art and literature remain lifeless if they are continually thinking of foreign models.
We in India do not have to go abroad in search of the past and the distant. We have them here in abundance. If we go to foreign countries is in search of the present. The world of Emerson's time has changed and old barriers are breaking down, life becomes more international. We have to play our part in this coming internationalism and for this purpose we must travel, meet others, learn from them and understand them. But a real internationalism is not something in the air without roots or anchorage. It has to grow out of national cultures, can only flourish today on a basis of freedom and equality and true internationalism. It was India's way in the past to welcome and absorb other cultures. That is much more necessary today for we march to the one world of tomorrow where national cultures will be intermingled with the international culture of the human race. We shall seek wisdom and knowledge wherever we can find them, but we are no suppliants for others' favours and patronage.
(Jawaharlal Nehru : Epilogue to Discovery of India)

v. France returned more than 400 stolen artifacts to the government of Pakistan on Tuesday, including ancient busts, vases, urns and goblets, some dating to the second and third millennia BC.
Many of the pieces turned up in France in September 2006, sent in parcels addressed to a gallery in Paris.
The packages were intercepted by customs officers at Roissy Charles de Gaulle airport and identified by the National Centre for Scientific Research as items looted from cemeteries in Pakistan's Indus valley.
Another consignment of pottery and terracotta pieces destined for the same gallery was stopped two weeks later. And during a search of the unnamed gallery's premises, customs officers seized several hundred more ceramic pieces.
In a ceremony held at Pakistan's embassy in Paris, 445 artifacts were handed back to Pakistan on Tuesday, with an estimated value of 139,000 euros ($157,000).
"It is indeed a special moment for Pakistan," said Muhammad Majad Aziz Qazi, the head of mission. "It is also an emotional moment for us. We believe, today, that a part of Pakistan's heritage is coming back to its homeland."

Qazi said arrangements were being made to send the treasures back to Islamabad as soon as possible.

"Hopefully soon … you will find them in one of the best museums that we have in Pakistan."

While the gallery that was the intended recipient of the loot has not been named, French officials said it was likely to have been hit with a fine of between 100,000 and 200,000 euros for receiving stolen goods.

Aurore Didier, a specialist in South Asian archaeology, said Baluchistan in southern Pakistan had suffered widespread theft of ancient artifacts, making it ever harder to gather anthropological data on the peoples who once lived there.

"It was not only greedy smugglers that encouraged it but the international art market as well," she said. "These lootings used to be prevalent in this region of Baluchistan."

French President Emmanuel Macron has made a point of seeking to return ancient artworks to regions where they originated.

Last November, he announced a plan to give dozens of objects held in French museums back to Benin, a former French colony.

A number of artifacts have been returned this year to Peru and from 2014-2017 more than 250 pieces of Egyptian antiquity were returned to Cairo after they were discovered in the baggage of a British resident travelling to London. [Source : BBC]

vi. It is just the onset of summer and mercury is already touching 42°C in Bundelkhand. Water has evaporated from most rivers and ponds. Tube wells and handpumps have gone dry here, in, one of the most underdeveloped regions of central India. Even urban households get brief water supply once in three days.

Water is the most precious item, found Mongabay-India while travelling through Jhansi, Lalitpur and Tikamgarh, three water-stressed districts in the hilly and plateau terrain of Bundelkhand which is spread over six districts in the states of Madhya Pradesh and seven districts in Uttar Pradesh.

"There is no water left for irrigation and drinking water is likely to vanish in the next two weeks, like previous years," said Rani, a resident of Rajpur, Talbehat tehsil of Lalitpur in Uttar Pradesh, about 370 km from the state capital Lucknow. "All 650 families here are having sleepless nights anticipating the hardships in coming days. Monsoon is still two months away and we would have to rely on water tankers once again."

But just 15 kilometres away, in Chandrapur village, a part of the same tehsil, 170 families are comparatively more relaxed. A check dam, built by a women's group, Jal Sahelis (women friends of water), five years ago, is full of water collected during monsoon. The water is being used extensively for irrigation and domestic purpose in the village.

Started in 2005 from Madhogarh in Jalaun in Uttar Pradesh, the network of Jal Sahelis across 200 villages in Uttar Pradesh and Madhya Pradesh is reviving water harvesting structures and traditional water bodies through community participation. [264 WORDS]

vii. Although, Tipu had long been recognized as successor to his father, and ascended the throne without opposition, it was still the throne of an usurper. For the maintenance of his authority, it was necessary to support a greater military establishment than the revenues of the country could afford, and the expedient which naturally presented itself was an extension of territory. Of his actual possessions too, much had been wrested from the dominions of neighbouring States, who were naturally eager to seize on the first opportunity of regaining what they had lost. Of these States, almost all professed a religion different from his own and this was also the religion of the majority of his subjects. It was, therefore, almost entirely on the zeal and attachment of his Moslem adherents that he depended not only for success but for security, and to secure their exertions, the most effectual method was to blend religion with politics. Hence all his wars became crusades. The extension of the faith became, of course, the motive and the apology for unprincipled aggression. And really, if we consider the pretext of the Sultan with reference to others made use of by kings and emperors nearer home, we do not see that it loses much by the comparison. Would it have been better if he had pretended that the distracted state of a neighbouring country had imperiously prescribed it to him, as a duty to humanity, to put a step to intestine commotion by taking military possession? Should we have thought more favourably of him, if he had announced that Nature had marked out the limits of empire by distinct boundaries, and that in extending his authority over all the countries south of the Godavari, which was unquestionably the particular river. Nature intended, he was only the instrument of fulfilling the divine intention? Would it even have been much better if he had given out that the legal authority of the Peshwa having been unduly weakened by the insubordination of his feudatory chiefs, it became necessary for him to place matters on their former footing, by establishing a vigorous government in the person of his own brother?-though the case, to be sure, would have been different, if taking it for granted that the Mahrattas were on the point of seizing on the defenceless country of the Nizam, and thereby increasing their power, already too formidable, he had only stepped in notwithstanding his unalterable affection for his august and venerable himself. ally, to avert the blow by seizing on as much of it as he could for

viii. The state of education in India before the British occupation is, unfortunately, a favourite subject for political dissertations. This had led to a certain confusion of thought about the various types of indigenous teaching of which three were of importance in the eighteenth century. The ideal training for the Brahmin youth is of great antiquity and represents an extremely high standard of education. After assuming the sacred thread at the age of eight the boy would spend fourteen years away from his home under the personal supervision of his guru or in the forest ashram. Such an upbringing was always confined to a very small and highly privileged class and was probably common only in the heyday of Brahminism. This was not a type of education in which the Government could take part, though the traditional relation between guru and chela might be an inspiration to university

teachers, as it had been to Rabindranath Tagore in his ashram at Shantiniketan. Two other institutions catered for a wider but still limited range of boys. These were the Muslim and Hindu schools which were common in the towns and larger villages. Both suffered during the eighteenth century from the continual disorders which disturbed most parts of the peninsula, but they were found in many districts, when they came under British rule, and their work and scope are described in early reports. Most of them were of a very primitive nature, being usually attached to a temple or mosque. This meant the exclusion of the lower castes and the primitive tribes, and it is typical of the early attitude of the Government towards elementary education that almost the first elementary State schools were for the children of Bhils, Gonds, and of criminals whose parents could not send them to religious schools. The Muslim schools taught the Quran and some Persian to a few older boys, but there is little evidence about the standard of teaching in the Punjab, which was annexed later, indigenous education, was surveyed with a more modern eve. "The Hindu schools', says a Punjab Administration Report, 'were rare being either colleges in which Brahmin boys learnt Sanskrit and received a half religious, half professional training, or elementary schools, where sons of Hindu shop-keepers were taught to keep accounts and read and write the traders' scripts. The few Gurmukhi schools that existed were of a purely religious character. The best feature of the indigenous schools was that they were not confined to the religious and mercantile classes, but were open to the few agriculturists who cared to attend them. These schools continued to function and some of them have survived till today; but they only reached a very small proportion of the population.

ix. We have seen that many craftsmen of former days put their heart and soul into their work. In many cases they produced the articles "elves from start to finish. The pleasure and pride which they felt in a well-made article cannot be equalled by the factory worker of today.

In a big modern factory each worker contributes so little to the finished article that he does not think of it as the fruit of his own labours. Workers who repeat the same operation day after day can take no ire or pride in their work. Their chief pleasure in life is outside the factory. Their work is dull and they spend their time with one eye he clock. In spite of various attempts to brighten the lives of the workers, the average man in a factory is rather to be pitied than envied. The dullness of his life is one of the drawbacks of mass production.

Some people believe that man is becoming the slave of the machine. Certainly machines are playing an ever-increasing part in our lives. Let is hope that they will never become more important than the men they were intended to serve. Charlie Chaplin, in his film "Modern Times"drew attention to this danger. In the film he got a job in a factory that employed mass production method. He had to stand by a machine with a spanner in his hand. An endless belt passed in front of him carrying slowly an endless line of articles. As each one passed he tightened one nut on one bolt with his spanner. His work was one with one turn of the wrist repeated throughout the day. Very soon his mind became affected and the film shows the

amusing things which he did as a result of his mental disorder. Although it is very funny, the film had a serious side. It showed that the kind of work which many people do, far from giving them pride and pleasure, is more likely to fit them for the lunatic asylum.

We must all hope that means will be found to retain the advantages arising out of mass production, while at the same time giving the worker some of the pride and pleasure of the old craftsman.

x. In a predominantly agricultural and overpopulated country in which rural population constitutes 80 to 85 per cent of the total, planning to be effective and successful, has to start from village level. Planning at village level must take into account all the facts of socio-economic life of the people and ultimately it should aim at increasing agricultural production consistent with growth expansion and an ever rising living standard of the people. Factors that affect agricultural productivity are technical, organizational, institutional and human. Investment in human beings by providing them with educational, medical and recreational facilities, better and healthier houses to live in is as important as investment in land in the form of improved and scientific techniques, better seeds, manure, irrigation facilities, etc. Our villages at present lack most of these facilities and they number more than five lakhs with 295 million out of the 357 million people of India. It will be futile to expect from a man living in an ill-built, ill-lighted and ill-ventilated house without any amenities – all resulting in ill-health-to aspire to better living and increasing his working capacity.

It is in this context that the problem of rural housing and village planning is linked up with the overall reconstruction plan of the village. The Government is thus taking more and more interest than before in making a beginning to tackling the problem. The establishment of Rural Housing Cell with the State Governments, Rural Housing Wings with the six engineering institutions and the provision of Rs. 3 crores for rural housing in the Second Five-Year Plan are ample proof of the Seriousness of the Government in this respect.

This field of activity is almost new in India. Much will depend upon how we approach this problem of village planning in the beginning. We are bound to make mistakes, but there is no other alternative initiating the huge task of village reconstruction. This will make Se of Indian economy, in the long run, sound and responsive, the base of Indian so that it creates within itself self-generating forces of economic development

It will not be exaggeration to say that miserably unhealthy housing and sanitary conditions work in a cumulative way is holding up progress and thus forms one of the constituents of the vicious circle of poverty in a backward country. The five lakh odd villagers in India pose unimaginable problems; there are, as the Prime Minister once rightly pointed out, as many problems as there are villages scattered all over the country. The financial implication of village reconstruction plans estimated to be Rs. 2,500 crores, if undertaken at once, are simply frightening and the country can ill-afford to do all this at one stroke. The only thing anybody can think of at the

present moment is to give a mild push to the problem to arouse among villagers an aspiration to live better.

Advanced

5.4 **Rewrite the following passages precisely into 1/3rd of their size with a suitable title:**

i. The introduction of the principle of open competition for the recruitment of official was an important event in the history of political development. Yet it is a principle that is not always clearly understood. It is widely held – and the view receives constant endorsement from well-known authorities on administrative matters-that open competition sets out to ensure the selection of the best available individuals for the public services, and consequently that its inadequacy can be proved if in comparison with other methods, it appears to fall short of this objective. The truth is that open competition was introduced, both in Britain and in America, in order to eliminate the personal factor in the choice of civil servants, and this was held to be so important an objective that any inefficiency arising from the objective to generalize the process of selection could be borne with equanimity.
The idea that open competition ensures equality of opportunity is important in a democratic age. Yet to set an examination at all means the imposition of a standard, and wisdom declares that any such standard should ensure the appointment of persons suitable for the positions they are to be called upon to fill. It is usual to fix age limits for the examination, and this naturally gives an advantage to those whose education at the age fixed has at least reached a stage of equivalence with the examination standard. Thus open competition in practice means equality of opportunity to all of a certain age; it postulates, it true, a certain standard of education, but its 'openness' is preserved the absence of any rule giving preference to or excluding any general class of applicants from entry. One of its great virtues is that it does not leave the unsuccessful candidate with a feeling that he has been attributable to his own faults. Improvement of the efficiency of the open competitive method in obtaining the right sort of recruit must depend upon a continual readjustment of the procedure in face of experience and experiment. The selecting board will need to keep in touch both with the changing administrative environment and with the developing educational system. This readjustment, the Civil Service Commission in Britain takes special steps to ensure
Ultimately, therefore, open competition, since its net has to spread as widely as possible, is in the nature of a compromise. It selects objectively a sample composed of persons likely in the balance to give the type of service that is required. It cannot recruit only the best, nor would it be a point in its favour if it did so: the community has important work to perform outside the governmental sphere. But if it does not limit its choice to the best it is essential that among those chosen should be included a fair percentage of the best for the State has need of all talents.
This, then, is the real objective confronting the appointing agency when it decides upon its examination standards. It is concerned with an equation: of devising a method of extracting from the whole field of potential recruitment those whose

subsequent career in the State service will produce as high a return to the community as the remaining elements will produce elsewhere; for a system that denuded the nongovernmental sphere of an adequate share of the best would be a dangerous one.

It would indeed by very undesirable from the point of view of the subsequent efficiency of the individual if open competition were efficacious in selecting only the best. Not only does the Civil Service require a supply of all the talents, but it also needs a number of moderate entrants to accomplish the less ambitious tasks. As Sir Stanley Leathes, formerly Civil service Commissioner, has pointed out, a drawback of the competitive method of entry is that it forms an easy avenue as compared with the more arduous courses of studies required for other professions, and there is consequently a danger that too many talented individuals may be obtained. It is perhaps a good thing, then, that many, who are quite able in their approach to scholastic matters, do not prove to be much above the average when they come to deal with practical problems. Such a requirement is not, of course, applicable to a directing class, such as the administrative class, where only those capable of first-rate administrative leadership are required, and because treatises on Civil Service invariably pay almost exclusive attention to this directing class, the need for average talents in the larger groups has been given little discussion.

The British Civil Service Commission has developed the open competitive examination to a high degree of efficiency, but it would be wrong to imagine that this type of examination was adopted in or is even suitable for all recruitments carried out under the commission's supervision. There are a number of posts for which technical qualification or experience are necessary, and in such cases the pure theory of open competition is not applicable.

ii. Motorists are all agreed that the cyclist is a menace on our roads. What has the cyclist got to say to that? Of course, the cyclist throws the blame for the high toll of accidents on the driver of the faster and more dangerous vehicles. The fact remains that the accidents in which cyclists are concerned have greatly increased in the last few years. The rise in the number of motor-cars on our roads has much to do with the increased casualty list, but we must seek a more detailed study of the subject if the problem is to come anywhere near solution.

Cyclists have little to fear if they conform with the traffic regulations and are able to ride their machines safely through the intricacies of modern traffic. A bicycle is a comparatively slow-moving vehicle and obviously on the highway many cars will pass it. This need not be a hazard if the cyclist proceeds in a straight line and keeps as far to the left of the road as possible. Many accidents have occurred because bicycle riders wobble from side to side and lurch into the paths of passing motor-cars. This wobbling may be due to inexperience, to riding a bicycle of unsuitable size, or to inattention. Cyclists are often guilty of riding in the wrong direction on one-way streets, weaving in and out of traffic, giving inadequate hand signals, ignoring traffic lights, making U-turns in the middle of a block, riding two and even three

abreast and performing various other unsafe acts without the slightest heed for traffic laws or consideration for other users of the road.

The question is often asked: What is the suitable age for a child to commence cycling? A more important point is: When should a child be permitted to ride on busy roads? This is not an easy question to answer, because children vary so much in intelligence, physical strength and alertness.

What should, therefore, be impressed upon parents is that because a child proves a good and skillful rider on the playground and by-ways, it does not follow that he is competent to plunge into the turmoil of a main thoroughfare and face all the noise and speed of motor traffic calmly or do the right thing in an emergency.

The child's bicycle can contribute considerably to the safety or otherwise of its rider. It is most important to see that the rider is correctly seated, so that he or she can reach the pedals comfortably without the slightest straining or stretching. If he has to stretch, then the child sways and wobbles, and has no proper control of the machine. There is likelihood, too, of injury to health. It is important also to see that the brakes work efficiently and that the machine steers and runs truly.

Parents are often guilty of purchasing or allowing their children to purchase seconds-hand bicycles which are fit for the scrap heap and not at all trustworthly vehicles for use on city highways. Others allow their children to ride even on busy thoroughfares without assuring themselves that the children are proficient enough to do so safely.

To save time on an errand, a boy is perhaps allowed to use his elder brother's or even his father's bicycle. The unwieldy machine and the hurry add to the chances of an accident. All these causes go to Increase the heavy accident toll on our streets and highway due to juvenile cyclists.

Bicycle riding is a clean and healthful sport and in our day is also a great convenience to school going children. However, traffic of this nature must be controlled

School authorities can help to control cyclists by following the plan that is being used in other countries to great advantage. Cycle patrols should be formed in every school consisting of experienced cyclists, whose privilege it shall be to train beginners in cycling and instruct them in the rules of the road. When the period of instruction is over, a teacher, appointed for the purpose, examines the candidates and grants a licence if the pupil passes the riding test and has sufficient knowledge of the Highway Code.

Each new pupil entering the school has to pass a written test on the Highway Code and show himself or herself to be a capable cyclist before a licence is granted. Careless or reckless riding is punished by 'suspension' or 'endorsement of the licences.

Parents whose children do not pass the test are warned against allowing their children to ride on public streets and thoroughfares before they obtain a licence from the school authorities. Children in such schools soon learn to take a pride in being proficient cyclists and it needless to say how greatly such a scheme will help to solve the traffic problem in this country.

iii. We all agree that the growth of industries will increase our material wealth and that our needs in terms of food, clothing and housing will be adequately provided. But man has other needs too-the need for human relationship, love and sympathy, the need for a sense of dignity and worth, and the need for a sense of security. These are also basic human needs, and if they are not satisfied, there will be individual discontent and social conflict. Industrialization has not helped to satisfy these needs. In fact, it has made matters worse. Let us look at the change in the nature of work itself. The independent work of the artisan has now changed into the work of the assembly line. A complete unit of work has been split into fragments of work, each worker now doing only one part of the work. This becomes a dull routine, and it denies the worker the joy and satisfaction of making some complete article. A weaver in the non-industrialized community, for example, weaved cloth with patterns and designs that required a high degree of skill and expression of artistic ability. As a worker in the mill, he is no longer a weaver, the loom has become the weaver and the weaver has become the loom attendant. His work may have become simpler, easier. But this itself has made him lose his sense of importance and dignity which he carried into his whole life as a human being. By being limited to only one stage in production and to a dull, monotonous routine, any worker not only suffers from lack of interest in the factory, but also from a poor sense of his own worth in society.

There has been also a change in the pattern of social relationships in the worker's life. The cottage weaver had a set of relationships with the people working with him, who were generally members of his own family. They acted as his helpers when necessary. The weaver was not only the head of the productive unit but also the head of the family. In industrial society, however, the worker is no longer the head of the productive unit nor of the group of workers. He has become a mere part of a machine, with nobody paying any special attention to his needs or wants. Also, the cottage weaver, while at work, was in a position to talk to his co-workers, that is, his family members, whenever he felt inclined. In the mill, the din and noise of machinery is so great and the worker's attention is so constantly needed that it is no longer possible for him to have much social relationship with his neighbours. In fact, he works in an isolated social atmosphere. The strain of the speed of machinery also affects the worker's life. In the past, a worker's pace of work depended on his skill or mood. Now the speed of the loom leaves no choice for the worker to be fast or slow. For workers who largely come from villages, where they enjoyed a lot of freedom, the strain of fast machinery is naturally great. So they are often so tired and exhausted after work that they cannot attend to the tasks of family and community life.

Men's work is not simply something that brings in money for support of the family; it is an activity that gives meaning to his life. So the modern machine weaver may have overcome his economic hardships, but he has not become a contented member of society. This does not mean that we should go back to the system of handloom economy, in the present times, that system cannot fulfill our material wants. And without material well-being we cannot have the sense of worth, dignity and security.

Industrialization is not in itself an evil. It has brought many benefits. But we must try to remove its defects, especially in relation to the worker.

iv. Liberty is, in my view, inalienably bound up with democracy. When democracy has been strong, as in ancient Athens or in England before the War, citizen: have enjoyed a large measure of liberty. Moreover, fresh liberties were constantly being gained. When democracy has declined or has been superseded by other forms of government, liberty has declined with it. Under a dictatorship, liberty disappears. Hence the circumstances which have produced the decline of liberty are in large measure identical with those which have led to the decline of democracy. It is these circumstances which I propose to examine.

Pre-eminent among these is the growing size and complexity of the modern State. So vast are the contemporary political and economic fields, so far-reaching the forces which determine the course of history that far from controlling, statesmen seem unable even to understand them. Reflecting upon the history of the past twenty years, one is driven irresistibly to the interpretation of the phenomena with which Hardy's philosophy has made us familiar, and contemplate, as he does in the Dynasts, events moving to their predestined conclusions unaffected by the celebrations of statesmen in council. Of the major events of this period-the War, the Coal Strike, the General Strike of 1926, the growth of unemployment, the economic collapse of 1929, the financial crisis of 1931-few have been such as human beings have willed. Most have taken place in direct opposition to human will and intention. This seemingly determined' appearance is worn by human affairs when the factors which condition events are mainly economic. Economic actions are the results of the freely operating wills of individuals. They occur because some persons or body of persons believe that by acting in a particular way they will improve their economic position But, though economic actions are willed, their consequences are not indeed, their consequences are often precisely the reverse of what their agent wants. Let us suppose, for example, that it is announced that a bank is about to fail. Immediately there is a run on the bank by depositors anxious to withdraw their money. As a consequence the bank fails. This acting solely with opposite of what up in a theatre, there is mad rush for the exit. As a consequence the exit is jammed and number of audience may be stifled, trampled or burned to death. The theatre example illustrates the same principle. Everybody having freely acted solely with a view to his own advantage be cumulative result turns out to everybody's disadvantage.

The conclusion may be generalized as follows: The effects of economic actions spread out beyond the immediate intentions of their agents producing results on people unknown to the agents which neither they nor anybody else had intended. As the world becomes increasingly a single economic unit, the area affected by the consequences of economic actions grows more extensive. An old lady living in BourneImouth is unable to pay her bills because a strike in a Japanese silk factory has wiped out her dividends. The waning of the Victorian taste in mahogany furniture has brought economic collapse to British Honduras, whose prosperity

largely depended on the export of mahogany, while coal-miners in South Wales are thrown out of employment by the tapping of oil-wells in Persia.
Because of this blindness of economic actions, a historical period in which events are determined largely by economic factors tends to discourage the politically minded individual. Every politically conscious human being desires to play some part, howsoever, small in the direction of the affairs of the community. He wishes to feel that he counts, that his will can be made effective, that his desires and purposes matter. Nor should this attitude be deplored. To quote Dr. Arnold: "The desire to take part in the affairs of government is the highest desired of well-regulated minds."
It is upon the existence and the alertness of precisely this political consciousness that democracy depends for its successful working. Nobody has realized this more clearly than Mill. As he pointed out in s Political Economy, it is the direct and continuous exercise of the actions of citizenship that generates public spirit. It is the citizen 10 actively engages in the participation of affairs, who "feels that, side the interests which separate him from his fellow citizens, he has interests which connect him with them, and that not only the common Is his will, but that it depends on his exertions." When, however, feels that the futures not only of himself, but of the community mined by forces over which he can exert no control, his political consciousness is frustrated. To the extent that citizens cease to shape the ends of the community they cease to be citizens. In a modem democratic community the ordinary man tends to lose all but the move remote contact with the State. It impinges upon him only when he has to pay taxes, serve on a jury, or cast his vote. Of these functions the first is as little likely to arouse his enthusiasm as the second is to engage his interest; while, as for that third, that highly valued suffrage which used to be regarded as the foundation of democracy, it is found to amount in practice to no more than the right to reject the slightly less unsuitable of two or more wholly unsuitable persons who descend upon the citizens once every five years or so from the clouts of the party headquarters in London. To this situation the politically conscious citizen finding himself politically negligible, reacts in one or the other of two ways. He either becomes apathetic or turns his back upon politics in disgust, or he becomes frankly revolutionary and works for an abrupt and if need be, violent change in a system which has squeezed him out. Both moods are inimical to democracy and destructive of that alert and intelligent interest in the concerns of the community, coupled with the will to co-operate in those concerns which democracy postulates.

v. All books are divisible into two classes, the books of the hour and books of the time. Mark this distinction-it is not one of quality only. It is not merely the bad book that does not last, and the good one that does. It is a distinction of species. There are good books for the hour and good ones for all time; bad books for the hour and bad ones for all time. I must define the two kinds before I go further.
The good book of the hour, then-I do not speak of the bad ones-i simply the useful or pleasant talk of some person whom you cannot otherwise converse with printed

for you. Very useful often, telling you what you need to know very pleasant often, as a sensible friend present talk would be. These bright accounts of travels: good humored and witty discussions of questions; lively or pathetic story-telling in the form of novels; firm fact-telling by the real agents concerned in the events of passing history-all these books of the hour, multiplying among us as education becomes general, are a particular characteristic and possession of the present age; we ought to be entirely thankful for them and entirely, ashamed of ourselves if we make no good use of them. But we made the worst possible use if we allow them to usurp the place of true books; for strictly speaking, they are not books at all, but merely letters or newspapers in good print. Our friends' letters may be delightful, or necessary, today: whether worth keeping or not, is to be considered. The newspapers may be entirely proper at breakfast time, but assuredly it is not reading for all day. So, though bound up in a volume, the long letter which gives you so pleasant an account of the inns and roads and weather last year at such a place, or which tell you that such and-such events however valuable for occasional reference, may not be in the real sense of the word, a 'book' at all, not in the real sense to be 'read'. A book is essentially not a talked thing written, not with a view of mere communication, but of permanence. The book of talk is printed only because its author cannot speak to thousands of people at once, if he would he could-the volume is mere multiplication of his voice. You cannot talk to your friend in India; if you could, you would, you write instead: that is mere conveyance of voice, but a book is written, not to multiply the voice merely, not to carry it merely but to preserve it. The author has something to say which he perceives to be true and useful, or helpfully beautiful. So far as he knows, no one has yet said it; so far as he knows, no one else can say it. He is bound to say it; clearly and melodiously if he may clearly, at all events. In the sum of his life he finds this to the thing or group of things manifest to him; this is the piece of true knowledge or sight, which his share of sunshine and earth has permitted him to seize. He would fain, set it down for ever: engrave it on rock, if he could: saying, this is the best of me, I ate and drank, and slept: and hated, like another; my life was the vapour, and is not but: this saw and knew: this if anything of mine, is worth your memory." This is his "writing": it is in his small human way, and with whatever Agree of true inspiration is in him, his inscription or scription or scripture. That is a 'Book'.