

ENGLISH (Precis & Composition)

PART – II

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| NOTE: | (i) PART-II is to be attempted on the separate Answer Book . (ii) Attempt ALL questions from PART-II . |
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Q.2 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.

20/10

The

Philosophy of Envy

Human envy causes misfortune. One who is indulged, is also unhappy.

rephrase these sentences

As he only focuses on his deprivation. Moreover, he tries to stop others from achieving what he could not. Such instincts can be perilous for human intellects. ~~With that,~~ it provides no rational justification to social and economic inequalities in the society. Thus, one who seeks contentment, must shun envy. To do so, saint believes in being selfless ^{ness}. However, others believed happiness is ^{an} cure. In reality, envy is the impediment to happiness. In a nutshell, the cure lies in learning the actual causes behind one's envious behaviour ~~on~~ nature.

main idea is picked and discussed
over all basic grammar needs improvement
attend to pointed out mistakes
7/20

Total words = 342
Precis words = 110

PART-II

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

(20)

Freedom
Ethical

Purpose

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 in spite of 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 on 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.

200

312

regarding

There are three schools of thought on the question of freedom in education.

One espouses complete freedom, second advocates complete submission to authority, and the third gives freedom subject to moral perfection. The third is utopic, while the first is overly individualistic.

Living in communities requires cooperation which cannot result from spontaneous impulse. The educators who grant complete freedom cannot succeed in purpose if impulse remains unchecked. From a social viewpoint, education should be positive. It should provide children with mental and moral equipment and not mere opportunity for growth.

~~Title:~~ "Education: its Purpose and Extent of Freedom"

title is written at the top not the end

Original passage: 312 words
Required precis: 104 words

similar issues
use simple vocab
in precis
need improvement
8/20