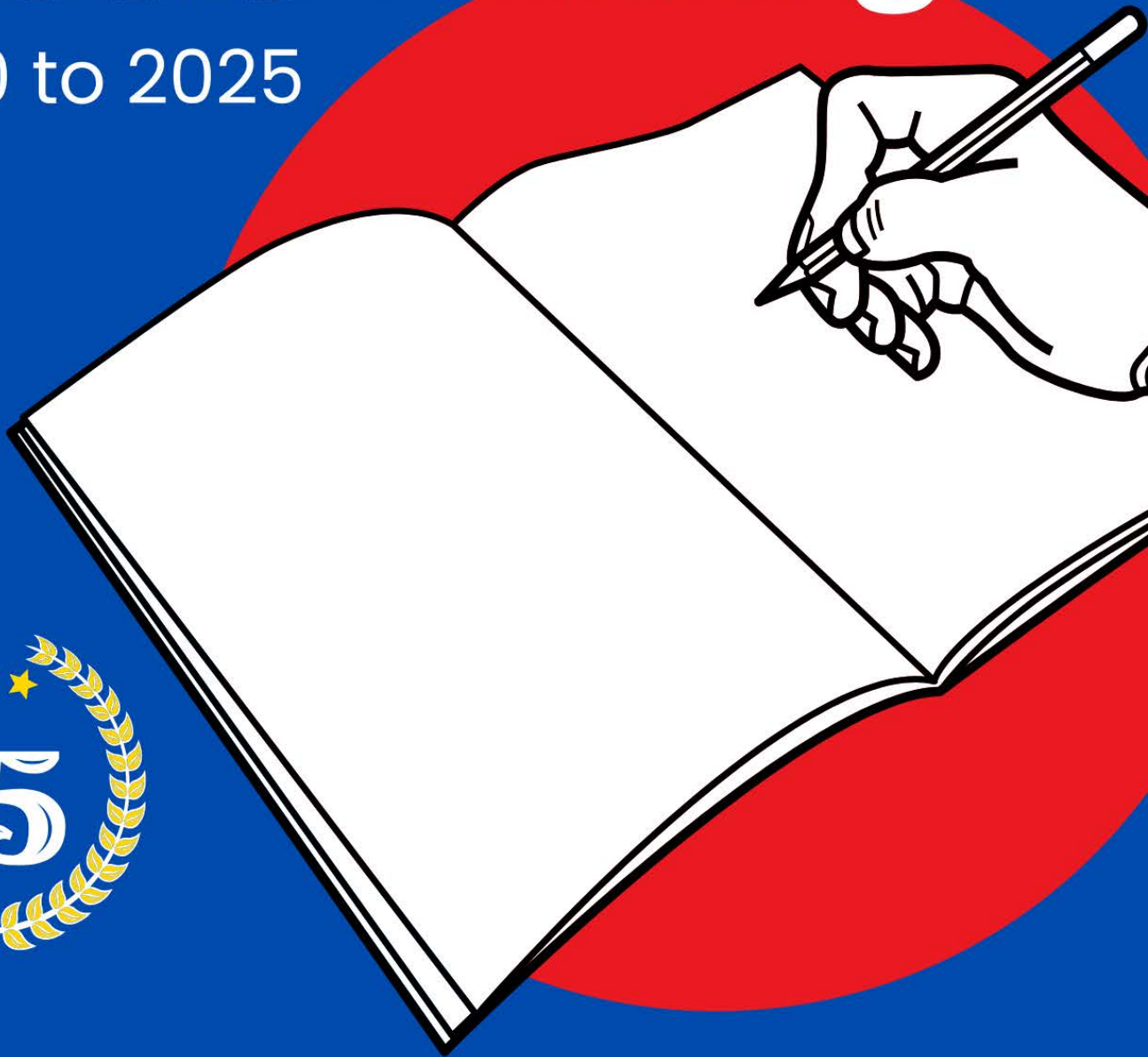


# CSS Solved Precis Writing

2000 to 2025



**Agha Zuhaib Khan**



**THE CSS POINT**

Yes We Can Do It!

**DOWNLOAD  
FREE  
CSS/PMS  
BOOKS**



+92 (333) 604-2057

---

[www.thecsspoint.com](http://www.thecsspoint.com)

The logo for CSS Books.net is centered within a large, semi-transparent red circle. It features the letters 'C', 'S', and 'S' in white, each inside a small colored square (blue, yellow, and red respectively). To the right of these squares, the text 'BOOKS.NET' is written in white, uppercase letters. A thin white horizontal line is positioned below the text.

**CSS BOOKS.NET**

**Buy CSS PMS books as Cash on  
Delivery All over Pakistan.**

**Because the best book rides you to another  
experience you'd ever have.**

**[www.cssbooks.net](http://www.cssbooks.net)  
03336042057**

**The CSS Point**

## Contents

<b>Precis Writing</b> .....	6
<b>Key Features of a Good Précis</b> .....	6
<b>Steps to Write an Effective Précis</b> .....	9
<b>Precis Writing in the CSS Exam</b> .....	14
<b>Do's &amp; Don'ts for Precis Writing</b> .....	15
<b>CSS SOLVED PRECIS FROM PAST PAPERS</b> .....	16
<b>CSS - 2025</b> .....	17
<b>CSS - 2024</b> .....	19
<b>CSS - 2023</b> .....	20
<b>CSS - 2022</b> .....	21
<b>CSS - 2021</b> .....	22
<b>CSS – 2020</b> .....	23
<b>CSS - 2019</b> .....	24
<b>CSS - 2018</b> .....	25
<b>CSS - 2017</b> .....	26
<b>CSS - 2016</b> .....	27
<b>CSS - 2015</b> .....	28
<b>CSS - 2014</b> .....	29
<b>CSS - 2013</b> .....	30
<b>CSS - 2012</b> .....	31
<b>CSS - 2011</b> .....	32
<b>CSS - 2010</b> .....	33
<b>CSS - 2009</b> .....	34
<b>CSS - 2008</b> .....	35
<b>CSS - 2007</b> .....	36
<b>CSS - 2006</b> .....	37
<b>CSS - 2005</b> .....	38
<b>CSS – 2004</b> .....	39
<b>CSS – 2003</b> .....	40
<b>CSS – 2002</b> .....	41
<b>CSS – 2001</b> .....	42
<b>CSS – 2000</b> .....	43

<b>Precis Writing Exercises</b> .....	44
<b>Precis Writing Exercise 1</b> .....	45
<b>Precis Writing Exercise 2</b> .....	46
<b>Precis Writing Exercise 3</b> .....	47
<b>Precis Writing Exercise 4</b> .....	48
<b>Precis Writing Exercise 5</b> .....	49
<b>Precis Writing Exercise 6</b> .....	50
<b>Precis Writing Exercise 7</b> .....	51
<b>Precis Writing Exercise 8</b> .....	52
<b>Precis Writing Exercise 9</b> .....	53
<b>Precis Writing Exercise 10</b> .....	54

## Precis Writing

Precis writing is the art of summarizing a given passage in a concise and coherent manner while retaining its essential ideas, structure, and tone. The term "Precis" is derived from the French word "précis," which means "precise" or "concise." The primary objective of a precis is to convey the core message of the original text without unnecessary details, personal opinions, or interpretations.

A well-written precis should be shorter than the original text and should convey the author's message clearly and concisely. It requires an understanding of the content, structure, and context of the original text, as well as the ability to identify its most important arguments and ideas. Precis writing is a valuable skill for summarizing and communicating complex information effectively and efficiently.

## Key Features of a Good Précis

A précis is a concise summary of a passage that retains the essential points while eliminating unnecessary details. It requires careful reading, comprehension, and precise writing. Below are the key features of a well-written précis:

### 1. Conciseness

A good précis should be about one-third of the original passage while retaining all essential ideas. Avoid unnecessary details, examples, or explanations that do not contribute to the main theme.

#### Example:

##### Original Passage:

"The rapid increase in urban population has led to numerous challenges, including traffic congestion, pollution, and a lack of adequate housing. Governments and urban planners are struggling to develop sustainable solutions to accommodate this growth without compromising the quality of life for residents."

##### Précis:

"Urban population growth causes traffic congestion, pollution, and housing shortages. Authorities seek sustainable solutions without affecting residents' quality of life."

- ✓ The précis is concise yet retains all critical points.

## 2. Clarity

The language of the précis should be clear, simple, and easy to understand. Avoid vague expressions, complex words, or technical jargon unless necessary.

### Example:

#### Unclear Précis:

"The increment of city dwellers leads to a plethora of complications, like vehicular congestion, environmental contamination, and inadequate residential facilities."

#### Clear Précis:

"Rapid urbanization causes traffic jams, pollution, and housing problems."

✓ The second version is clearer and easier to understand.

## 3. Objectivity

A précis should be completely neutral—free from personal opinions, biases, or interpretations. It should only present the author's ideas without modification.

### Example:

#### Original Passage:

"Deforestation is a critical global issue. While some industries argue that it contributes to economic growth, its negative impact on the environment, including climate change and biodiversity loss, cannot be ignored."

#### *Incorrect Précis (with personal opinion):*

"Deforestation is terrible for the planet, and industries should stop prioritizing profits over the environment."

#### Correct Précis (objective):

"Deforestation supports economic growth but also causes climate change and biodiversity loss."

✓ The correct précis removes personal judgment and keeps the information factual.

#### 4. Coherence

A good précis must maintain a logical sequence and flow of ideas. It should not be a collection of unrelated sentences but rather a structured summary that conveys the original passage's meaning smoothly.

##### Example:

##### Original Passage:

"Technology has transformed communication. People can now connect instantly through emails, video calls, and social media. However, excessive dependence on digital communication has reduced face-to-face interactions, leading to social isolation."

##### Poorly Ordered Précis:

"Technology reduces face-to-face interactions and causes social isolation. Communication is now instant with emails and video calls."

##### Well-Ordered Précis:

"Technology enables instant communication via emails and video calls but reduces in-person interactions, leading to social isolation."

✓ The second précis maintains the logical flow from benefits to drawbacks.

#### 5. Completeness

A précis must include all essential aspects of the original passage without missing key ideas. While being concise, it should not omit important details that affect the meaning.

##### Example:

##### Original Passage:

"Exercise is crucial for maintaining good health. It helps in weight management, improves heart function, and reduces stress. Regular physical activity also enhances mental well-being by boosting mood and energy levels."

##### Incomplete Précis:

"Exercise is important for weight control and heart health."



**Complete Précis:**

"Exercise maintains health by managing weight, improving heart function, and reducing stress. It also enhances mood and energy levels."

✓ The complete précis includes all key benefits of exercise mentioned in the original passage.

## Steps to Write an Effective Précis

A précis is a condensed version of a passage that retains its essential ideas while eliminating unnecessary details. Writing a good précis requires a systematic approach to ensure clarity, coherence, and conciseness. Below are the key steps to follow:

---

### 1. Read the Passage Carefully

Before writing a précis, read the passage multiple times to fully grasp its meaning. Pay attention to the main argument, supporting details, and tone of the passage.

**Example:****Original Passage:**

"Global warming has become a pressing issue worldwide. The excessive use of fossil fuels, deforestation, and industrial activities have significantly increased greenhouse gas emissions. These emissions trap heat in the Earth's atmosphere, leading to rising temperatures, extreme weather patterns, and melting ice caps. Scientists and environmentalists stress the urgency of reducing carbon footprints to mitigate climate change."

✓ First reading: Understand that the passage discusses global warming, its causes, and effects.

✓ Second reading: Identify the key ideas—causes (fossil fuels, deforestation, industries), effects (rising temperature, extreme weather, melting ice caps), and solutions (reducing carbon footprint).

---

## 2. Identify the Central Idea

Extract the core message that the author wants to convey. The central idea is usually found in the first or last few sentences, but sometimes, it is implied throughout the passage.

### Example:

#### ✦ Central Idea of the Passage:

"Global warming, driven by human activities, is causing climate change, and urgent measures are needed to reduce carbon emissions."

◆ By focusing on this central idea, we ensure the précis remains relevant and does not include unnecessary details.

## 3. Eliminate Redundant Information

Remove any unnecessary details, examples, and repetitions while keeping the essential points intact.

### Example:

#### Original Passage:

"In recent years, technological advancements have significantly improved communication. Emails allow instant global messaging, and smartphones provide multiple ways to stay connected. Social media platforms, such as Facebook and Twitter, have revolutionized information sharing, making it faster and more accessible than ever. However, excessive screen time can negatively affect mental health and reduce face-to-face interactions."

#### ✗ Unnecessary details:

- Listing multiple examples of communication tools (Facebook, Twitter)
- Overexplaining an obvious fact (Emails allow instant messaging)

#### ✓ Refined key points:

"Technological advancements have improved communication, making information sharing faster. However, excessive screen time may harm mental health and reduce face-to-face interactions."

- ◆ The summary retains the main points without unnecessary elaboration.

#### 4. Use Your Own Words

Rewriting in your own words ensures originality and avoids direct copying from the passage. It also helps in better understanding and retention of the passage's meaning.

##### Example:

##### Original Sentence:

"The excessive reliance on digital communication has led to decreased in-person interactions and increased social isolation."

##### ✗ Copied version:

"Excessive reliance on digital communication reduces in-person interactions and increases social isolation."

##### ✓ Paraphrased version:

"Heavy dependence on digital platforms limits social interactions and fosters isolation."

- ◆ The meaning remains unchanged, but the sentence is rewritten uniquely.\

#### 5. Maintain Logical Flow

Ensure that the précis maintains the same sequence of ideas as the original passage. A well-organized précis follows the introduction → main argument → supporting details → conclusion structure.

##### Example:

##### Original Passage (Disordered Précis):

"Pollution contributes to health issues and climate change. It originates from industrial activities, vehicle emissions, and waste disposal. Governments should implement stricter environmental laws to reduce pollution."

##### ✗ Disorganized Précis:

"Governments should enforce environmental laws. Pollution originates from industries, vehicles, and waste, causing health and climate issues."

##### ✓ Well-structured Précis:

"Pollution, caused by industries, vehicles, and waste, harms health and the climate. Stricter environmental laws can help reduce its effects."

- ◆ The revised version maintains the logical order—cause → effect → solution.

## 6. Revise and Edit

Once the précis is written, revise it for:

- ✓ Grammar & spelling errors
- ✓ Clarity & conciseness
- ✓ Logical flow & coherence
- ✓ Word limit (around one-third of the original passage)

### Example:

#### First Draft (Needs Improvement):

"Pollution is a major problem worldwide. It is mainly caused by industries, vehicles, and waste, which increase health risks and environmental damage. Governments must take action by introducing strict environmental regulations to prevent further harm."

#### ✗ Issues in this draft:

- Slightly wordy ("Governments must take action" → "Governments should regulate")
- Could be more concise

#### ✓ Final Revised Précis:

"Industrial, vehicular, and waste pollution harm health and the environment. Governments should regulate pollution to prevent further damage."

- ◆ The final version is more concise and refined while retaining key points.
-

**Final Summary of the Steps**

<b>Step</b>	<b>Key Focus</b>	<b>Example</b>
<b>1. Read Carefully</b>	Understand the passage thoroughly	Identify main ideas like causes & effects of global warming
<b>2. Identify the Central Idea</b>	Extract the passage's core message	"Global warming needs urgent action to reduce emissions."
<b>3. Remove Redundancies</b>	Eliminate extra details, examples, and repetition	Remove unnecessary examples of communication tools
<b>4. Use Your Own Words</b>	Avoid copying; rewrite in a unique way	"Heavy dependence on digital platforms fosters isolation."
<b>5. Maintain Logical Flow</b>	Keep ideas in the same order as the original	Ensure the précis follows <b>cause → effect → solution</b>
<b>6. Revise &amp; Edit</b>	Check for clarity, coherence, and conciseness	Shorten lengthy phrases, correct errors, refine ideas

---

Writing an effective précis is a valuable skill that enhances comprehension and concise writing. By reading carefully, identifying the central idea, eliminating redundancy, paraphrasing, maintaining logical flow, and revising, you can create a precise and impactful summary of any passage.

## Precis Writing in the CSS Exam

In the CSS English (Precis & Composition) paper, candidates are required to write a precis of a given passage. This is a crucial part of the exam, assessing a candidate's ability to extract essential ideas, summarize effectively, and maintain clarity and coherence.

### Importance of Precis Writing in CSS

1. Tests Comprehension Skills: Demonstrates understanding of complex passages.
2. Evaluates Writing Skills: Assesses the ability to write concisely and clearly.
3. Enhances Analytical Thinking: Helps in identifying and summarizing key ideas.
4. Improves Language Proficiency: Strengthens vocabulary and grammatical accuracy.

### Tips for Scoring Well in Precis Writing in CSS

1. Practice Regularly: Read editorials, reports, and academic passages and summarize them.
2. Use Simple and Clear Language: Avoid jargon and complicated sentence structures.
3. Stick to the Word Limit: Precis should be approximately one-third of the original passage.
4. Avoid Personal Opinions: Keep the summary objective and neutral.
5. Follow a Logical Structure: Ensure coherence and smooth flow of ideas.

### Common Mistakes to Avoid

- Adding Personal Interpretation: Precis should only reflect the author's ideas.
- Copy-Pasting from the Passage: Rephrase using your own words.
- Exceeding Word Limit: Keep it concise and within the prescribed length.
- Ignoring Coherence: Ensure that the precis maintains the logical order of the original passage.

Precis writing is an essential skill for CSS aspirants as it tests comprehension, analytical ability, and writing skills. Practicing precis writing regularly can significantly improve performance in the CSS English paper. By focusing on conciseness, coherence, and clarity, candidates can master this skill and secure better marks in the examination.

## Do's & Don'ts for Precis Writing

### Do's

- Read the original text carefully to understand its main ideas and arguments.
- Identify the author's purpose, tone, and intended audience.
- Restate the author's main ideas and arguments in your own words, maintaining their original meaning.
- Condense the text by removing unnecessary details, examples, or repetition.
- Maintain the logical flow and structure of the original text while reducing its length.
- Use transitional words and phrases to link the ideas and sentences together.
- Proofread and edit your precis for clarity, coherence, and accuracy.
- Ensure that your precis accurately represents the original text's main ideas and arguments.
- Follow the prescribed format and length limit (if any) for the precis.

### Don'ts:

- Don't include any personal opinions, interpretations, or judgments.
- Don't add any information or ideas that are not in the original text.
- Don't change the meaning of the original text while condensing it.
- Don't use contractions, abbreviations, or slang language.
- Don't exceed the prescribed length limit for the precis.
- Don't miss out on any important ideas or arguments from the original text.
- Don't use vague or imprecise language, as it may distort the original meaning.

***In precis writing, there are several grammatical elements that should be avoided to ensure clarity and conciseness. Here are some examples:***

1. Do not use unnecessary words or phrases that do not add meaning to the text. Instead, focus on the main points of the passage and include only the most essential information.
2. Avoid using complex sentence structures, such as subordinate clauses, that can make the text difficult to understand. Instead, use simple and clear sentences that convey the main idea.
3. Do not use personal opinions or biases. A precis should be an objective summary of the original text, so avoid inserting personal opinions, biases, or interpretations.
4. Avoid using direct quotations from the original text. Instead, paraphrase the main points in your own words.
5. Do not include examples or illustrations that are not necessary to convey the main idea of the text.

# **CSS SOLVED PRECIS FROM PAST PAPERS**



## CSS - 2025

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

Homi K. Bhabha, a prominent postcolonial scholar, advances a profoundly philosophical yet grounded concept of nationalism, positing that "Nations, like narratives, lose their origins in the myths of time and only fully encounter their horizons in the mind's eye," thereby highlighting the complex interplay between the imagined, the mythical, and the material in the construction of national identity.

Nations, like narratives, are constructed through historical contingency, shaped by ethnic obsessions and regional affiliations that often obscure their origins. As a result, national identities can become rigid and exclusionary, antagonizing the notion of humanism envisioned by ancient philosophers like Socrates and Plato. This idea has implications for our understanding of humanism, a cornerstone of intellectual traditions from Goethe and Rousseau's emphasis on the universal human experience to Al-Ghazali and Ibn Rushd's advocacy for reason and compassion as bridges between cultures. Al-Ghazali's "The Alchemy of Happiness" strikes a balance between promoting local identity and warning against provincial, insular nationalism, making him a votary of cultural exchange and understanding. He advocates for an evenhanded approach, balancing love for one's land with justice for all citizens. In "The Revival of Religious Sciences," Al-Ghazali emphasizes balancing universalism and particularism, recognizing that national identity must be tempered by justice and equality. By promoting inclusive citizenship, Al-Ghazali offers an antidote to exclusivist nationalist ideologies. By exploring the intersections between nationalism and humanism, Bhabha's work also encourages us to think critically about how national identities are constructed and imagine new forms of global citizenship prioritizing shared humanity over narrow national interests. However, the rise of nationalism has often led to a narrowing of perspectives, prioritizing regional affiliations over universal values, resulting in a stringent and macho form of patriotism that stifles dissent and creativity. Like a chameleon, nationalism can adapt and change, often blurring the lines between patriotism and xenophobia. Altogether, nationalism is not a bane, its mixed benefits over the last century have been a double-edged sword, yielding a staggering array of positive and negative consequences. On one hand, nations have become increasingly aware of the need to align themselves with pluralism and egalitarian schemes. However, the desire to dominate, as exemplified by the German geographer Friedrich Ratzel's idea of organic borders, continues to have a silent appeal, often manifesting in bizarre and violent forms, such as the recent bloodshed in Palestine and the earlier Bosnian massacre. This scary trail is long and hard to absorb, especially when democracy itself has been exposed as a mere façade, leaving many to blurt out frustrations and disillusionments.

As the philosopher Allama Iqbal aptly put it in his famous poem, "The Devil's Parliament," democracy is merely the outer crust, while the essence is imperialist. Iqbal's words ring true, warning us against the uncritical subservience and adoration of nationalism, which can lead to historical myopia, strengthening dictatorial hegemony and incarcerating the human spirit within the narrow confines of love for the land. Perhaps democracy is the safest carrier of the seed of nationalism, transporting it under the guise of economic equality. Still, weaker nations face the political bravado of the powerful leaving the meager nations to be content with mere paeans of

love for border and territorial integrity. Imperialism planted the embryo of nationalism, abandoning the wretched children of the earth to fend for themselves, left to navigate the treacherous waters of self-determination. The power of nationalism is a potent form of Volksgeist - a term coined by Johann Gottfried Herder to describe a nation's unique spirit or character - that can be both unifying and divisive, depending on how it is wielded. In this context, a more frugal and nuanced approach to nationalism is needed, one that balances national pride with a commitment to universal values and human rights.

### **Precis**

Homi K. Bhabha argues that nationalism, like narratives, is shaped by myths and historical contingencies, often becoming exclusionary and rigid. While nationalism fosters identity, it can also contradict the humanist ideals of thinkers like Socrates, Plato, Al-Ghazali, and Ibn Rushd, who emphasized reason, compassion, and inclusivity. Al-Ghazali, in particular, warns against insular nationalism, advocating for a balance between national pride and justice. However, nationalism has frequently led to violence and oppression, as seen in historical conflicts like Bosnia and Palestine. Democracy, though often viewed as a vessel for nationalism, has been critiqued by thinkers like Allama Iqbal for serving imperialist interests. Nationalism, as an expression of a nation's spirit (Volksgeist), must be approached cautiously, ensuring that it upholds universal values rather than fostering division and hegemony.

**Title suggestion:** The Paradox of Nationalism: Between Humanism and Exclusion

## CSS - 2024

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

In the heart of bustling cities, urban green spaces stand as oases of tranquility, providing respite from the hustle and bustle. Parks, adorned with vibrant flora, become havens for relaxation and recreation. The greenery offers a sanctuary for diverse wildlife, creating a delicate balance between urban development and environmental preservation. Beyond their aesthetic appeal, city parks play a crucial role in fostering community bonds. Families gather for picnics, friends engage in sports, and individuals find solace amidst nature's embrace. These communal spaces serve as venues for cultural events, open-air concerts, and art installations, enriching the urban experience. The benefits of urban green spaces extend beyond leisure. They contribute to improved air quality, mitigate the urban heat island effect, and promote overall well-being. Access to nature within city limits becomes a vital aspect of mental health, offering a refuge for introspection and rejuvenation. However, the challenge lies in balancing the increasing urbanization with the preservation of green spaces. Sustainable urban planning becomes imperative to ensure the coexistence of concrete jungles and natural havens. Efforts to create and maintain parks, tree-lined avenues, and green rooftops become integral components of shaping cities that prioritize both human and environmental health. As cities evolve, the preservation and enhancement of urban green spaces become a shared responsibility. The vision is to cultivate urban landscapes that seamlessly integrate nature into the tapestry of city life, fostering a sustainable and harmonious cohabitation between human progress and the environment.

### Precis

Urban green spaces provide a refuge from city life, offering aesthetic beauty, recreational opportunities, and environmental benefits. Parks foster community interactions, hosting cultural and social activities while supporting wildlife. They also enhance air quality, reduce heat, and promote mental well-being. However, rapid urbanization threatens these spaces, necessitating sustainable urban planning. Integrating greenery into city landscapes ensures a balance between development and environmental preservation, making urban areas healthier and more livable.

**Title suggestion:** The Vital Role of Urban Green Spaces

## CSS - 2023

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

On the question of freedom in education there are at present three main schools of thought, deriving partly from differences as to ends and partly from differences in psychological theory. There are those who say that children should be completely free, however bad they may be; there are those who say they should be completely subject to authority, however good they may be; and there are those who say they should be free, but despite freedom they should be always good. This last party is larger than it has any logical right to be children, like adults, will not all be virtuous if they are all free. The belief that liberty will ensure moral perfection is a relic of Rousseauism and would not survive a study of animals and babies. Those who hold this belief think that education should have no positive purpose but should merely offer an environment suitable for spontaneous development. I cannot agree with this school, which seems to me too individualistic, and unduly indifferent to the importance of knowledge. We live in communities which require co-operation, and it would be utopian to expect all the necessary co-operation to result from spontaneous impulse. The existence of a large population in a limited area is only possible owing to science and technique; education must, therefore, hand on the necessary minimum of these. The educators who allow most freedom are men whose success depends upon a degree of benevolence, self-control, and trained intelligence which can hardly be generated where every impulse is left unchecked; their merits, therefore, are not likely to be perpetuated if their methods are undiluted. Education, viewed from a social standpoint, must be something more positive than a mere opportunity for growth. It must, of course, provide this, but it must also provide a mental and moral equipment which children cannot acquire entirely for themselves.

### Precis

The passage presents three main schools of thought on freedom in education, where some argue for complete freedom for children, some argue for complete authority, and others argue for freedom with a moral compass. The author argues against complete freedom, citing the importance of knowledge and social co-operation. Education should provide a suitable environment for growth, but it must also impart necessary mental and moral equipment that children cannot acquire by themselves. The educators who allow the most freedom should also have benevolence, self-control, and trained intelligence to guide children effectively. Education, from a social standpoint, must balance growth and the acquisition of knowledge and moral values.

**Title suggestion:** Freedom and Education: A Balancing Act

## CSS - 2022

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

The fear of human beings when faced with the mysteries of life and their weakness by comparison with the vastness of nature created in them a need to communicate with the divine, with the superior powers which they believed regulated the universe and determined their own fates. Knowledge of wishes of the gods was always a sure guide for human behavior. In ancient Greece, the precise nature of these wishes was 'decoded' by the art of giving oracles, practiced by soothsayers who had the gift of understanding the signs or signals sent by the gods.

The soothsayers uttered their oracles by interpreting flashes of lightning, rolls of thunder or the flights of certain birds of prey (omens), alternatively, they might observe the direction in which the fire burned when a sacrifice was made, examine the entrails of animals which had just been sacrificed or base judgments on the sacrificial beast's willingness to approach the altar. The interpretation of dreams was popular too, and so was palmistry. The most notable soothsayers of ancient Greece were Tiresias, Calchas, Helenus, Amphiaraus and Cassandra.

However, there were abundant instances in which the gods did not manifest themselves to the faithful in the forms of signs but spoke directly to an intermediate who for a short time was overcome by a 'divine mania' and transcended his own human essence. Here the prophet- or more usually the prophetess\_ entered a state of ecstasy in which he or she delivered the message from the gods to the suppliants.

These practices for foreseeing the future were the basis on which the ancient Greek oracles operated. Each oracle was located within a properly-organized sanctuary and was directly associated with one or other of the gods. Apollo was the archetypal soothsayer for the Greeks, the god who was responsible for conveying to mortals the decisions pronounced by Zeus. The most important of all the oracles, that at the Delphi, delivered the messages with the intervention of Apollo, while the oldest that or Dodona, functioned with the assistance of Zeus.

### Precis

The need for human beings to communicate with the divine in order to decipher the wishes of the gods is explored in this passage. In ancient Greece, soothsayers practiced the art of giving oracles by interpreting various signs from the gods, such as lightning, thunder, or animal entrails. The interpretation of dreams and palmistry were also popular. Some messages were delivered directly to an intermediary in a state of ecstasy. The oracles were organized within sanctuaries and associated with different gods, with Apollo being the archetypal soothsayer. The most important oracle was at Delphi, delivered with the intervention of Apollo, while the oldest, at Dodona, functioned with the assistance of Zeus.

**Title suggestion:** Ancient Greek Oracles and the Art of Divination

## CSS - 2021

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

Nizar Hassan was born in 1960 and raised in the village of Mashhad, near Nazareth, where he has lived with his family. He studied anthropology at Haifa University and after graduating worked in TV. Starting in 1990, he turned to cinema. In 1994, he produced Independence, in which he pokes his Palestinian interlocutors about what they think of the bizarre Israeli notion of their "independence". They have stolen another people's homeland and called the act "independence"! Hassan dwells on that absurdity. As the world's attention was captured by the news of Israel planning to "annex" yet a bit more of Palestine and add it to what they have already stolen, I received an email from Nizar Hassan, the pre-eminent Palestinian documentary filmmaker. He wrote to me about his latest film, My Grandfather's Path, and included a link to the director's cut. It was a blessing. They say to choose your enemies carefully for you would end up like them. The same goes for those opposing Zionist settler colonialists. If you are too incensed and angered by their daily dose of claptrap, the vulgarity of their armed robbery of Palestine, you would soon become like them and forget yourself and what beautiful ideas, ideals, and aspirations once animated your highest dreams. Never fall into that trap. For decades, aspects of Palestinian and world cinema, art, poetry, fiction, and drama have done for me precisely that: saved me from that trap. They have constantly reminded me what all our politics are about – a moment of poetic salvation from it all. Nizar Hassan's new documentary is one such work – in a moment of dejection over Israel's encroachment on Palestinian rights and the world's complicity, it has put Palestine in perspective. The film is mercifully long, beautifully paced, and patient, a masterfully crafted work of art – a Palestinian's epic ode to his homeland. A shorter version of My Grandfather's Path has been broadcast on Al Jazeera Arabic in three parts, but it must be seen in its entirety, in one go. It is a pilgrimage that must not be interrupted.

### Precis

Nizar Hassan is a prominent Palestinian documentary filmmaker who studied anthropology at Haifa University before working in TV and cinema. In his 1994 film Independence, he questions the Israeli notion of "independence" and highlights the absurdity of calling the theft of another people's homeland independence. Recently, Hassan released his latest film, My Grandfather's Path, which offers a beautifully crafted, long, and patient ode to Palestine, putting the country in perspective amidst Israel's continued encroachment on Palestinian rights. The film is a reminder of the beautiful ideas, ideals, and aspirations that animate the highest dreams of Palestinians and a moment of poetic salvation from the political turmoil. The film has been broadcast in a shorter version on Al Jazeera Arabic, but it is recommended to watch it in its entirety to experience the pilgrimage without interruption.

**Title suggestion:** "Nizar Hassan's My Grandfather's Path: A Beautifully Crafted Ode to Palestine"

## CSS – 2020

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

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

### Precis

Saadat Hasan Manto, a writer, was a victim of social ambivalence that converged on self-righteousness, hypocrisy, and mental obtuseness. Despite being branded vulgar and obscene and implicated in a legal battle questioning the morality of his writings, he remained committed to exploring the stark realities of life, often concerning petty wage earners, pimps, and prostitutes. Manto treated vulgarity discreetly, much like literary artists such as Joyce, Lawrence, and Caldwell. He had an unjaundiced view of man's faults and follies, with his middle and lower-middle-class characters portraying realistic thoughts, feelings, and actions. Like other literary artists, Manto's work mirrored the restlessness of the age.

**Title suggestion:** "Manto: A Realistic and Unjaundiced View of Human Behavior"

## CSS - 2019

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

I think modern educational theorists are inclined to attach too much importance to the negative virtue of not interfering with children, and too little to the positive merit of enjoying their company. If you have the sort of liking for children that many people have for horses or dogs, they will be apt to respond to your suggestions, and to accept prohibitions, perhaps with some good-humoured grumbling, but without resentment. It is no use to have the sort of liking that consists in regarding them as a field for valuable social endeavour, or what amounts to the same thing as an outlet for power-impulses. No child will be grateful for an interest in him that springs from the thought that he will have a vote to be secured for your party or a body to be sacrificed to king and country. The desirable sort of interest is that which consists in spontaneous pleasure in the presence of children, without any ulterior purpose. Teachers who have this quality will seldom need to interfere with children's freedom, but will be able to do so, when necessary, without causing psychological damage.

### Precis

the author criticizes modern educational theorists for overemphasizing the negative virtue of not interfering with children and neglecting the positive merit of enjoying their company. The author argues that having a genuine liking for children, rather than viewing them as a means for social or political gain, will encourage them to respond positively to suggestions and accept prohibitions without resentment. Teachers who possess this quality can effectively manage children's freedom when necessary without causing psychological harm. The author suggests that enjoying the company of children for its own sake is a desirable quality in a teacher, rather than treating children as a means to an end.

**Title suggestion:** The Positive Merit of Enjoying Children's Company in Education



## CSS - 2018

Q: Write a précis of the following passage in about 120 words and also suggest a suitable title

It is in the temperate countries of northern Europe that the beneficial effects of cold are most manifest. A cold climate seems to stimulate energy by acting as an obstacle. In the face of an insuperable obstacle our energies are numbed by despair; the total absence of obstacles, on the other hand leaves no room for the exercise and training of energy; but a struggle against difficulties that we have a fair hope of over-coming, calls into active operation all our powers. In like manner, while intense cold numbs human energies, and a hot climate affords little motive for exertion, moderate cold seems to have a bracing effect on the human race. In a moderately cold climate man is engaged in an arduous, but no hopeless struggles and with the inclemency of the weather. He has to build strong houses and procure thick clothes to keep himself warm. To supply fuel for his fires, he must hew down trees and dig coal out of the earth. In the open air, unless he moves quickly, he will suffer pain from the biting wind. Finally, in order to replenish the expenditure of bodily tissue caused by his necessary exertions, he has to procure for himself plenty of nourishing food. Quite different is the lot of man in the tropics. In the neighbourhood of the equator there is little need of clothes or fire, and it is possible with perfect comfort and no danger to health, to pass the livelong day stretched out on the bare ground beneath the shade of a tree. A very little fruit or vegetable food is required to sustain life under such circumstances, and that little can be obtained without much exertion from the bounteous earth. We may recognize must the same difference between ourselves at different seasons of the year, as there is between human nature in the tropics and in temperate climes. In hot weather we are generally languid and inclined to take life easily; but when the cold season comes, we find that we are more inclined to vigorous exertion of our minds and bodies.

### Precis

In temperate northern Europe, the benefits of cold weather are most evident as it stimulates energy by acting as an obstacle that calls for the exercise of one's powers. When faced with insurmountable obstacles, energies are numbed by despair, while the absence of obstacles leaves no room for the training of energy. Intense cold numb human energies, while hot weather affords little motivation for exertion. In contrast, the moderate cold seems to have a bracing effect on humans. In a moderately cold climate, man is engaged in an arduous, but not hopeless struggle with the inclemency of the weather. The need to build strong houses, procure warm clothes, hew down trees, and dig coal out of the earth to provide fuel for fires all require the active operation of human powers. In the tropics, man's lot is different. There is little need for clothes or fire, and a little fruit or vegetable food is required to sustain life without much exertion from the earth. In contrast, the cold season inclines people towards vigorous exertion of their minds and bodies. The difference between humans in temperate and tropical climates is similar to the difference in human nature during different seasons.

**Suggested Title:** The Beneficial Effects of Cold in Temperate Countries

## CSS - 2017

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

All the evils in this world are brought about by the persons who are always up and doing, but do not know when they ought to be up nor what they ought to be doing. The devil, I take it, is still the busiest creature in the universe, and I can quite imagine him denouncing laziness and becoming angry at the smallest waste of time. In his kingdom, I will wager, nobody is allowed to do nothing, not even for a single afternoon. The world, we all freely admit, is in a muddle but I for one do not think that it is laziness that has brought it to such a pass. It is not the active virtues that it lacks but the passive ones; it is capable of anything but kindness and a little steady thought. There is still plenty of energy in the world (there never were more fussy people about), but most of it is simply misdirected. If, for example, in July 1914, when there was some capital idling weather, everybody, emperors, Kings, arch dukes, statesmen, generals, journalists, had been suddenly smitten with an intense desire to do nothing, just to hang about in the sunshine and consume tobacco, then we should all have been much better off than we are now. But no, the doctrine of the strenuous life still went unchallenged; there must be no time wasted; something must be done. Again, suppose our statesmen, instead of rushing off to Versailles with a bundle of ill-digested notions and great deal of energy to dissipate had all taken a fortnight off, away from all correspondence and interviews and what not, and had simply lounged about on some hillside or other apparently doing nothing for the first time in their energetic lives, then they might have gone to their so-called peace conference and come away again with their reputations still unsoiled and the affairs of the world in good trim. Even at the present time, if half of the politicians in Europe would relinquish the notion that laziness is crime and go away and do nothing for a little space, we should certainly gain by it. Other examples come crowding into mind. Thus, every now and then, certain religious sects hold conferences; but though there are evils abroad that are mountains high, though the fate of civilization is still doubtful, the members who attend these conferences spend their time condemning the length of ladies' skirts and the noisiness of dance bands. They would all be better employed lying flat on their backs somewhere, staring at the sky and recovering their mental health.

### Precis

World's problems are not caused by laziness, but rather by misplaced energy and a lack of passive virtues such as kindness and thoughtful reflection. He suggests that if people, especially politicians, would take breaks and do nothing occasionally, it could actually be beneficial. The author provides examples, such as if leaders had taken a break instead of attending the peace conference in Versailles, they may have made better decisions. He also critiques religious conferences that focus on trivial matters rather than larger issues facing society. The author maintains that the devil, who is always busy, is a proponent of the idea that laziness is a sin. In conclusion, the author believes that it is time for society to recognize that sometimes doing nothing can be productive and lead to better outcomes.

**Suggested Title:** "The Value of Doing Nothing."

## CSS - 2016

Write a précis of the following passage in about 120 words and suggest a suitable title: (20)

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.

### Precis

The author struggles to find an exciting and exotic vacation spot until a friend suggests Cherokee, a county in Oklahoma. The town of Qualla Boundary, surrounded by beautiful mountain scenery, offers a glimpse into the Cherokee tribe's history through its Oconaluftee Indian Village and outdoor historical pageant Unto These Hills. Despite the language barrier, the author and their friend find their way around the town with the help of the natives and learn about the tribe's income streams, including the successful "Bingo Weekend." The author is impressed by the tribe's ability to adapt and survive during the off-peak season. The trip ends with a visit to the museum displaying the tribe's art. The author is left with a desire to explore more exotic places.

**Suggested Title:** "Exploring the Exotic: A Visit to Cherokee, Oklahoma"

## CSS - 2015

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. 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 manpower; 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 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 learned 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 endeavors 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 beforehand 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.

### Precis

The author believes that war has been the cause of every known breakdown of civilizations. At the beginning of civilization, the benefits of war may seem to outweigh the costs. However, as a society becomes more efficient and capable of mobilizing greater resources for war, the cost of war begins to outweigh its benefits. War starts to take an increasing toll on life, happiness, and resources. When a society reaches a point where it can mobilize a lethal amount of energy and resources for war, it becomes like cancer, and unless the society can cut it out, it will become fatal. In the past, there have been two alternative directions to get rid of war: a personal refusal to engage in war and persuading governments to work together to prevent aggression. The author believes the latter approach is more promising.

**Suggested Title:** "War as the Proximate Cause of the Breakdown of Civilizations."

## CSS - 2014

Make a précis of the following passage and suggest a suitable heading. (20+2=22)

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 fulfil this responsibility and their yielding to the seductive lures of the men of wealth and pomp and power are documented by 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 in-still moral sensitivity as an integral part of the complex pattern of functional 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.

### Precis

The writer emphasizes the significance of training human intelligence in developing empathy to serve kindness and love, which is crucial for contemporary man's protection and survival. This need is a challenge for educators and educational institutions, to produce human beings with trained morally sensitive intelligence. Traditionally, the realm of social morality was left to religion and churches, but their failure resulted in the "God Is Dead" theological rhetoric, making it essential for educators to instill moral sensitivity as part of human intelligence. The more pragmatic men of power have no time to deal with the fundamental problems of social morality, resulting in a simplistic Machiavellianism guiding their decisions, which increases the chances of nuclear devastation. Therefore, educators must inculcate moral sensitivity, which can provide assurance of love, security to be kind, and the integrity required for a functional empathy.

**Suggested Title:** The Role of Educators in Cultivating Empathy for Social Morality and Responsibility

## CSS - 2013

Make a précis of the following passage and suggest a suitable heading. (20+2=22)

Culture, in human societies, has two main aspects; an external, formal aspect and an inner, ideological aspect. The external forms of culture, social or artistic, are merely an organized expression of its inner ideological aspect, and both are inherent components of a given social structure. They are changed or modified when this structure is changed or modified and because of this organic link they also help and influence such changes in their parent organism. Cultural Problems, therefore, cannot be studied or understood, or solved in isolation from social problems, i.e. problems of political and economic relationships. The cultural problems of underdeveloped countries, therefore, have to be understood and solved in the light of the larger perspective, in the context of underlying social problems. Very broadly speaking, these problems are primarily the problems of arrested growth; they originate primarily from long years of imperialist – Colonialist domination and the remnants of a backward outmoded social structure. This should not require much elaboration European Imperialism caught up with the countries of Asia, Africa or Latin America between the sixteenth and nineteenth centuries. Some of them were fairly developed feudal societies with ancient traditions of advanced feudal culture. Others had yet to progress beyond primitive pastoral tribalism. The social and cultural development of them all was frozen at the point of their political subjugation and remained frozen until the coming of political independence. The culture of these ancient feudal societies, in spite of much technical and intellectual excellence, was restricted to a small privileged class and rarely intermingled with the parallel unsophisticated folk culture of the general masses. Primitive tribal culture, in spite of its child- like beauty, had little intellectual content. Both feudal and tribal societies living contagiously in the same homelands were constantly engaged in tribal, racial, and religious or other feuds with their tribal and feudal rivals. Colonialist–imperialist domination accentuated this dual fragmentation, the vertical division among different tribal and national groups, the horizontal division among different classes within the same tribal or national group. This is the basic ground structure, social and cultural, bequeathed to the newly liberated countries by their former overlords.

### Precis

Culture in human societies has two aspects: external and internal. The external form of culture, whether social or artistic, is only an expression of its inner, ideological aspect. Both are inherent components of a given social structure and change when the structure is modified. Therefore, cultural problems cannot be studied or understood in isolation from social problems, such as political and economic relationships. Cultural problems in underdeveloped countries are problems of arrested growth, originating from long years of imperialist-colonialist domination and a backward, outmoded social structure. The culture of feudal societies, despite their technical and intellectual excellence, was restricted to a small privileged class and rarely intermingled with the parallel unsophisticated folk culture of the general masses. Primitive tribal culture had little intellectual content. The social and cultural fragmentation, bequeathed to the newly liberated countries by their former overlords, is the basic ground structure.

**Suggested Title:** Culture and Social Problems in Underdeveloped Countries.

## CSS - 2012

Make a précis of the following passage and suggest a suitable heading. (20+2=22)

Write a précis of the following passage and suggest a suitable title. (20+5=25) One of the most ominous and discreditable symptoms of the want of candor in present-day sociology is the deliberate neglect of the population question. It is or should be, transparently clear that, if the state is resolved, on humanitarian grounds, to inhibit the operation of natural selection, some rational regulation of population, both as regards quality and quantity, is imperatively necessary. There is no self-acting adjustment, apart from starvation, of numbers to the means of subsistence. If all-natural checks are removed, a population in advance of the optimum number will be produced and maintained at the cost of a reduction in the standard of living. When this pressure begins to be felt, that section of the population which is capable of reflection and which has a standard of living that may be lost will voluntarily restrict its numbers, even to the point of failing to replace death by an equivalent number of new births; while the underworld, which always exists in every civilized society The failure and misfits and derelicts, moral and physical will exercise no restraint and will be a constantly increasing drain upon the national resources. The population will thus be recruited in a very undue proportion by those strata of society which do not possess the qualities of useful citizens. The importance of the problem would seem to be sufficiently obvious. But politicians know that the subject is unpopular. The urban has no votes. Employers are like a surplus of labor, which can be drawn upon when trade is good. Militarists want as much food for powder as they can get. Revolutionists instinctively oppose any real remedy for social evils; they know that every unwanted child is a potential insurgent. All three can appeal to a Quasi-Religious prejudice, resting apparently on the ancient theory of natural rights which were supposed to include the right of unlimited procreation. This objection is now chiefly urged by celibate or childless priests, but it is held with such fanatical vehemence that the fear of losing the votes which they control is a welcome excuse for the baser sort of politicians to shelve the subject as inopportune. The socialist calculation

### Precis

The author of the passage asserts that sociology today deliberately ignores the population question, which is necessary to rationally regulate population in terms of quality and quantity, especially if the state aims to inhibit natural selection. The unchecked population growth can lead to a reduction in the standard of living and a disproportionate increase in those who are not useful citizens, causing a drain on national resources. However, politicians often avoid this topic because it is unpopular and can be used for political gain. The author argues that such an attitude is based on quasi-religious prejudices and natural rights theory, which is primarily held by celibate or childless priests. The author suggests that it is imperative to address this problem for the greater good of society.

**Suggested Title:** The Population Question and the Neglect of Sociology.

## CSS - 2011

Make a précis of the given passage and suggest a suitable heading: (20 + 5 = 25)

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 hold 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.

### Precis

The common thread among the various causes of unhappiness is the one-sided direction towards a certain aspect of life that has been given undue importance due to the deprivation of some normal satisfaction in one's youth. However, in modern times, people who feel completely thwarted may seek distraction and oblivion rather than any form of satisfaction, which results in the adoption of a pleasure-seeking lifestyle. The pursuit of pleasure does not bring happiness but only provides a momentary cessation of unhappiness, and those who seek intoxication have given up hope except in oblivion. The solution to this is to persuade such people that happiness is desirable and attainable. Although some people pride themselves on being unhappy, most individuals would not deliberately choose unhappiness if they had a way to be happy. Therefore, it is crucial to recognize the difference between genuine unhappiness and the glorification of misery as a rational attitude, which may make others doubt the authenticity of the suffering.

**Suggested Title:** Psychological Causes of Unhappiness and the Search for Oblivion



## CSS - 2010

Write a precis of the following passage in about 100 words and suggest a suitable title. (20+5)

Of all the characteristics of ordinary human nature envy is the most unfortunate; not only does the envious person wish to inflict misfortune and do so whenever he can with impunity, but he is also himself rendered unhappy by envy. Instead of deriving pleasure from what he has, he derives pain from what others have. If he can, he deprives others of their advantages, which to him is as desirable as it would be to secure the same advantages himself. If this passion is allowed to run riot it becomes fatal to all excellence, and even to the most useful exercise of exceptional skill. Why should a medical man go to see his patients in a car when the labourer has to walk to his work? Why should the scientific investigator be allowed to spend his time in a warm room when others have to face the inclemency of the elements? Why should a man who possesses some rare talent of great importance to the world be saved from the drudgery of his own housework? To such questions envy finds no answer. Fortunately, however, there is in human nature a compensating passion, namely that of admiration. Whoever wishes to increase human happiness must wish to increase admiration and to diminish envy. What cure is there for envy? For the saint there is the cure of selflessness, though even in the case of saints envy of other saints is by no means impossible. But, leaving saints out of account, the only cure for envy in the case of ordinary men and women is happiness, and the difficulty is that envy is itself a terrible obstacle to happiness. But the envious man may say: 'What is the good of telling me that the cure for envy is happiness? I cannot find happiness while I continue to feel envy, and you tell me that I cannot cease to be envious until I find happiness.' But real life is never so logical as this. Merely to realize the causes of one's own envious feeling is to take a long step towards curing them.

### Precis

Envy is the most unfortunate characteristic of human nature, causing pain to both the envier and the envied. It can become fatal to all excellence and useful exercise of exceptional skill. Envy makes individuals wish to deprive others of their advantages, which they find desirable. Admiration, on the other hand, is a compensating passion that can increase human happiness by diminishing envy. The only cure for envy in ordinary people is happiness, but envy itself is a terrible obstacle to it. However, realizing the causes of one's own envious feelings is a long step toward curing them.

**Suggested Title:** Envy, the Unfortunate Characteristic of Human Nature

## CSS - 2009

Make a precis of the given passage and suggest a suitable heading. (20+5)

From Plato to Tolstoi art has been accused of exciting our emotions and thus of disturbing the order and harmony of our moral life. "Poetical imagination, according to Plato, waters our experience of lust and anger, of desire and pain, and makes them grow when they ought to starve with drought. "Tolstoi sees in art a source of infection. "Not only in infection," he says, "a sign of art, but the degree of infectiousness is also the sole measure of excellence in art." But the flaw in this theory is obvious. Tolstoi suppresses a fundamental moment of art, the moment of form. The aesthetic experience – the experience of contemplation – is a different state of mind from the coolness of our theoretical and the sobriety of our moral judgment. It is filled with the liveliest energies of passion, but passion itself is here transformed both in its nature and in its meaning. Wordsworth defines poetry as "emotion recollected in tranquility". But the tranquility we feel in great poetry is not that of recollection. The emotions aroused by the poet do not belong to a remote past. They are "here"-alive and immediate. We are aware of their full strength, but this strength tends in a new direction. It is rather seen than immediately felt. Our passions are no longer dark and impenetrable powers; they become, as it were, transparent. Shakespeare never gives us an aesthetic theory. He does not speculate about the nature of art. Yet in the only passage in which he speaks of the character and function of dramatic art the whole stress is laid upon this point. "The purpose of playing," as Hamlet explains, "both at the first and now, was and is, to hold, as, twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure." But the image of a passion is not the passion itself. The poet who represents a passion does not infect us with this passion. At a Shakespeare play we are not infected with the ambition of Macbeth, with the cruelty of Richard III, or with the jealousy of Othello. We are not at the mercy of these emotions; we look through them; we seem to penetrate into their very nature and essence. In this respect Shakespeare's theory of dramatic art, if he had such a theory, is in complete agreement with the conception of the fine arts of the great painters and sculptors.

### Precis

The accusation that art disturbs the order and harmony of our moral life by exciting our emotions has been prevalent since Plato's time. Tolstoy regarded the infectiousness of art as the sole measure of its excellence. However, he neglected the fundamental moment of art, which is the moment of form. The aesthetic experience of art, in which we contemplate art, is different from the coolness of our theoretical and the sobriety of our moral judgment. Passion is transformed in its nature and meaning in art. The passions aroused by the poet are alive and immediate, but they tend in a new direction, and we see through them. Shakespeare's theory of dramatic art, if he had one, is in agreement with the conception of fine arts of great painters and sculptors.

**Suggested Title:** The role of art in exciting emotions and the flaw in Tolstoy's theory

## CSS - 2008

Write a précis of the following passage in about 100 words and suggest the title: (20+5)

Objectives pursued by, organizations should be directed to the satisfaction of demands resulting from the wants of mankind. Therefore, the determination of appropriate objectives for the organized activity must be preceded by an effort to determine precisely what their wants are. Industrial organizations conduct market studies to learn what consumer goods should be produced. City Commissions make surveys to ascertain what civic projects would be of most benefit. Highway Commissions conduct traffic counts to learn what constructive programs should be undertaken. Organizations come into being as a means for creating and exchanging utility. Their success is dependent upon the appropriateness of the series of acts contributed to the system. The majority of these acts are purposeful, that is, they are directed to the accomplishment of some objectives. These acts are physical in nature and find purposeful employment in the alteration of the physical environment. As a result, utility is created, which, through the process of distribution, makes it possible for the cooperative system to endure. Before the Industrial Revolution most cooperative activity was accomplished in small owner- managed enterprises, usually with a single decision-maker and simple organizational objectives. Increased technology and the growth of industrial organizations made necessary the establishment of a hierarchy of objectives. This in turn, required a division of the management function until today a hierarchy of decision-makers exists in most organizations. The effective pursuit of appropriate objectives contributes directly to organizational efficiency. As used here, efficiency is a measure of the want satisfying power of the cooperative system as a whole. Thus efficiency is the summation of utilities received from the organization divided by the utilities given to the organization, as subjectively evaluated by each contributor. Agha Zuhaib Khan 2 www.css.theazkp.com www.facebook.com/thecsspoint The functions of the management process are the delineation of organizational objectives and the coordination of activity towards the accomplishment of these objectives. The system of coordinated activities must be maintained so that each contributor, including the manager, gains more than he contributes.

### Precis

Organizations should aim to satisfy demands arising from human wants, which requires them to determine the wants precisely before setting objectives. Market studies are conducted by industrial organizations, surveys by city commissions, and traffic counts by highway commissions to determine what projects or goods should be produced. Organizations come into being to create and exchange utility and require appropriate objectives to succeed. With the growth of technology and industrial organizations, a hierarchy of objectives became necessary, leading to the establishment of a hierarchy of decision-makers. The management process must delineate organizational objectives and coordinate activities towards their accomplishment, which contributes directly to organizational efficiency. The efficiency of the cooperative system is the measure of its want-satisfying power.

**Suggested Title:** Determination of Objectives for Organized Activity

## CSS - 2007

Make a précis of the given passage and suggest a suitable heading.

The author of a work of imagination is trying to affect us wholly, as human beings, whether he knows it or not; and we are affected by it, as human beings, whether we intend to be or not. I suppose that everything we eat has some effect upon us than merely the pleasure of taste and mastication; it affects us during the process of assimilation and digestion; and I believe that exactly the same is true of anything we read. The fact that what we read does not concern merely something called our literary taste, but that it affects directly, though only amongst many other influences, the whole of what we are, is best elicited, I think, by a conscientious examination of the history of our individual literary education. Consider the adolescent reading of any person with some literary sensibility. Everyone, I believe, who is at all sensible to the seductions of poetry, can remember some moment in youth when he or she was completely carried away by the work of one poet. Very likely he was carried away by several poets, one after the other. The reason for this passing infatuation is not merely that our sensibility to poetry is keener in adolescence than in maturity. What happens is a kind of inundation, or invasion of the undeveloped personality, the empty (swept and garnished) room, by the stronger personality of the poet. The same thing may happen at a later age to persons who have not done much reading. One author takes complete possession of us for a time; then another, and finally they begin to affect each other in our minds. We weigh one another; we see that each has qualities absent from others, and qualities incompatible with the qualities of others: we begin to be, in fact, critical: and it is our growing critical power that protects us from excessive possession by anyone literary personality. The good critic- and we should all try to critics, and not leave criticism to the fellows who write reviews in the papers- is the man who, to a keen and abiding sensibility, joins wide and increasingly discriminating. Wide reading is not valuable as a kind of hoarding, and the accumulation of knowledge or what sometimes is meant by the term „a well-stocked mind.“ It is valuable because, in the process of being affected by one powerful personality after another, we cease to be dominated by anyone, or by any small number. The very different views of life, cohabiting in our minds, affect each other, and our own personality asserts themselves and gives each a place in some arrangement peculiar to our self.

### Precis

The passage discusses the impact of literature on individuals, stating that authors of works of imagination try to affect readers wholly, as human beings. It suggests that everything we read affects us directly, even beyond literary taste, as it influences the whole of what we are. The reading of a literary work can lead to a kind of inundation or invasion of the undeveloped personality by the stronger personality of the author. As we read more, our critical power grows, and we become less dominated by any one literary personality. The passage emphasizes the importance of wide reading, as it enables us to have different views of life cohabiting in our minds and helps our personality assert itself

**Suggested Title:** The Impact of Literature on Individuals.

## CSS - 2006

Make a précis of the given passage and suggest a suitable heading: (20 + 5)

It was not so in Greece, where philosophers professed less, and undertook more. Parmenides pondered nebulously over the mystery of knowledge; but the pre-Socratics kept their eyes with fair consistency upon the firm earth, and sought to ferret out its secrets by observation and experience, rather than to create it by exuding dialectic; there were not many introverts among the Greeks. Picture Democritus, the Laughing Philosopher; would he not be the perilous company for the desiccated scholastics who have made the disputes about the reality of the external world take the place of medieval discourses on the number of angles that could sit on the point of a pin? Picture Thales, who met the challenge that philosophers were numskulls by “cornering the market” and making a fortune in a year. Picture Anaxagoras, who did the work of Darwin for the Greeks and turned Pericles from a wire-pulling politician into a thinker and a statesman, Picture old Socrates, unafraid of the sun or the stars, gaily corrupting young men and overturning governments; what would he have done to these bespectacled seedless philosophasters who now litter the court of the once great Queen? To Plato, as to these virile predecessors, epistemology was but the vestibule of philosophy, akin to the preliminaries of love; it was pleasant enough for a while, but it was far from the creative consummation that drew wisdom’s lover on. Here and there in the shorter dialogues, the Master dallied amorously with the problems of perception, thought, and knowledge; but in his more spacious moments he spread his vision over larger fields, built himself ideal states and brooded over the nature and destiny of man. And finally in Aristotle philosophy was honoured in all her boundless scope and majesty; all her mansions were explored and made beautiful with order; here every problem found a place and every science brought its toll to wisdom. These men knew that the function of philosophy was not to bury herself in the obscure retreats of epistemology, but to come forth bravely into every realm of inquiry, and gather up all knowledge for the coordination and illumination of human character and human life.

### Precis

The passage argues that ancient Greek philosophers were focused on observation and experience rather than creating dialectic arguments. The author contrasts this with modern philosophers who he considers to be introspective and unproductive. The author paints a picture of ancient Greek philosophers as practical, lively, and unafraid. They did not get bogged down in epistemology but instead, used it as a way to enter into a larger discussion on the nature and destiny of man. The author claims that the Greeks saw the function of philosophy as being to illuminate human character and life, and that modern philosophers have lost sight of this goal. The passage concludes by stating that Aristotle explored all aspects of philosophy and that every problem found a place in his work. The author is critical of modern philosophers and praises the Greeks for their practical approach to philosophy.

**Suggested Title:** The Role of Philosophy in Ancient Greece.

## CSS - 2005

Make a précis of the given passage and suggest a suitable heading (20 +5)

Basically, psychoses and neuroses represent man's inability to maintain a balanced or equated polarity in conducting his life. The ego becomes exclusively or decidedly one-sided. In psychoses, there is a complete collapse of the ego back into the inner recesses of the personal and collective unconscious. When he is repressed toward fulfilling some life goal and where he is further unable to sublimate himself toward another goal, man regresses into goal structures not actually acceptable to himself or to society. Strong emotional sickness of the psychotic type is like having the shadow run wild. The entire psyche regresses to archaic, animal forms of behavior. In less severe forms of emotional sickness, there may be an accentuated and overpowering use of one of the four mental functions at the expense of the other three. Either thinking, feeling, intuiting or seeing may assume such a superior role as to render the other three inoperative. The persona may become so dominant as to create a totally one-sided ego, as in some forms of neurotic behavior. All in all, whatever the type of severity of the emotional disorder, it can be taken as a failure of the psyche to maintain a proper balance between the polarities of life. Essentially, psychoses and neuroses are an alienation of the self from its true goal of self-actualization. In this sense, the culture is of no consequence. The emotional disorder is not a question of being out of tune with one's culture so much as it is of being out of tune with one's self. Consequently, neurosis is more than bizarre behavior, especially as it may be interpreted by contemporaries in the culture. This interpretation avoids the sociological question of what is a mental disorder, since form of behavior which is acceptable in one culture may be considered neurotic in other culture. To Jung, the deviation from cultural norms is not the point. The inability to balance out personal polarities is.

### Precis

The article explains that emotional disorders like psychoses and neuroses occur when there is an inability to maintain a proper balance between the polarities of life, which leads to a collapse of the ego. In psychoses, there is a complete regression of the psyche into archaic forms of behavior, while in neuroses, one of the four mental functions becomes dominant at the expense of the other three. Emotional disorders represent a failure of the psyche to achieve self-actualization and maintain a proper balance between life's polarities. The article emphasizes that emotional disorder is not a question of being out of tune with one's culture but rather of being out of tune with oneself. To Carl Jung, deviation from cultural norms is not the issue; it is the inability to balance out personal polarities.

**Suggested Title:** The Imbalance of the Psyche and Emotional Disorders.

## CSS – 2004

Make a precis of the given passage and suggest a suitable heading:

We're dealing with a very dramatic and very fundamental paradigm shift here. You may try" to lubricate your' social interactions with personality techniques and skills, but in the process, you may truncate the vital character base. You can't have fruits without roots. It's the principle of sequencing: Private victory precedes Public Victory. Self-mastery and self-discipline are the foundation of good relationships with others. Some people say that you have to like yourself before you can like others. I think that idea has merit but if you don't know yourself, if you don't control yourself, if you don't have mastery over yourself, it's very hard to like yourself, except in some short-term, psych-up, superficial way. Real self-respect comes from dominion over self from true independence. Independence is an achievement. Interdependence is a choice only independent people can make. Unless we are willing to achieve real independence, it's foolish to try to develop human relations skills. We might try. We might even have some degree of success when the sun is shining. But when the difficult times come - and they will - We won't have the foundation to keep things together. The most important ingredient we put into any relationship is not what we say or what we do, but what we are. And if our words and our actions come from superficial human relations techniques (the Personality Ethic) rather than from our own inner core (the character Ethic), others will sense that duplicity. We simply won't be able to create and sustain the foundation necessary" for effective interdependence. The techniques and skills that really make a difference in human interaction are the ones that almost naturally flow from a truly independent character. So the place to begin building any relationship is inside ourselves, inside our Circle of Influence, our own character. As we become independent - Proactive, centered in correct principles, value driven and able to organize and execute around the priorities in our life with integrity - we then can choose to become interdependent - capable of building rich, enduring, highly productive relationships with other people.

### Precis

The passage emphasizes the importance of self-mastery and self-discipline as the foundation for good relationships with others. It states that trying to improve social interactions through personality techniques and skills without establishing a strong character base is ineffective. The principle of sequencing is highlighted, where private victory should precede public victory. The passage suggests that achieving true independence is essential to develop interdependence, and without it, developing human relations skills is foolish. The key to effective relationships is building a foundation of a strong character ethic, rather than relying on superficial human relations techniques. The passage concludes that effective human interaction flows naturally from a truly independent character, and building relationships starts with oneself by becoming proactive, centered in correct principles, value-driven, and able to organize and execute priorities in life with integrity.

**Suggested Title:** Importance of Self-Mastery and Self-Discipline in Building Effective Relationships

## CSS – 2003

Make a precis of the given passage and give a suitable heading:(20)

If then a practical end must be assigned to a University course, I say it is that of training good members of a society. Its aim is the art of social life, and its end is fitness for the world. It neither confines its views to particular professions on the one hand, nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art; heroic minds come under no rule; a University is not a birthplace of poets or of immortal authors, of founders of schools, leaders of colonies, or conquerors of nations. It does not promise a generation of Aristotle or Newtons or Napoleons or Washingtons or Raphaels or Shakespeares though such miracles of nature it has before now contained within its precincts. Nor is it content on the other hand with forming the critic or the experimentalist, the economist or the engineer, through such too it includes within its scope. But a University training is the great ordinary means to a great ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular aspirations. It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them, it teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical and to - discard what is irrelevant. It prepares him to fill any post with credit, and to master any subject with facility. (John H. Newman)

### Precis

John H. Newman argues that the purpose of a university education is to train individuals to become good members of society. The goal of a university is not to create heroes, geniuses, poets, authors, or conquerors. Instead, it aims to raise the intellectual tone of society, cultivate the public mind, purify national taste, and supply true principles to popular aspirations. A university education provides individuals with a clear conscious view of their opinions and judgments, truth in developing them, eloquence in expressing them, and the ability to argue forcefully for them. The end result is individuals who are prepared to fill any post with credit and to master any subject with ease.

**Suggested Title:** The Practical End of a University Course



## CSS – 2002

Make a precis of the given passage, also give a suitable heading" (20)

'The official name of our species is homo sapiens; but there are many anthropologists who prefer to think of man as homo Faber-the smith, the maker of tools It would be possible. I think, to reconcile these two definitions in a third. If man is a knower and an efficient doer, it is only because he is also a talker In order to be Faber and Sapiens, Homo must first be loquax, the loquacious one. Without language we should merely be hairless chimpanzees. Indeed \vc should be some thing much worse. Possessed of a high IQ but no language, we should be like the Yahoos of Gulliver's Travels- Creatures too clever to be guided by instinct, too Self- centered to live in a state of animal grace, and therefore condemned forever, frustrated and malignant, between contented apehood and aspiring 'humanity. It was language that made possible the accumulation of knowledge and the broadcasting of information. It was language that permitted the expression of religious insight, the formulation of ethical ideals, the codification to laws, It was language, in a word, that turned us into human beings and gave birth to civilization.

### Precis

The author discusses the importance of language in human evolution and argues that it is what distinguishes humans from other animals. He believes that the official name of our species, homo sapiens, should be reconciled with the definition of man as homo Faber, the maker of tools. However, he suggests that language plays a vital role in the development of human knowledge, religious insight, ethical ideals, and laws. Without language, humans would be like hairless chimpanzees, possessing high intelligence but lacking the ability to express themselves, and hence would be frustrated and malignant creatures caught between contented apehood and aspiring humanity. Language, in essence, is what turned humans into social beings and gave rise to civilization.

## CSS – 2001

It was not from want of perceiving the beauty of external nature but from the different way of perceiving it, that the early Greeks did not turn their genius to portray, either in colour or in poetry, the outlines, the hues, and contrasts of all fair valley, and hold cliffs, and golden moons, and rosy lawns which their beautiful country affords in lavish abundance. Primitive people never so far as I know, enjoy when is called the picturesque in nature, wild forests, beetling cliffs, reaches of Alpine snow are with them great hindrances to human intercourse, and difficulties in the way of agriculture. They are furthermore the homes of the enemies of mankind, of the eagle, the wolf, or the tiger, and are most dangerous in times of earthquake or tempest. Hence the grand and striking features of nature are at first looked upon with fear and dislike. I do not suppose that Greeks different in the respect from other people, except that the frequent occurrence of mountains and forests made agriculture peculiarly difficult and intercourse scanty, thus increasing their dislike for the apparently reckless waste in nature. We have even in Homer a similar feeling as regards the sea, --- the sea that proved the source of all their wealth and the condition of most of their greatness. Before they had learned all this, they called it "the unvintagable sea" and looked upon its shore as merely so much waste land. We can, therefore, easily understand, how in the first beginning of Greek art, the representation of wild landscape would find no place, whereas fruitful fields did not suggest themselves as more than the ordinary background. Art in those days was struggling with material nature to which it felt a certain antagonism. There was nothing in the social circumstances of the Greeks to produce any revolution in this attitude during their greatest days. The Greek republics were small towns where the pressure of the city life was not felt. But as soon as the days of the Greeks republics were over, the men began to congregate for imperial purposes into Antioch, or Alexandria, or lastly into Rome, than we seek the effect of noise and dust and smoke and turmoil breaking out into the natural longing for rural rest and retirement so that from Alexander's day ..... We find all kinds of authors --- epic poets, lyricist, novelists and preachers --- agreeing in the precise of nature, its rich colours, and its varied sounds. Mohaffy: Rambles in Greece.

### Precis

The early Greeks did not depict the beauty of nature because they had a different way of perceiving it, where the grand and striking features of nature were looked upon with fear and dislike due to hindrances in agriculture and human intercourse, as well as being home to dangerous animals. The Greeks did not have a unique attitude towards nature, but the frequent occurrence of mountains and forests made agriculture particularly challenging, thus increasing their dislike for the apparent waste in nature. As art in those days struggled with material nature, the representation of wild landscapes found no place, whereas fruitful fields did not suggest themselves as more than an ordinary background. As the Greeks began to congregate for imperial purposes into cities such as Antioch, Alexandria, and Rome, there was a shift in their perception of nature, leading to an agreement among various authors about the richness and variety of nature.

**Suggested Title:** The Greeks and Their Perception of Nature

## CSS – 2000

Make a précis of the following passage in about one third of its length. Suggest a suitable title also. (20)

Besant describing the middle class of the 19th century wrote " In the first place it was for more a class apart. "In no sense did it belong to society. Men in professions of any kind (except in the Army and Navy) could only belong to society by right of birth and family connections; men in trade—bankers were still accounted tradesmen—could not possibly belong to society. That is to say, if they went to live in the country they were not called upon by the county families and in the town they were not admitted by the men into their clubs, or by ladies into their houses... The middle class knew its own place, respected itself, made its own society for itself, and cheerfully accorded to rank the deference due." Since then, however, the life of the middle classes had undergone great changes as their numbers had swelled and their influence had increased. Their already well-developed consciousness of their own importance had deepened. More critical than they had been in the past of certain aspects of aristocratic life, they were also more concerned with the plight of the poor and the importance of their own values of society, thrift, hard work, piety and respectability as examples of ideal behavior for the guidance of the lower orders. Above all they were respectable. There were divergences of opinion as to what exactly was respectable and what was not. There were, nevertheless, certain conventions, which were universally recognized: wild and drunken behaviors were certainly not respectable, nor were godlessness or avert promiscuity, not an ill-ordered home life, unconventional manners, self-indulgence or flamboyant clothes and personal adornments.

### Precis

Besant's portrayal of the 19th-century middle class in England characterized them as a separate class that did not belong to society, except by birth and family connections. However, the middle class has undergone significant changes since then. With their increased numbers and influence, they have developed a deeper consciousness of their importance and have become more critical of certain aspects of aristocratic life while being more concerned with the plight of the poor. They have also developed a set of values centered around society, thrift, hard work, piety, and respectability that they expect the lower orders to follow. Respectability, in particular, is highly valued, with certain conventions being universally recognized and behaviors such as wildness, drunkenness, godlessness, and unconventional manners being deemed unacceptable.

**Suggested Title:** The Changing Middle Class and their Notions of Respectability.

# Precis Writing Exercises





















