

Précis 6: CSS 2017

Q.2: Write a précis of the following passage and suggest a suitable title: (20)

All the evil in this world is brought about by persons who are always up and doing, but do not know when they ought to be up and 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 bet, 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, archdukes, statesmen, generals, journalists, had been suddenly struck 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. And, as we know, something was done. Again, suppose our statesmen, instead of rushing off to Versailles with a bundle of ill-digested notions and a 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 hill side or other apparently doing nothing for the first time in their energetic lives, then they might have gone to

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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 the politicians in Europe would relinquish the notion that laziness is a crime and go away and do nothing for a little space, we should certainly gain by it. Other examples come crowding into the 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

Most of the evils...

Idleness : Solution to Many Problems

People always doing something without knowing what they should be doing causes the evils of the world. This is same as the devil, the busiest creature, ^{doesn't} (can't) allow any-one to waste time in his empire.

The current bewildered world is not because of idleness, but it's because of the abundance of energy that is misplaced. The world would be quite fine now, if people in 1914 would have been lazing despite working on the idea of busy life. Further, if they would have taken vacations, rather than giving Versailles with greater absurdity, that could have resulted in better world. Still, if European politicians give up the idea of idleness being an offence, this can give better advantages. Because, many discussions held

to settle certain problems result
in just inappropriate comments.

Good for them is to lay idely
and get back their mental fitness.

Total words: 444

Previs words: 145

SOLVED COMPREHENSION QUESTIONS FROM PREVIOUS PAPERS

Comprehension 1: CSS 2022

Q: Read the following passage carefully and answer the questions that follow: (20)

Civil society refers to all of the places where individuals gather together to have conversations, peruse common interests and, occasionally, try to influence public opinion or public policy. In many respects, civil society is where people spend their time when they are not at work or at home. For example, a group of people gather at a local park every Thursday afternoon for a game of football. Most of them arrive well before the game begins and stay for some time after it ends. Some of them go out for dinner or a drink after the game. In the course of their meetings, they talk about a wide range of topics, including football but also extending to include issues such as works, family, relationships, community events, racial issues and politics. This kind of solidarity can be found in a variety of other places in civil society – such as sports clubs, bowling leagues, reading groups and social movements – where individuals get together to associate on the basis of some shared interest fostering more effective forms of citizenship. Even though people may come together on the basis of an interest they all share in common, they eventually have to develop productive strategies for dealing with conflicts and differences that emerge within the association. Team mates in a bowling league discover, on certain issues, significant differences of opinion. And yet, because they value the association and look forward to participating in its activities, they do not respond to these differences by exiting the scene. Instead, they search for the ways of interacting that will not threaten the solidarity of the group. In the process, they learn to appreciate and to tolerate social differences, a valuable skill to have in an increasingly multicultural nation. They also develop a general sense of social trust and mutual obligation, which makes society function more efficiently (this is what political scientists and sociologists are talking about when they refer to the importance of social capital). Gathering together in an association, people begin to think about their shared private interest as a collective public interest, and they try to make sure that this public interest is safe and secured. For example, the group that gets together for a weekly football game begins to talk about the park as an important community resource; if feel that the park is being mistreated or mismanaged, will organize a 'save the park' campaign to try to influence their local politicians and the other residents of the community. Recently, there has been growing concern that civil society is weaker than it used to be, because people are losing interest in joining associations. As citizens become increasingly disconnected from voluntary associations, they will experience less trust and less social connection, and as a result political institutions will function less efficiently. However, some scholars opine that many people are simply choosing to participate in different kinds of associations with fewer face-to-face meetings but supplemented with 'virtual' interactions facilitated by resources.

Questions:

(4 Marks Each)

1. How does the author characterize the concepts of civil society?
2. Why does civil society strive towards better socialization drives by tolerance?
3. What do you understand by the term 'Social Capital' used in this passage?
4. Why does a civil society assume the role of a public stake holder?
5. What impact is feared by the weakening state of civil society?

(1)

According to author, all places where people congregate refers to civil society. At these places, people have discussions. They go through a wide range of topics and scrutinize their common interests. As well, they can also affect the public policy and opinion. These places include bowling leagues, local parks, sports clubs, reading groups and social movements etc. These are the places where people gather on the basis of their shared interests and promote effective forms of citizenship.

(2)

As people may come at places referring to civil society based on their shared interests but there may exist certain conflicts and issues. People in these associations do not react to these problems by exiting the scene rather they discuss these problems with one another and find the solutions to sort out the situation. This practice of tolerance teach them a unique skill of tolerating social differences in a multi-cultural nation that leads to better civilization.

(3)

Social capital ^{general} used in the passage means a (social)* sense of social trust and mutual obligation that results in effective functioning of society.

(4)

A civil society assumes the role of public stake holder because people congregated in any association (beg) based on their personal interests begin to think about collective public interests. This results in a sense of working for the safety and security of those interests which will yield positive impacts by influencing different factors of society.

(5)

Weakening state of civil society because of lesser associations of people has certain impacts. Because of this, there is growing lack of (interest)' trust and social connection among people which is ultimately affecting the efficient working of political institutions as weak civil society means no one to influence public policies.