

Write a précis of the following passage and suggest a suitable title.

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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 saint's 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.

# Envy and Admiration: Person's divergent features

Envy is the woeful feature of a person's nature. Alongside imposing ingratitude, it makes a person miserable. An envious person always remains ungrateful. It makes him satisfied to depress the reward of others.

Envy is disruptive behaviour. It terminates person's magnificent skills and makes him desirous. On the contrary, admiration is the recompensing feature of a person's nature. It rehabilitates envy and makes a person happy. Even though envy is hurdle to happiness but an envious person always finds the ways to relate with the cure. This way of exploring the causes and relating with the cure is itself an initiative towards healing.

Words in passage: 349

Precised: 104

## Comprehension 1: CSS 2022

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 for 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 function less efficiently. However, some scholars opine that many people are simply choosing to participate in different kinds of association 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?

Answers:

Ans:1 The author characterizes the concepts of civil society as a social place where people gather in their leisure time to interact with one another.

Answer 2:

Civil society strives toward better socialization driven by tolerance because it prioritizes association and prefers participating in common activities over debating on differences.

Answer 3:

The term social capital used in this passage refers to anything, either persons, place or any organizations, which generates the sense of social rights and responsibility among people that result in efficiency of society.

Answer 4:

A civil society assumes the role of a public stake holder because it concerns the activity of a society, its progress and the factors that result in success and efficiency of a society.

Answer 5:

The impact that is feared by the weakening state of a civil society is that

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it will decrease personal communication among people and will introduce them to computer-generated interactions.

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## Comprehension 23: CSS 2000

Read the following passage and answer the questions that follow.

The vitality of any teaching, or historical movement, depends upon what it affirms rather than upon what it denies, and its survival and continued power will often mean that its positives are insufficiently regarded by opposing schools. The grand positives of Bentham were benevolence and veracity; the passion for the relief of man's estate, and the passion for truth. Bentham's multifarious activities, pursued without abatement to end of a long life, were inspired by a "dominate and all comprehensive desire for the amelioration of human life"; they were inspired, too, by the belief that he had found the key to all moral truth. This institution, this custom, this code, and this system of legislation—does it promote human happiness? Then it is sound. This theory, this creed, this moral teaching—does it rightly explain why virtue is admirable or ditty is obligatory? Then it is true: all else is misrepresentation. The limitation of Bentham can be gauged by his dismissal of all poetry (and most religion) as "misrepresentation". This is his negative side. But benevolence and veracity are Supreme Values, and if it falls to one of the deniers to be their special advocate, the believers must have long been drowsed. Bentham believes the Church teaches children insincerity by making them affirm what they cannot possibly understand or mean. Thy promise, for example to fulfill the undertaking of their god-parents, that they'll "renounce the devil and all his works, the pomp and vanity of this wicked world" etc. "The Devil" Bentham comments "who or what is he, and how is it that he is renounced?" has the child happen to have any dealings with him? Let the Archbishop of Canterbury tell us, and let him further explain how his own "work" is distinguished from the aforsaid Pomp and Vanity". What King, what Lords Temporal or Spiritual, have ever renounced them? (Basil Willey)

### Questions:

1. What does the writer mean by the underlined expressions?
2. What is Bentham's philosophy based upon?
3. What according to the writer is Bentham's limitation?
4. On what grounds does Bentham believe that the Church teaches children insincerity?
5. In what context has the Archbishop of Canterbury been quoted i.e. is he praised or condemned?

4 (a)

Ans: Bentham believes that the church teaches children insincerity on this ground that it makes them believe the thing which they cannot even understand.

2 (b)

Ans: Bentham's philosophy is based upon benevolence and veracity.

(c)

Ans: According to writers, Bentham's limitation is his perspective of poetry and most religion as "misrepresentation."

5 (d)

Ans: The Archbishop of Canterbury has been quoted in negative context i.e. he is ~~criti~~ condemned and criticized by Bentham's for the promises he makes for renouncing the devil and his works.