

CSS 2022 Comprehension.

Q1. How does the author characterize the concept of civil society?
The author characterizes the concept of civil society as all the places where individuals get together in order to associate with each other. This association mostly develops due to some common interests of individuals. He states that all the places where individual spends time, other than work or home, comprises civil society. Here individuals have conversations, pursue their mutual interests and try to shape other's opinions. They talk about wide range of topics, share their ideas and beliefs. A kind of solidarity can be found among such associations - a major characteristic of civil society.

Q2. How does civil society strive towards better socialization driven by tolerance?

Common interests bring individuals together in a civil society. But, there exist some differences among individuals at any level. The members then develop strategies, adapt behaviors for dealing such differences that could cause conflicts. The value of the association derives members toward tolerance. Instead of breaking the association, prolonging the conflict they try to find a common ground. In striving toward better socialization

they search for the ways of interactions that would keep their solidarity intact.

Q 3. What do you understand by the term 'social Capital' used in this passage?

The term 'Social Capital' is used in this passage to show the importance of mutual cooperation in a society. As individuals keep their differences aside, develop tolerance toward social differences they develop skills to survive in a multicultural society. As a social capital develops sense of mutual trust and obligations, individuals in ~~such~~ civil society also develops such traits.

These traits helps society function more efficiently. Social Capital functions effectively when all members focus on their share interests and develop sense of belonging, they ~~also~~ follow rules and obligations ~~in~~ together. So, these traits are also the beauty of civil society that is why social Capital is used in this passage.

Q 4. Why does a civil society assumes a role of a public stake holder?

Being in an association, people develop to think their interests as collective public interests. They strive to secure their collective interests. If any thing threatens ~~to~~ and

endangers their interests ~~threats~~ they assume the role of a stake holder to defend these interests. They keep their association and their collective interests at priority. For this they try to connect with other stakeholders in the society. In this way the civil society assumes role of a public stake holder.

Q5. What impact is feared by the weakening state of civil society?

Civil society is a source of developing mutual cooperation, mutual associations. It helps to grow trust and tolerance in a society. It beautifies a multicultural society or a multicultural nation.

But, if such a society weakens, then people will not develop sense of trust among each other.

They will also lack unity and tolerance toward each other.

Such a society threatens the structure of its multinational supra society. So due to this less connection, disconnectedness, lack of tolerance, the political institutions will be weakened. Such a negative impact is featured by the weakening state of civil society.

PART-II

Q.2. 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 of Dodona, functioned with the assistance of Zeus.

Q.3. Read the following passage carefully and answer the questions given at the end.

(20)

Civil society refers to all of the places where individuals gather together to have conversations, pursue 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 work, 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.