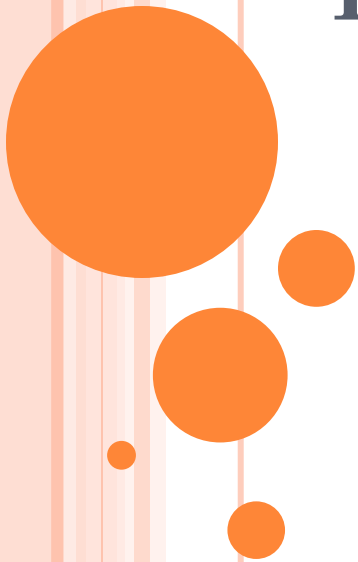




TUTORIAL EXERCISES

Precis Writing



OBJECTIVE TYPE



- **1. The meaning of precis writing is**
 - A. writing in a different way
 - B. to explain clearly
 - C. to summarize a paragraph
 - D. All are correct

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

- **3. A precis should be written in third person.**
 - a) True
 - b) False

- **4. Which of these should be avoided in a precis?**
 - a) Imagery
 - b) Verbs
 - c) Pronouns
 - d) Indirect speech





- **5. _____ in a speech must be avoided in a summary.**
 - a) Facts
 - b) Ideas
 - c) Repetitions
 - d) Verbs

- **6. Precis writing is the art of presenting certain information.**
 - a) True
 - b) False

- **7. A precis saves time.**
 - a) True
 - b) False

- **8. A precis must use the _____ tense of verbs.**
 - a) present
 - b) past
 - c) future
 - d) present continuous

- **9. A precis must always have a _____**
 - a) subheading
 - b) heading
 - c) story
 - d) incident





- **10. A precis must be how long?**
 - a) One-third of original passage
 - b) Two-third of original passage
 - c) Same as of original passage
 - d) One-fifth of original passage

- **11. Which of these are not allowed in a precis?**
 - a) Semicolon
 - b) Verbs
 - c) Heading
 - d) Abbreviations

- **12. In a precis, conjunctions can be replaced by**

 - a) Full stop
 - b) Semicolon
 - c) Apostrophe
 - d) Dash



DESCRIPTIVE TYPE



**REWRITE THE FOLLOWING PASSAGE
PRECISELY INTO 1/3RD OF ITS SIZE WITH
A SUITABLE TITLE.**





1. Art occupies a position of great importance in the modern world. By this I do not mean that modern art is better than the art of other generations. It is obviously not. The quantity, not the quantity, of modern art is important. More people take conscious interest in art as art. And more people take a devote themselves to its practices that at any other period. Our age, though it has produced few masterpieces, is a thoroughly aesthetic age. The increase in the number of practitioners and of the dilettante in all the arts is not unconnected with the decrease in the number of religious believers. To minds whose religious needs have been denied their normal fulfillment art brings a certain spiritual satisfactions in its lowest forms art is for rituals sake so popular. In its higher and more significant forms it is philosophy as well as ritual. The arts including music and certain important kinds of literature have been, at most periods, the handmaids of religion. Their principal function was to prove religion with the visible or audible symbols which create in themed of the beholder those feelings which for him personally are the God. Divorced from religion, the arts are now independently cultivated for their own sake. The aesthetic beauty which was once devoted to the service of god has not set up a God of its own. The cultivation of art for its own sake has become a substitute for religion.





2. A painter of eminence once resolved to finish a piece which should please the whole world. When, therefore, he had drawn a picture, in which his utmost skill was exhausted, it was exposed in the public market-place with directions for every visitor to mark with a brush, which lay nearby every limb and feature that appeared erroneous. The spectators came and, in general applauded; but each, willing to show that his talent at criticism marked whatever he thought proper. At evening, when the painter came, he was mortified to find the whole picture one universal blot – not a single stroke that was not stigmatized with marks of disapprobation: not satisfied with this trial, the next day he was resolved to try them in a different manner, and exposing his picture as before, desired that every spectator would mark those beauties he approved or admired. The people complied; and the artist returning found his picture replete with marks of beauty: every stroke that had been yesterday condemned, now received the character of approbation. Well, cries the painter, now find that the best way to please one half of the world is not to mind what the other half says; since what are faults in the eyes of these, shall be by those regarded as beauties.





3. In early civilizations, most communities were sharply divided into two classes, Precis Writing those who labored and those who did not. The small number of rulers – kings, priests, military leaders – lived in great comfort, and did very little work.

The vast majority of the population enjoyed very few comforts, did a lot of work, and had scarcely any political power. In some societies, there was an even more wretched class, the slaves, who had no rights at all. The Industrial Revolution of Europe led to the production of vast quantities of goods, and workers began to be dissatisfied with their poverty. The factory owners needed skilled workers, and gradually they realized that they must show goodwill to their workforce, in order to stay in business. As in many other reforms, some enlightened slowly spread that workers were entitled to some consideration. Since men were free to work for any master they chose, good master soon had the pick of the workers and old-fashioned employers found them with a factory full of lower-grade workforce. Such a situation soon led to an all-round improvement in standards, and good employers tried to raise working conditions still higher. These improvements were speeded up by the increased organization of workers in Trade Union movements, particularly in low-standard factories, where the owner often had to deal with strike action by dissatisfied workers. Now that the working classes are getting better and better working conditions, the need to strike has lessened considerably; and employers and workers alike have come to realize that they depend on each other for their livelihood



4. . It is physically impossible for a well-educated, intellectual, or brave man to make money the chief object of his thoughts just as it is for him to make his dinner the principal object of them. All healthy people like their dinners, but their dinner is not the main object of their lives. So all healthy minded people like making money ought to like it and enjoy the sensation of winning it; it is something better than money. A good soldier, for instance, mainly wishes to do his fighting well. He is glad of his pay—very properly so and justly grumbles when you keep him ten years without it—till, his main mission of life is to win battles, not to be paid for winning them. So of clergymen. The clergyman's object is essentially baptized and preaches not to be paid for preaching. So of doctors. They like fees no doubt—ought to like them; yet if they are brave and well-educated the entire object to their lives is not fees. They on the whole, desire to cure the sick; and if they are good doctors and the choice were fairly to them, would rather cure their patient and lose their fee than kill him and get it. And so with all the other brave and rightly trained men: their work is first, their fee second—very important always; but still second.





5. When we survey our lives and efforts we soon observe that almost the whole of our actions and desires are bound up with the existence of other human beings. We notice that whole nature resembles that of the social animals. We eat food that others have produced, wear clothes that others have made, live in house knowledge and beliefs has been passed on to us by other people though the medium of a language which others have created. Without language and mental capacities, we would have been poor indeed comparable to higher animals. We have, therefore, to admit that we owe our principal knowledge over the least to the fact of living in human society. The individual if left alone from birth would remain primitive and beast like in his thoughts and feelings to a degree that we can hardly imagine. The individual is what he is and has the significance that he has, not much in virtue of the individuality, but rather as a member of a great human community, which directs his material and spiritual existence from the cradle to grave.





6. The thing above all that a teacher should Endeavour to produce in his pupils if democracy is to survive, is the kind of tolerance that springs from an Endeavour to understand those who are different from ourselves. It is perhaps a natural impulse to view with horror and disgust all manners and customs different from those to such we are use. Ants and savages put strangers to death. And those who have never traveled either physically or mentally find it difficult to tolerate the queer ways and outlandish beliefs of other nationals and other times other sees and other political parties. This kind of ignorant intolerance is the antithesis of civilized outlook and is one of the gravest dangers to which cur over crowded world is exposed. The educational system, ought to be designed to correct it, but much too little is done in this direction at present. In every country nationalistic feeling is encouraged and school children are taught what they are only too ready to believe, that the inhabitants of other countries are morally and intellectually inferior to those of the country in which the school children happens to reside. In all this the teachers are not to blame. They are not free to teach as they would wish. It is they who know most intimately the needs of the young. It is they who through daily contact have come to care for them. But it is not they who decided what shall be taught or what the methods of instruction are to be.



7. The work which Gandhi ji had taken up was not only the achievement of political freedom but also the establishment of a social order based on truth and non-violence, unity and peace, equality and universal brother hood and maximum freedom for all.

The unfinished part of his experiment was perhaps even more difficult to achieve than the achievement of political freedom. In the political struggle the fight was against a foreign power and all one could do, was either join it or wish it success and give it their moral support. In establishing a social order of the pattern there was a likely possibility of a conflict arising between groups and classes or our own people. Experience shows that man values his possessions even more than his life because in the former he sees the means for perpetuation and survival of his descendants even after his body is reduced to ashes. A new order cannot be established without changing the mind and attitude of men, for at some stage or the other, the 'haves' have to yield place to the 'have-nots' to achieve a kind of egalitarian society. The root cause of class conflict is possessiveness or the acquisitive instinct. So long as the ideal that is to be achieved is one of securing maximum material satisfaction, possessiveness is neither suppressed nor eliminated but grows on what it feeds. Nor does it cease of be such it is possessiveness, still, whether it is confined to only a few or is shared by many. If egalitarianism is to endure, it has to be based not on the possession of the maximum material goods by a few or by all but on voluntary enlightened renunciation of those goods, which cannot be shared by others or can be enjoyed only at the expense of others. This calls for substitution of spiritual values for purely material ones. Mahatma Gandhi has shown us how the acquisitive instinct inherent in man could be transmuted by the idea of trusteeship by those who 'have' for the benefit of all those who 'have not', so that instead of leading to exploitation and conflict - it would become a means and incentive for the amelioration and progress of society respectively.



8. Of all the amusements which can possibly be imagined for a hardworking man, after his daily toil, there is nothing like reading an entertaining book - a thriller, a murder mystery or even a travelogue. It calls for no bodily exertion of which he had enough through the day.

It relieves his home of its dullness. It transports him to a livelier and more interesting scene, and while he enjoys himself there he may forget the evils of the present moment, be it personal or general. It accompanies him to his next day's work and if the book he has been reading be anything above the very idlest and the dullest, it gives him something to think about, besides the drudgery of his everyday occupation, his day to day frustration, the uses that people make over insignificant happenings, etc.

If I were to play for a taste which should stand me in good stead under every variety of circumstances and be a source of happiness and cheerfulness through life, it would be a taste for reading. This habit of reading once developed brings lifelong happiness and companionship, a contentment which can only be believed once experienced. Give the man this taste, and the means of gratifying it and you can hardly fail to make him happy unless indeed you put into his hand a most perverse selection of books. This perverse selection however would put him off books completely for the rest of his life. It is thus the right book which makes his leisure hours not only rewarding but gives him a new lease of life.





9. The science has become one of the most powerful factors in modern life is a generally accepted and indeed an obvious fact. The proper role of the scientist himself is however, a point on which there is no general agreement. On the one hand are those die hands who , ignoring the changed circumstances of the outside world, contend that, outside the laboratory personal influence of the scientist should be no more than that of an ordinary citizen. On the other hand are extremists who advocate a stage verging on a technocracy, in which scientists would have special privileges and a large measure of control? Those who tend towards the later view are much vociferous than their more conservative and much more numerous colleagues with the unfortunate result that there is a wide-spread impression that scientists generally share these views and wish to claim a far larger share in the control of world affairs than they possess at present. It is, therefore timely attempt. An assessment of the proper status of the scientists in modern society.





10. All human beings are liable to err. To be at peace with oneself, the realization of this fact is essential. Humanity is faced with numerous struggles and difficulties. We should view our own problems as part of a universal struggle and brace ourselves to meet every difficulty with fortitude. To be frantic and desperate on such occasions cannot help the situation. Perhaps the greatest folly is for each of us to hug his troubles to himself. Often the path through our worst worries can be made smoother if we seek the guidance of a trusted friend. But there are limits to human wisdom. The only adequate way to endure large evils is to find large consolations. The key to this search is prayer. The faith in a beneficent “Higher Power” can carry us through our most anxious moments. It has cured many people of their diseases and banished melancholy from their hearts. It was faith in God coupled with hard work, which enabled Alexis Carrel to face ridicule and rejection calmly and finally became the recipient of the Nobel Prize. Finally, how much less we should be if we could see our struggle as a part of the struggle of a whole creation intent on growth and renewal. By doing so, we not only make our lives easier, but we also add our bit to the sum of human dignity and faith.





11. English education and English language have done immense goods to India, in spite of their glaring drawbacks. The notions of democracy and

self-government are the born of English education. Those who fought and died for mother India's freedom were nursed in the cradle of English thought and culture. The West has made contribution to the East. The history of Europe has fired the hearts of our leaders. Our struggle for freedom has been inspired by the struggles for freedom in England, America and France. If our leaders were ignorant of English and if they had not studied this language, how could they have been inspired by these heroic struggles for freedom in other lands? English, therefore, did us great good in the past and if properly studied will do immense good in future. English is spoken throughout the world. For international contact our commerce and trade, for the development of our practical ideas, for the scientific studies, English-is indispensable "English is very rich in literature," our own literature has been made richer by this foreign language. It will really be a fatal day if we altogether forget Shakespeare, Milton, Keats and Shaw.





12. Misers are generally characterized as men without honor or without humanity, who live only to accumulate, and to this passion scarifies who live only to accumulate, and to this passion sacrifices the most of the joy of abundance, banish every pleasure and make imaginary wants real necessities. But few, very few, correspond to this exaggerated picture; perhaps there is not one in whom all these circumstances are found united. Instead of this we find the sober and the industrious branded by the vain and the idle with the odious appellation: men who by frugality and the idle with the obvious appellation; men who by frugality and labor, raise themselves above their equals and contribute their www.Bankexamstoday.com 5 share of industry to the common stock. Whatever the vain or the ignorant may say, well where it for society had we more of this character among us. In general with these avaricious men we seldom lose in our dealings; but too frequently in our commerce with prodigality.





13. Certain people consciously or unconsciously cherish the desire that some part of their work and of their accomplishment will outlive their own individual life. The influence which they have exercised on the world in which they lived, the concern which they have built up, the books which they have written, the work they have laid as a part of some scientific edifice, whose completion they themselves will not live to see all such things inspire the people that some aspect of themselves will outlast their own personal existence, the artist bequeaths his pictures, the scholar his contribution of knowledge while poets and composers are primarily concerned that posterity shall take pleasure in their creations. Statesmen envisage that particular agreement in whose development they themselves had played a crucial part will preserve their names for future generations. People are not unconcerned for their posthumous reputation. Many an old person is distinctly preoccupied with this question and keeps a zealous watch to ensure that his achievement are properly quoted and recorded.

