

Master Every Element  
of Descriptive English



# Descriptive English

for IAS/ State PSC Mains, IBPS/  
SBI PO, RBI Grade B, CAPF, SSC  
CGL, Judiciary & Other Exams



Includes Theory, Illustrations, Subjective  
PYQs & Practice Questions:

**A. Writing Skills**

- Essay
- Précis
- Expansion
- Letter
- Report
- Debate

**B. Comprehension Skills**

**C. Grammar Skills**

**D. Vocabulary Skills**



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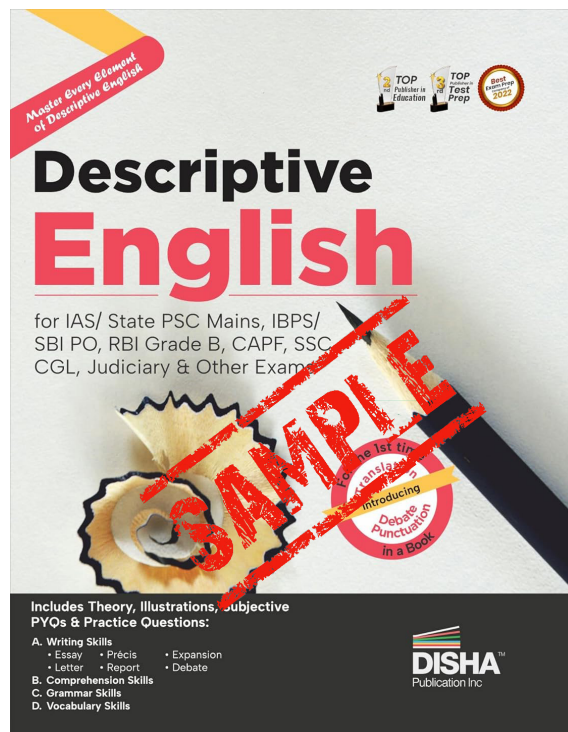
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This sample book is prepared from the book "**Descriptive English for IAS/ State PSC Mains, IBPS/ SBI PO, RBI Grade B, CAPF, SSC CGL, Judiciary & other Exams | Previous Year (PYQs) Questions | Comprehension, Writing, Grammar & Vocabulary Skills**".



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# 1

## Reading Comprehension

A set of questions in almost all competitive examinations are based on Reading Comprehension. It is very important to successfully attempt the questions of this section. Reading comprehension is one of the most scoring sections in English because it doesn't require prior knowledge of any specific topic.

### Points To Bear In Mind

- Quickly skim through the passage before you read the passage thoroughly or attempt the questions.
- Before you start reading the passage, go through the questions that need to be answered. This will give you a fair idea about what the passage talks about. Once you start reading the passage, you can start locating the answers to questions.
- It is very important to make inferences while reading the passage because most of the questions are not asked directly. Understand the passage and its theme properly.
- When you are attempting a question based on a phrase, read two or three lines above and below that phrase to have an idea as to what it means.
- If there are questions on vocabulary then you should attempt them first as it is quite easy to pick the antonyms and synonyms.
- You don't have to answer the questions in the order they appear to you because in the exams, you can skip the questions and move to the next one and again come back to the previous ones as per your choice.
- Never use your previous knowledge about the topic to answer any question.
- Read articles in newspapers on regular basis to improve your reading speed and vocabulary.
- Most of the exams these days are conducted online; so, you need to have ample RCs practice on computer to pass this section with flying colours. While attempting RCs online, you can't underline important points or mark different areas in the passage and therefore, you need to hone your skills by practising regularly.

## Practice Questions

### PASSAGE – 1

Forecasting the weather, or trying to find out what it will be like in several days time, has always been a difficult business. Many different things affect the weather and each one has to be carefully studied before we can make even a fairly accurate forecast. The ancient Egyptians, of course, had no need of this the weather in the Nile valley hardly even changes but people living farther north had to protect themselves and their crops. During a period of drought, when no rain fell for weeks on end, streams and rivers dried up, cattle died from thirst and crops were ruined. A storm could wreck ships and houses and heavy falls of rain caused rivers to flood a whole countryside. Action in the sky stirred man into action, and in this respect farmers became just as much men of action as were sailors on the high seas. Both had to reckon with the weather- it often upset their plans, sometimes with disastrous results.

In early times, when there were no instruments such as thermometer or barometer, man looked for tell-tale signs in the sky. He made his forecasts by watching the flights of birds or the way smoke rose from a fire. He thought that the moon controlled the weather that it held a lot of water, especially when as a crescent or sickle shaped moon it lay on its back. Even today there are people who think that the sight of the moon lying on its back means that the rain is on its way. Many of the weather sayings are still heard today. I expect you know the one. A red sky at night is the shepherd's delight. A red sky in the morning is the shepherd's warning. Do you believe this? It's sometimes right but more often wrong. If this and hundreds of other sayings like it were true, there would be no need for weather science or meteorology.

1. **What is drought & what are its consequences?**
2. **Does the writer endorse the popular sayings about the red sky?**
3. **Is weather forecasting a science; If so, what is it called?**
4. **Why is it not easy to forecast the weather?**
5. **How would the moon help the people in forecasting weather?**

**Ans.**

1. Drought is caused for lack of rains. During drought conditions streams and rivers dry up. There, is no rain for weeks, together. As a result, crops are destroyed and cattle die from thirst and starvation.

2. There are many sayings about the condition of weather, They are often used by farmers in the form of forecasting of weather. There is a popular saying about the red sky. But author does not believe in them because they are more often wrong.
3. Weather forecasting is a science, instruments are needed to forecast correctly about weather. If- the popular sayings about weather are correct there will be no need of weather science that is called meteorology.
4. Weather forecasting is not an easy business. How can one forecast the nature of weather in the days to come? There are many factors that affect the. Weather. Each has to be studied collectively to forecast the weather fairly.
5. In ancient days, men forecast the weather with the help the moon. He thought that the moon controlled the weather because it was a store house of water. When the crescent; lay on his back, rain was likely to set in.

### PASSAGE – 2

What is the future which awaits our children? The underlying assumption of the questions that Indian children have a common future is itself dubious. It can legitimately be asked whether a student who is well fed, attending a boarding school in the salubrious climate of the hills, and learning to use computers has any future is common with malnourished child who goes to a school with no black boards. The latter may have no worthwhile future at all. And it might be worthwhile to analyze the significance of this marginalization of more than 75 percent of the children of this country.

The failure to provide an infrastructure for primary education in the villages of India more than 40 years after Independence is in sharp contrast with the sophisticated institutions, for technical institutes of higher education are funded by Government, which essentially means that the money to support them comes from taxes. And since indirect taxation forms a substantial part of the taxes collected by the Government, the financial burden is borne by all the people. L.K. Jha put it graphically when he observed that 25 paise of every rupee spent on education of an IIT student comes from the pockets of men & women, whose children may never enter a proper classroom.

1. **Why can there not be equality among Indian children?**
2. **How does the writer bring out the disparity in educational system for children?**

3. **What is going to be the effect of such difference in future?**
4. **What is the opinion of L.K. Jha on education?**
5. **What does the author want to convey?**

**Ans.**

1. There can not be equality among Indian children because there are two classes of children. They get two different kinds of education in the country.
2. Those belonging to affluent class get superior education in boarding schools of the hills and learn the use of computers. How a child going to a school without a black board can compete with the former?
3. It is not correct to say that Indian children have a common future. 75% of the children of the country are not expected to have bright future for lack of proper education.
4. According to L.K. Jha most of the money for higher education comes from indirect taxes which every citizen of the country has to pay. In fact, the funding of higher technical education by the government is the result of contribution of largely that section of society whose children can not dream of proper schools,
5. The author wishes to impress upon the facts that the education of 75% of the children of this country is neglected. Most of them go to a school with no black boards. Government has failed to provide necessary facilities for the education of the children. The author wants to emphasise that the Indian children are not expected to have a common future.

### PASSAGE – 3

A recent report in newsweek says that in American colleges students of Asian origin outperform not only the minority group students but the majority whites as well. Many of these students must be of Indian origin, and their achievement is something we can be proud of. It is unlikely that these talented youngsters will come back to India, and that is the familiar brain drain problem. However, recent statements by the nation's policy makers indicate that the perception of this issue is changing. 'Brain bank' and not 'brain drain' is the more appropriate idea, they suggest, since the expertise of Indians abroad is only deposited in other places and not lost.

This may be so but this brain bank, like most other banks, is one that primarily serves customers in its neighborhood. The skills of the Asian now excelling in America's colleges will mainly help the U.S.A. No matter how significant, what non-resident Indians do

for India and what their counterparts do for other Asian lands is only a by-product.

But it is also necessary to ask, or be reminded, why Indians study fruitfully when abroad. The Asians whose accomplishments Newsweek records would have probably had a very different tale if they had studied in India. In America they found elbow room, books and other facilities not available and not likely to be available here. The need to prove themselves in their new country and the competition of an international standard they faced there must have cured mental & physical laziness. But other things helping them in America can be obtained here if we achieve a change in social attitudes, specially towards the youth.

We need to learn to value individuals & their unique qualities more than conformity and respectability. We need to learn language of encouragement to add to our skill in flattery. We might also learn to be less liberal with but less tight fisted with appreciation, especially.

1. **What is the benefit of the high level of competitions faced by Asian students in America?**
2. **What are the limitations which the brain banks have to face?**
3. **According to the author what do non resident Indians do for India?**
4. **What would be the ways of making the situation better in India?**
5. **What is the concept of brain bank according to the writer?**

**Ans.**

1. High level of competition faced by Asian students in America bring out the best in them. Most of them are of Indian origin. They are able to give up mental and physical laziness.
2. The Asian talent in foreign countries is considered to be useful for the students of their own countries. But the writer does not agree to this concept because brain banks are likely to serve only those countries in which they are working.
3. Non-Resident Indians can not benefit India by their talents. Whatever they can do is insignificant. It is so because the country where they are studying is benefited most.
4. Indian students can do better in India also if we learn to value individuals and their unique qualities. They must be encouraged and it requires a change in our social attitude.
5. The flight of Indian talent was considered an evil in the form of brain- drain. The concept of brain-drain has undergone a change. Talented students working in foreign countries are considered a brain bank.



**PASSAGE – 4**

Socialism aims, then, at substituting the motive of social service for the motive of private profit. It holds that men will do better work to make the good life, with the leisure and financial competence it requires, possible for a society. In fact in the long run it is better for themselves, than they will at present consent to do for a society which compels them to enrich the exploiters of their labour in order to avoid starvation for themselves. If socialism is wrong in making this assumption, if the psychology of human being is such that they will not work willingly and well for society but only for themselves, then the whole of the socialist edifice falls to the ground, for this doctrine is the foundation upon which it rests. Either men are socially minded in the sense described, or they are not, and cannot be made so.

1. What is the chief aim of socialism?
2. Why are men expected to work better in a socialistic set up?
3. How does the present work that we do for ourselves benefit the exploiters?
4. What is the basic assumption of socialism that can make it work?
5. How can socialistic attitude be developed in the citizens?

**Ans.**

1. Socialism aims at changing the attitude of man towards work. Citizens are expected to do work as social service and not for personal profit or motive.
2. In a socialistic set up the concept of work is based on social service. Citizens would work more efficiently for a society which in the long run will help them.
3. The writer means to say that the present work which we do for ourselves ultimately makes the exploiters rich. It may, however, help us to avoid starvation for the present.
4. The basic foundation of the doctrine of socialism is that individuals are supposed to work willingly for all the members of society.
5. The doctrine of socialism can be developed by changing the psychology of human beings. Social service and not private profit should motivate the members of the society.

**PASSAGE – 5**

I am one of those who love the desert, it brings peace to my mind after the daily battle for one's bread. When I am tired of fighting, a green countryside does not allow me to forget my worries, everywhere I can see flowers

and trees, birds and beetles continuing the restless struggles before my eyes, each trying hard to win, even if its own life is the death of another.

In the desert, however, the sun is the master, all else retires before its merciless rays. Only where there is water does the earth of the desert give a rich home to trees and flowers; but one has to go a long way to find water in a desert, otherwise it would not be a desert. So those who love the peace of a treeless and grassless place can stand on the top of a rocky hill and see nothing around them but the sunbaked desert, with no signs of effort or passion to disturb them. Then strengthened in spirit, with rested nerves and a peaceful mind, they can return to the battle for existence in the towns.

1. Why does a green countryside not allow the writer to forget his worries?
2. Where do trees and flowers grow well in the desert earth?
3. When those who love the peace of a treeless and grassless place return to the towns, in what ways are they different from when they went out to the desert?
4. Why does the writer prefer the desert to green places?
5. Explain briefly what do you understand by the two phrases given below:
  - (a) the daily battle for one's bread
  - (b) its own life is the death of another

**Ans.**

1. Green countryside does not allow the writer to forget his worries. In plants, birds and flowers he feels the struggle going on for survival. The survival is at the cost of others as is the case in the existence of human life.
2. In the desert, water is very rare. Trees and flowers grow only where water is available.
3. Those who love peace, find desert more peace-giving than the green country side. There are no signs of struggles in a desert. Standing on a desert land, one is not disturbed by passion for living. There is no sign of life and struggle for survival.
4. The writer prefers the desert to green places because the deserts are desolate. There is no animal or human life except the sunbaked desert. He is not reminded of the struggle of human existence. Calm of his mind returns to him and he is prepared to face the struggle for existence.
5. (a) The daily battle for one's bread:- struggle for earning livelihood for one's survival.  
(b) Its own life is the death of another:- The survival of man depends on the death of

others. Only those can survive who have the courage to win victory over others. It is the law of nature.

### PASSAGE – 6

Another kind of physiological adaptation which the animals adopt to escape life's difficulties is by sleeping through them. All birds and mammals which are considered to be warm blooded have built-in regulators to keep their body temperatures at or near a normal operating level. In man these devices are very precise and except in abnormal situations such as illness and strenuous exercise, we live our lives at a body temperature between 36.6° and 37.2° centigrade. But in wild animals there is a great deal of more variation, and some, whose body temperatures can fall far below normal are even able to enter coma-like state known as dormancy. If food supply is short, an animal can conserve energy and live much longer by lowering body temperature and thereby lowering the rate at which food stores are metabolized or consumed since it takes fuel to keep the body furnace going. This is particularly true of very small animals.

Let us take the example of a very small desert rodent, the pocket mouse. It is called pocket mouse because of the seed-carrying pouches in its cheeks. It is a smaller edition of the Kangaroo rat. It stores seeds in its burrow, get both food and water from them, it has absolutely no need to supplement the diet with "green water" from vegetation. In times of extreme heat and drought, or during periods of severe winter cold, the mouse falls into a deep sleep, and its body temperature is slightly above that of the burrow. In summer the ground is fairly warm, so sleep is not so profound as in winter.

The dormancy in the pocket mouse can be induced experimentally also by withholding food. If the torpid mouse is kept at a temperature of about 16°C it may drowse for days, stirring only for short periods. If the temperature is dropped to near freezing, the mouse can be put into deep hibernation with a body temperature as low as 6°C. At this point breathing almost stops and the "burning" of food in the body approaches zero. What little energy is consumed comes from fat deposits in the body. This is the state in which pocket mice and other hibernators spend the cold winter months. Warm weather revives them, and when fully awake they emerge as good as new.

1. **Why is small desert rodent called the pocket mouse?**
2. **How can dormancy be induced in the pocket mouse experimentally?**
3. **How does the pocket mouse feel when it revives after remaining in a coma-like state for a long period?**
4. **Say, why an animal, especially a small one, goes into dormancy?**
5. **What happens to an animal in dormancy?**

### Ans.

1. A small desert rodent is called the pocket mouse because it carries seeds in the pouches in its cheeks.
2. Dormancy in the pocket mouse can be induced by stopping food. If the torpid mouse is kept at a temperature of about 16°C, it may drowse for days. At a temperature as low as 6°C it can be put into deep hibernation.
3. The pocket mouse emerges as fresh as young one when warm weather revives it.
4. A small animal, like desert rodent goes into dormancy in times of extreme heat and severe winter cold. It goes into dormancy for the sake of physiological adaptation to escape abnormal temperature.
5. Wild animals whose body temperatures can fall far below normal are able to enter the state of dormancy. It is a coma like state. An animal can preserve energy and live longer by lowering body temperature.

### PASSAGE – 7

Throughout the century palanquin had a large part in Anglo-Indian life. It was the regular mode of conveyance from house to office, and on all small journeys of business or pleasure, and on long expeditions across country. With the growth of roads, carriages of various sort were used for afternoon airings, but the palanquin remained the essential means of transport within the settlements. Everyone down to the writer just arrived from England possessed a palanquin if he could.

The original palanquin was the dooly which was an ordinary string bedstead, five feet by two, covered with a light bamboo frame & draped with red curtains. From this the ornate palanquin of Calcutta and Madras was developed. First the shape was changed to that of a hexagon- Then the sides were raised, more ornament was added and the canopy was arched. Cushions were added inside, and curtains which could completely close the palanquin if desired. The occupant reclined at full length, and was often supplied with a specially designed hookah, at which he could puff as he was borne along to business.

In Calcutta, Oriyas were usually employed as bearers, but their monopoly was later broken by men from Patna and Dacca, the usual number in a set was seven, one cooking for the rest, one being the sirdar or head bearer. The actual carrying was therefore, done by five men. The palanquin bearers were very independent and on occasion went on strike.

1. **What was the importance of palanquin in the past?**
2. **What was the original form of palanquin in the past?**

3. **Who broke the monopoly of palanquin bearer in Calcutta?**
4. **What shape was given to palanquin of Calcutta and Madras later on?**
5. **How many bearers were needed to carry palanquin?**

**Ans.**

1. The palanquin was the regular mode of transportation for Anglo- Indians. They used it for going to office, journeys of business or pleasure, and even on visiting places across the country.
2. The original form of palanquin was like dooly, five feet by two. It was an ordinary string bedstead covered with a light bamboo frame with red curtains.
3. The labourers from Orissa were the bearers of these palanquins in Calcutta, But later on they were replaced by men belonging to Patna and Dhaka.
4. First the shape of the palanquin was changed to the figure of hexagon. Then sides were raised and the canopy was arched. Cushions were also placed inside. It was made more comfortable.
5. Actually the palanquin needed five men to carry it. But the usual number of bearers were seven. One bearer was a cook and the other was a head-bearer. In fact, seven bearers accompanied the palanquin.

### PASSAGE – 8

Music is an art of making pleasing combination of sounds in rhythm and harmony. This art has been practised by mankind from time immemorial and has ever remained an integral part of almost all ceremonies. Without music, any ceremony will lose much of its pomp and splendour. Music also arouses the emotional feelings of those present and heightens their participation and enjoyment.

It has been said that music is for all occasions and when we examine this statement closely we know how true it is. When a child is born, the family celebrates the occasion with music and when a person passes away he is laid to rest with melancholy music. At the battle front, whether in attack or defence, the tempo is indicated by the drums and bugles. This is to temporarily distract the minds of soldiers from the imminent danger they are facing. You welcome or send off dignitaries with military band and in weddings the bride walks down the aisle to the accompaniment of the wedding march. Even in the House of Worship, either before or after mass, the congregation is made to sing hymns and also one hears the sweet voices of youth in a church choir. When a person is in a happy mood, he whistles or hums away his favourite tunes and when he is in a

melancholy mood, he listens to selective records played on a gramophone.

1. **Why is music pleasing to the listeners?**
2. **How does music play a significant role in the life of man?**
3. **How does the author prove that music is indispensable on every occasion?**
4. **Why is music played during war? What purpose does it serve for soldiers?**
5. **How is music for all moods?**

**Ans.**

1. Music is pleasing because it is a combination of sounds in rhythm and harmony. Music arouses emotional feelings in us. It adds to our enjoyment and sense of our participation in any event.
2. Music has always been an inseparable part of every ceremony. If there is no music at a ceremony it will appear dull & drab.
3. No ceremony is complete without music. Music is used on all occasions ‘ whether it is solemn or happy occasion. Even at the time of death or war music is an integral part of the event,
4. Even at the battle front music is played to encourage soldiers. It helps in diverting the minds of the soldiers from the danger for some time.
5. When a person is happy, he hums his favourite tune. When he is in a sad mood he listens to selected music of his own choice to get rid of blues.

### PASSAGE – 9

There are only two methods of communication for scholars, writing and speaking. The scholar publishes his discoveries in books and articles and he teaches them in the classroom. Sometimes one or the other method will satisfy him, but most of us feel the need for both. The scholar who merely writes books falls into the habit of speaking only to the experts. If he works at his subject long enough, he reaches the position where there is no one else quite expert enough to understand him and he winds up writing to himself. On the other hand, if he writes not at all, he may become so enamoured of his own voice that he ceases to be a scholar and becomes a mere showman. Communication is not merely the desire and the responsibility of the scholar; it is his discipline, the proving ground where he tests his findings against criticism. Without communication his pursuit of truth withers into eccentricity. He necessarily spends much of his time alone, in the library or the laboratory, looking for the answers to his questions. But he needs to be rubbing constantly against other minds. He needs to be tested, probed and pushed around.

He needs to be made to explain himself. Only when he has expressed himself, only when he has communicated his thoughts, can he be sure that he is thinking clearly. The scholar, in other words, needs company to keep him making sense. And in particular he needs the company of fresh minds, to whom he must explain things from the beginning. He needs people who will challenge him at every step, who will take nothing for granted.

1. **What would happen if a scholar did not write at all and simply talked?**
2. **What would happen if a scholar simply wrote and did not communicate with others by speaking?**
3. **Why does a scholar need the company of fresh minds?**
4. **Why does a scholar need to pass time in the company of others?**
5. **What is the chief benefit of speaking to others for a scholar?**

**Ans.**

1. A scholar has two effective methods of communication at his disposal—writing and speaking. If a scholar is not in the habit of writing at all, he loses the quality of being a great scholar. Writing alone can make him an expert in his subject.
2. While communicating his thoughts he becomes desirous of attracting maximum attention of others. He forgets that communication is his responsibility and not a medium to show off his knowledge. In fact speaking to others is necessary as he gets an opportunity to get his findings tested. Communication is not a matter of pleasure alone. In fact without communication his search for truth may turn into cynicism.
3. A scholar needs the company of fresh minds, people who could challenge his ideas because their company would add fresh idea to his own knowledge.
4. A scholar spends much of his time alone in the library or in the laboratory for solving his questions. On the other hand he needs the company of others. Only then the facts of his knowledge can be tested in the face of criticism.
5. The chief benefit of speaking to others for a scholar is that he gains clarity about his own discoveries and thinking,

### PASSAGE – 10

We do not realise adequately to what extent our minds are moulded by books we read especially in youth. We have several means by which we acquire knowledge today i.e. radio, cinema, newspaper and television etc. But reading of books is the most ancient and effective of

them all. Reading a book is different from mechanised instruction. We are never alone when we have books as our companions.

A great writer has said that religion is what man does with his solitariness. It is not merely religion but art and literature, scientific discovery and technological invention that are the outcome of what a man does with his solitariness. In the modern world we tend to be gregarious beings. When we have a little leisure we run to parties, clubs or other social activities. We are afraid to be alone with ourselves, afraid to stand and stare, much less to sit and think. We are happy with others not with ourselves. Pascal tells us that all the evils of the world arise from the fact that men are unable to sit still in a room. Reading a book gives us the habit of solitary reflection and true enjoyment.

1. **What is the best means of acquiring knowledge?**
2. **How has man produced great art, literature, scientific discoveries or technological inventions?**
3. **What is man by nature and how does he use his leisure?**
4. **What is the cause of evils in this world according to the author?**
5. **What are the views of Pascal on the loneliness of man?**

**Ans.**

1. The best means to acquire knowledge is through books. While reading a book, we cultivate the habit of solitary reflection which is otherwise not possible. In fact in the company of books we are never alone.
2. Only those great men have produced great works of art, literature and made scientific discoveries or inventions who had the habit of utilizing their solitariness.
3. Man is gregarious by nature. He does not like to use his leisure as a time for reflection. On the other hand, he seeks the company of other man in parties or clubs.
4. In the opinion of the author, most of our evils are because man is afraid to be alone. He would never like to sit alone and look within. Man is happy in the company of others. He is never happy with himself when alone.
5. Pascal shares the views of the author that man is not capable of sitting alone and reflect about himself.

## Previous Years' Questions

**Directions:** Read the following passage and answer the questions that follow.

### PASSAGE – 1

The most essential and useful part to be played by our universities in free India is to educate public opinion, which is the foundation of Democracy. Every one has a right to educate public opinion, and so every school of thought, in our own Republican Constitution, has been given ample freedom to win public opinion, to its credit. It is here that true character is required and is tested. Our country, today, needs, such people who possess a strong character, who never stoop low to use questionable means under any circumstances. Those who cherish the idea of becoming good administrators must essentially possess a strong character. It should be the first and foremost function of our national universities to impress upon the minds of the future administrators of our country that in a true democracy there are no administrators but only servants of the people.

Another very essential and useful function of our universities should be to build the character of our future citizens. The greatest drawback in our educational institutions has been that sufficient attention was not paid to the moulding of character of the students.

True interest of a country and its people cannot be served simply by framing a Constitution. Constitution is just a set of rules and it can only be effective when persons responsible for its operation prove to be true reformers and real servants of the people and the nation.

Universities have to play a vital role. They should not teach politics to the students simply with the view to make them acquainted with the political structure of the country as well as of the world; but that it should be their function to impress upon them that they are to protect, guide, change, and form the Constitution of their country and then of the world as true citizens and administrators of this democratic age, in body as well as spirit.

[CAPF 2018-II]

- (i) What are the essential functions of universities?
- (ii) What is the major drawback in our educational institutions ?
- (iii) Write the benefits of education imparted at universities.
- (iv) How best can the educated youth serve the people and the nation as administrators ?
- (v) What is the contribution of the educated youth as enlightened citizens in a democracy?

**Ans.**

- (i) The most essential functions that universities perform in free India is to educate public opinion, which is the foundation of Democracy. Another very essential and useful function of our universities should be to build the character of our future citizens.
- (ii) The major drawback in our educational institutions has been that sufficient attention has not been paid to the moulding of character of the students.
- (iii) The first and foremost benefit of education imparted at our national universities is that they impress upon the minds of the future administrators of our country that in a true democracy people who are assigned the task of administrator should not treat themselves as administrator but they should work for people as servants of people.
- (iv) The educated youth who possess a strong character, who never stoop low to use dubious means under any circumstances can serve the people and the nation as administrators. These people must have a strong character. Only then, they can become good administrator.
- (v) In a democracy, the educated youth as enlightened citizens can contribute by protecting, guiding, changing, and forming the Constitution of their country as well as of the world as true citizens and administrators of this democratic age, in body and spirit.

### PASSAGE – 2

It is often said that the Ghaznavid and Ghurid soldiers regarded death in a war against infidels as martyrdom in the cause of Islam. But it is more likely that the real draw was the attraction of plunder, the likes of which they had not see in campaigns in more arid lands. For Indian Commanders, apart from plunder, battles incorporated the niceties of a sport with its own rules of play. Immortalizing the heroism of kings in battle, the poets and bards emphasized the rules of war and chivalry. To apply the chivalric code in minor campaigns may have relieved the tedium of war, but the campaigns against the Ghurids were of an entirely different nature and this may not have been realized initially. Notions of honour and devotion were often placed above expediency, and gradually the astrologically determined auspicious moment for attack took precedence over strategy and tactics. Inflated claims to valour, such as the hero who could deflect a thousand warriors simultaneously, began to enter the rhetoric of courtly literature.

The organization of Indian armies added to their weakness. Each army had as its permanent core the standing army, but many of the soldiers were local levies or soldiers supplied by Samantas where this was part of the latter's obligation to the suzerain. In addition, mercenaries were a visible section of the armies of these times. Such a collection of soldiers had not always been trained to fight as a consolidated army. It was possibly also the dispersed character of the army that gave it a license to plunder indiscriminately. Villagers were harassed and looted by armies on the march, particularly if the campaign coincided with the harvesting of the crop, as it often did. For peasants and merchants, war was a nightmare that disrupted the routine of earning a livelihood. Laying waste vast tracts of inhabited and cultivated land, merely because it was part of the enemy's territory, was a proud boast attributed to Prithviraja Chauhan on defeating the Chandella ruler.

Historians have sometimes commented, perhaps more from hindsight, on why Indian rulers did not make a conjoint effort through the centuries to defend the North-Western passes. Time and again invaders came through these passes, yet little was done to prevent this, the defence of the region lying arbitrarily in the hands of the local rulers. It appears the construction of a series of fortifications along the passes was not thought feasible. Perhaps the need for defence was not given priority, the area being viewed as a natural frontier. Alternatively, given the mountainous terrain, the only routes for pastoralists and caravan were through the passes and it was therefore thought better to leave them open. The local kings and chiefs who controlled the passes derived an income from this trade. There would have been familiarity too with those coming across the passes and therefore a slow recognition that sometimes friendliness had turned into hostility. The effectiveness of mountains as a frontier was also thwarted by the many occasions when the Punjab was conquered from across the borders or was involved in the politics of Afghanistan and Central Asia. This closeness militated against a properly focused perspective on political developments across the borderlands and in Central Asia.

Invasions by outsiders are known in many parts of the world: the Huns attacking Rome, the Arabs invading Spain or the Spanish and Portuguese conquering Latin America. The potentialities of invasions were recognised only in hindsight. These invasions were mounted by alien peoples who were little known, if at all, to the societies they invaded. But the Turks had been a contiguous people, familiar from trade in horses and other commodities and from the Turkish mercenaries employed in some Indian Armies. However, the

historical scene in Central Asia and West Asia had now changed, with new political ambitions after the rise of Islam. For the rulers of Northern India, to recognize this would have required an understanding of a wider range of politics beyond the areas enclosed by the immediate frontiers. This does not appear to have been an Indian concern. Indians who travelled to different parts of Asia on a variety of assignments wrote little about what they observed, remaining silent on the political interests therefore tended to be parochial. This makes a striking contrast to the world of the Chinese and the Arabs, both made aware of distant places through the detailed accounts of travellers and traders. The Arabs had a fascination for the geography of other lands and the Chinese were wary of happenings in their neighbourhood in Central Asia.

Alberuni, in the opening chapter of his book, suggests other reasons for this lack of recording observations concerning the wider perception of the world, which one may or may not agree with: "The Hindus believe that there is no country but theirs, no nation like theirs, no king like theirs, no religion like theirs, no science like theirs ..... They are by nature niggardly in communicating what they know, and they take the greatest possible care to withhold it from men of another caste from among their own people, still more of course from any foreigner".

[UPSC IAS Mains 2018]

- (i) What was the nature of campaigns against Ghurids?
- (ii) According to the passage "the Indian rulers did not find it necessary to fortify the North-Western Pass". Why?
- (iii) Explain the statement "The potentialities of invasions were recognised only in hindsight".
- (iv) Give your critical observations on Alberuni's comments on Hindus.
- (v) Enumerate the major view points of the given passage.

**Ans.**

- (i) The minor campaigns were, more or less, a kind of sport with its own rules of play and involved the notions of heroism and chivalry all of which has been immortalized in the works of poets and bards. The nature of campaigns against Ghurids was entirely different. For Indian commanders, chivalric code could be applied in minor campaigns but not against Ghurids who were tactful and skilful warriors. Against the Ghurids, the ideas of honour and devotion were preferred over practicality and gradually the reliance on astrology to determine the auspicious moment of war became more

important than strategising and adopting tactics to defeat the enemy. Exaggerated claims of bravery were introduced in the rhetoric of courtly literature during this period.

- (ii) There are many possible reasons why the North-Western passes were left unfortified though invaders kept coming through them. The mountains were considered a natural frontier, so need for defence was not given much thought. Moreover, it would have required the construction of a series of fortifications along the number of passes, so perhaps it was not considered feasible. The passes had to be left open for travellers, herdsmen and caravans as there was no other way to cross the mountainous terrain. As the local kings and chiefs controlled these passes and earned tariffs from those who crossed; they wouldn't want their source of income to stop. They would naturally have developed familiarity and even friendship with those who frequented, so could not gauge if anyone turned hostile in the course of time.
- (iii) Invasions happened all over the world but the factors/causes/reasons that led to them were studied and understood much later. Generally, invasions were carried out by foreigners who were not familiar to the invaded land. But this did not apply in case of the Turkish invasions of India because the Turks shared borders with India, traded in horses and other goods and even sent mercenaries to fight for Indian armies. It has been now understood now that the reason here was changing political aspirations with the rise of Islam in Central and West Asia. Indian rulers were scarcely interested in or concerned with the political scenario beyond their own borders. Indian travellers to foreign lands never wrote about the political scene there. So, they were caught off guard.
- (iv) Alberuni's comments on Hindus are somewhat admissible. The last two lines of Alberuni should be acceptable showing the reality of Indian people who were largely parochial in their relations with their own people, discriminating on the lines of region, caste and class; and dividing the society of their own country. The upper caste and class claimed their sole right over education and deprived the lower ones from it. The people of other countries took advantages of this divided India. Indians remained heedless to foreign criticism of these social vices and, stood vulnerable to invasion. However, Alberuni's observation that Hindus (or Indians at that time), think there's no country like theirs, is a matter of patriotism and pride in being Indian, which is intact in the spirit of India till date.

- (v) The major passage essentially conveys that the Indian society had itself to blame for the invasions it suffered from foreign powers. While invasions elsewhere in the world were made by alien people, India was credulous and gullible enough to be attacked by enemies in the garb of familiar friends. Even as the other countries showed interest in the outside world too, for instance, the Arabs took to exploring foreign lands and the Chinese kept themselves abreast of the developments in the neighbouring Central Asia to safeguard their strategic interests; Indians never looked beyond their frontiers and were least concerned with what was happening abroad. So self-satisfied were they, that despite recurrent invasions could never rise above petty considerations to fortify their North Western frontiers against foreign enemies. Those who travelled to foreign lands and came back were never asked to describe the life or politics there. India kept gloating in its own high blown stories of heroism and chivalry and remained oblivious to the outside world which led historians like Alberuni to comment that they were 'niggardly' in communicating information.

### PASSAGE – 3

The literal meaning of the Sanskrit word Yoga/ Yuj is 'Yoke' which is joining of individual's soul energy with that of God (Supreme Soul). Yoga allows us to look inward to nurture spirit and stay healthy in all spheres, as well as actively enjoy the life by balancing emotions. Commonly perceived benefits include reduction of stress, weight management, resolving psychosomatic diseases, strengthen immune system, etc.

Interestingly, Yoga is universal with no relation with caste, sex, religion, region, etc. Its daily practice is essential to understand the ongoing linkages in body and mind, as Yoga is evolutionary process to reach higher consciousness.

But the success is still limited. Only few educational institutes have promoted this as daily activity. People indulge in Yoga only when they suffer some ailments. Some Limited set of people are doing it from childhood in schools or as part of family tradition. Its actual benefits at the deeper levels in the form of attaining peace and everlasting happiness remain largely untouched.

Traditional Yoga techniques are being modified to suit modern lifestyles. Even medical practitioners advise their patients to opt for Yoga in their routine along with medicines. Now due to rising risks of diabetes, heart diseases, cancer, etc., number of Yoga Ashramas and studios are opening all around. Stress makes our

bodyparts stiff and even teenagers find difficulty in bending and picking up things, touching toes, etc.

Health benefits of doing Yoga are immense for our physical body. For instance, this gradually loosens up our tight hamstrings, hips, etc., and makes them flexible enough. This improves our postures and prevents us from issues of alignment and pain in legs, back, and other parts. Yoga is the most reliable and cheapest source to strengthen our muscles and bones which averts chances of continuous injuries, arthritis, neck pains, etc. In fact, this supports our joints by maintaining cartilage. Face wrinkles also fade away with regular practice making us more young and attractive. Our body remains in shape.

We know that spinal discs are our survival kit, but cannot stay in perfect shape without movement. Many backward, forward and twist Asanas such as Dhanurasana (Bow Pose), Adho Mukha Shvanasana (Downward-Facing Dog Pose), Ardha Matsyendrasana (Half Lord of the Fishes Pose), respectively, are blessings to lengthen and strengthen spine. Yoga particularly improves body's blood circulation which further assists in normalizing blood pressure and hypertension. In effect, more OTI levels of stress hormone called cortisol are drastically reduced. Good hormones namely dopamine, serotonin, etc., then flow in abundance which are essential to absorb food nutrients (vitamins, iron, calcium, etc.).

[CAPF 2019-II]

- (i) What are the implications of the word "Yoga"?
- (ii) How is Yoga' an evolutionary process?
- (iii) What are the health benefits of Yoga?
- (iv) What are some of the 'Asanas' and their benefits?
- (v) How is Yoga' a means to cure ailments?

**Ans.**

- (i) Yoga can be perceived as looking inward to nurture spirit and staying healthy in all spheres, as well as actively enjoy the life by balancing emotions.
- (ii) Yoga is universal which has nothing to do with caste, sex, religion, region, etc. In order to understand the ongoing linkages in body and mind, it is important to practise it daily. Hence, it is evolutionary process to reach higher consciousness.
- (iii) Health benefits of Yoga are many for our physical body. It loosens up our tight hamstrings, hips, etc., and makes them flexible enough which improves our postures and prevents us from issues of alignment and pain in legs, back, and other parts. It also strengthens our muscles and bones which prevents us from continuous injuries, arthritis, neck pains, etc. With yoga, face wrinkles are to be done away with making us more young and attractive.

(iv) Some of important asanas consisting of many backward, forward and twist asanas such as Dhanurasana (Bow Pose), Adho Mukha Shvanasana (Downward-Facing Dog Pose), Ardha Matsyendrasana (Half Lord of the Fishes Pose), respectively, are blessings to lengthen and strengthen spine.

(v) Yoga is a means to cure many ailments which include reduction of stress, weight management, resolving psychosomatic diseases, strengthen immune system, etc. Yoga also keeps our body in shape. It improves body's blood circulation which further helps normalize blood pressure and hypertension. Besides, more OTI levels of stress hormone called cortisol are drastically reduced and good hormones namely dopamine, serotonin, etc., then flow in abundance which are very important to absorb food nutrients (vitamins, iron, calcium, etc.).

#### PASSAGE - 4

History has a great variety of definitions and applications. In the broadest sense, it considers every action and every thought that man has had since his first appearance and records every significant advance or recession. It attempts to evaluate all the developments in science, in art, in literature, in philosophy, in architecture, in sociology, in politics, in war, in religion, and in law. It sketches as complete a picture as possible of everything that has influenced man directly or indirectly.

History, more than any other subject, has been enslaved and distorted for selfish purposes. Members of the clergy have used it to glorify and to promote the interests of the church, statesmen have utilized it to sway masses, and writers have distorted facts to substantiate their conclusions. War spirit has been kindled through undue emphasis upon facts, if not falsification of them. The historian is likely to exaggerate the history of his own country – sometimes unintentionally – because of his environment, and sometimes in order to facilitate the sale of his book. In all countries, there are zealots in responsible positions who cannot bear to have their fatherland criticized. Truth is frequently sacrificed at the altar of patriotism. Henry C. Lea, an outstanding American historian, declared that history should be "a serious attempt to ascertain the severest truth as to the past and set it forth without fear or favour." Michelet, a famous French historian, believed that "sacrilege and the mocking of false gods are the historian's first duty, his indispensable instrument for re-establishing the truth."

The slight progress that we have made in the direction indicated by Lea and Michelet is rather discouraging, but there is a trend toward a broader and more inclusive



point of view in the writing and teaching of history. World history, correctly interpreted, puts the individual state in the proper perspective and lessens the dangers of excessive nationalism. History has become more than war and politics. To make the story complete, the historian of the new school makes use of the work of the ethnologist, the anthropologist, the geographer, the archaeologist, the geologist, the psychologist, the astronomer, the zoologist, the biologist, the chemist, the sociologist, and the economist. He is concerned with man's cultural advances and his society, as well as with charters, constitutions, and wars.

There are dangers, as well as virtues, in the vast scope of the "new history". Over popularization and under specialization tend to cheapen history and to destroy some of its qualities as a basic and sober study. There are decided advantages in the comprehension of the broad scope of history, but, in addition, the student should be able to appreciate the depth of the subject. Years of research have been spent and volumes have been written on a single topic. Without these specialized works, surveys would be of no particular value. However, some of the historians of the "new history" have sacrificed important fundamental facts in order to make a chronicle of heroic persons and romantic occurrences. They have overstepped the point where history and fiction should meet. The historian should make his description of the past lifelike, hence, he should include grim realities as well as romantic incidents.

One of the important aspects of the "new history" is the emphasis upon man's cultural developments, popularly termed *civilization*. Civilization is difficult to define and evaluate. Just where it began and where man's actions and thoughts became human is impossible to determine. Man, like animals, has senses but some are less acutely developed; man has emotions, most of which are present, but latent, in animals. Comfort seems to be the chief goal of the lower forms of animal life, but man pushes beyond that toward something that he has difficulty in defining. This intangible something may be called civilization. Professor Lynn Thorndike believes that civilization "is the product of our higher qualities as exercised first by original and superior individuals and then accepted or followed by a sufficient number of human beings to make it a social fact." Buckle held that moral and intellectual progress is the basis of civilization. Emerson believed that civilization is progress, and Bertrand Russell, a modern philosopher, thinks that it is the progress and predominance of science. Perhaps we can agree that knowledge of nature, progress in art, an ethical code, a government, and a degree of material prosperity are essential in any form of civilized society. Civilization became possible

when chaos and insecurity were minimized. Curiosity and constructiveness were encouraged when fear was overcome and man turned his attention toward the understanding and embellishment of life.

[UPSC IAS Mains 2019]

- (i) **Why does the author consider history an all-inclusive area of study?**
- (ii) **According to the author, how has history suffered distortions and why?**
- (iii) **How does the author describe the new school of historians?**
- (iv) **What are the dangers associated with "new history"?**
- (v) **Why is it difficult to define and evaluate civilization?**

**Ans.**

- (i) According to the author, History involves every aspect of human life and includes every thought and action that went into the journey till date since the evolution of man on the earth. It is the record of every achievement and progress; and every failure and decline in the chronology of events so far. So, it is an all inclusive study that incorporates the analysis and assessment of every development in human life across lands and spanning every field of human knowledge be it arts, sciences, literature, philosophy, architecture, sociology, politics, war, religion or law. It encompasses every kind of direct or indirect influence that man underwent to reach the present state of development.
- (ii) **Clergy, statesmen ,war,historian, patriots**  
History has suffered a lot of distortions or changes in its original form to serve different vested interests. Members of clergy have tweaked it to glorify religion and promote the prominence of the church. Ambitious political figures have made use of it to influence masses to their benefit. Historical facts may not have been altered but have often been unduly emphasized to ignite war spirit in people and stoke the fire in their bellies. Historians while chronicling events have often overstated the facts with a bias towards their own country, owing perhaps to their culture and environment; and possibly, to sell more books by appealing to the sentiments of the readers. Every country has influential patriots who frequently fudge the facts and distort the truth to save their 'fatherland' from any criticism.
- (iii) While the old school used History as a tool or a means to further some personal ends and readily distorted the truth for that purpose; the new school of historians takes a broader and more inclusive

perspective of history. Excessive nationalism is curbed by putting individual nation in the broader span of World History. History of the new school is no more a mere chronicle of war and politics; it also includes every other aspect of human life and evolution; and incorporates every field of human study in perspective so as to present a complete picture of human advancement—social, cultural, political, economic, scientific, administrative, diplomatic, et al.

- (iv) The vast scope of new history is fraught with the dangers of over popularization and under specialization both of which tend to devalue history and destroy some of its qualities as a basic and sober study. Though the broad scope of new history enhances general comprehension of the topics, the need for deep understanding is seriously felt. Extensive research reports are available on a single topic. But new historians have ignored these specialized studies and sacrificed fundamental facts at the altar of romanticism and heroism. They indulge in overpopularizing past events by presenting unrealistic, fictionalised versions. This amounts to devalue history which is in essence a factual record of the past. So, it is the responsibility of a historian to also include the grim realities of the past and keep the original figures and occurrences before the readers, in addition to the romantic exploits.
- (v) It is very difficult to define and evaluate civilisation as it cannot be ascertained when man began to think and act like a human as distinct from animals. With time some sharp animal senses got subdued in man; while his emotions, hidden in animals, rose considerably. Animals looked for comfort but man learnt to push for higher attainments which formed the very basis his all round advancement. This urge to push limits, outperform, go for the unseen, unexplored and untried perhaps brought man thus far. Thinkers have credited progress of different kinds for civilisation – moral, intellectual, philosophical, material, or of science, art, nature, ethics, governance, etc. However, the author believes that civilisation happened when chaos gave way to order; and when fear and insecurity was conquered to unleash curiosity and creativity that had no limits.
- When man thought process came out of latent phase which is still in latent in other animals. The man has emerged out of latent phase with developed senses and emotions which are less acutely developed in other animals. Animals also have senses and emotions and it supposed that they are unable to emerge out of latent phase as they are

comfort loving but man on the other hand pushes beyond that toward something that he has difficulty in defining. Most of the historians suppose this intangible something as civilization. There are many views regarding the puzzle, how man has become civilized. Professor Lynn Thorndike believes that civilization is something which is first exercised by superior individuals and then it is followed by a sufficient number of individuals and in this way it become a social act and everyone start following it.

Buckle and Emerson believe that moral and intellectual progress is the base of civilization which is not developed in other animals. Bertrand Russell goes with same opinion adding that it also due the predominance of science. Hence, it is not easy to evaluate civilization but there are some concluding points which can be the building blocks of civilization. Such as minimising disorder and insecurity, encouragement of curiosity and constructiveness without having any fear among the individuals then only it could have become possible for the man to understand and prioritizing his life embellishment.

### PASSAGE – 5

India must break with much of her past and not allow it to dominate the present. Our lives are encumbered with the dead wood of this past. All that is dead and has served its purpose has to go. Only that which is vital and life giving in that past should be retained. We can never forget the ideals that have moved out race, the dreams of the Indian people through the ages, the wisdom of the ancients, the buoyant energy and love of life and nature of our forefathers, their spirit of curiosity and mental adventure, the daring of their thought.

Their splendid achievements in literature, art and culture, their love of truth and beauty and freedom, the basic values that they set up, their understanding of life's mysterious ways, their toleration of other ways than theirs, their capacity to absorb other people and their culture accomplishments, synthesize them and develop a varied and mixed culture; nor can we forget the myriad experiences which have built up our ancient race and lie embedded in our subconscious minds. We will never forget them or cease to take pride in that noble heritage of ours. If India forgets them, she will no longer remain India. [HJS 2019]

- (i) **Why must India break with her past?**  
 (ii) **What can we never forget?**  
 (iii) **How did our forefathers react to other people and their ways of life?**

(iv) What is meant by the “deadwood of the past?”

(v) Suggest a suitable title for this passage.

**Ans.**

- (i) According to the writer, we should not take negative factors from our past because it would encumber with useless customs over our lives.
- (ii) We can never forget the ideals that have moved our race, the dreams of the Indians through the ages, and the wisdom of the ancients.
- (iii) Our forefathers' love of truth, beauty, freedom, and basic values provide us with good guidelines. Their capacity to adopt good moral values, culture, and accomplishments developed a varied and mixed culture.
- (iv) Dead wood of the past means—useless rites and customs, which are not useful in present days.
- (v) Title - The noble heritage of the Past

### PASSAGE – 6

In the later half of the seventeenth century and practically the whole of the eighteenth century - The Augustan age, as they are called - the classics came to exercise a complete hold over English Literature. It was even believed that they represented the highest standards of literary beauty which English writers had only to follow to attain perfection in their art. To this end therefore they directed all their energies, conveniently forgetting what their own predecessors- Chaucer, Spenser, Shakespeare had achieved without any direct aid from them. There were two chief reasons for it. One was the excess of the Metaphysical poets and the other the unprecedented influence of the French Literary modes on the English.

[Hpsc-HCS Mains 2019]

- (i) What is the period of Augustan age and Why ?
- (ii) How do they differ from their predecessors ?
- (iii) What are the two reasons behind the Augustan Age ?
- (iv) Give the meaning of the following words and use them in sentences: Classics, attain, predecessors, metaphysical, unprecedented

**Ans.**

- (i) In the latter half of the seventeenth century the Augustan age is characterized by philosophical thought.
- (ii) The works of this period – the Augustan age- were the high standards of literary beauty.
- (iii) Most of the authors during this period wrote distinctly political text. Their works were mostly related with plays and poems with political view.
- (iv) Use of the words:
  - Classics = exemplary

In the Western world, classics traditionally refers to the study of Classical Greek and Roman literature and their related original languages

- Attain = obtain  
They ought to attain this aim.
- Predecessors = antecedent
  - In the series 1, 2, 3; 1 is the predecessor of 2.
- Metaphysical = spiritual
  - Whether objects actually exist when one is not looking at them, is a metaphysical question.
- Unprecedented = fantastic
  - Now two victims have taken the unprecedented step of suing the Vatican itself.

### PASSAGE – 7

After every party, it's time to clean up. Mount Everest is no different. The record number of climbers crowding the world's highest mountain this season has left a government clean-up crew grappling with how to clear away everything from abandoned tents to human waste that threatens drinking water.

Budget expedition companies charge just \$ 30,000 per climber, cutting costs including waste removal. Everest has so much garbage depleted oxygen cylinders, food packaging, rope—that climbers use it as a kind of signpost. But this year's haul from an estimated 700 climbers, guides and porters on the mountain has been a shock to the ethnic Sherpas who worked on the government's clean-up drive this spring.

The tents are littering the South Col, or the Camp 4, which, at 8000 metres (26240 feet), is the highest campsite on Everest. The high winds have scattered the tents and trash everywhere.

“The altitude, oxygen levels, dangerously icy and slippery slopes, and bad weather of the South Col make it very difficult to bring such big things as tents down”, said Dawa Steven Sherpa, who led an independent clean-up last month.

Exhausted climbers struggling to breathe and battling nausea often leave heavy tents behind. Dawa said the logos on the ice-embedded tents that identify the expedition companies were ripped out so that culprits could evade detection.

“It took us an hour to dig out just one tent out of the frozen ice and bring it down”, he said. His expeditions have brought down some 20000 kg of garbage since 2008.

Dawa estimated 30 tents had been left on the South Col, and as much as 5000 kg of trash. It is impossible to know exactly how much litter is spread across Everest because it becomes visible only when the snow melts.

[CAPF 2020-II]

- (i) What does the garbage on Mount Everest consist of?
- (ii) What is the task of the government clean-up crew?
- (iii) Why is the clean-up task difficult?
- (iv) Why do climbers leave their heavy tents behind on the mountain while returning?
- (v) Why is it difficult to estimate the amount of garbage left behind by the climbers?

**Ans.**

- (i) The garbage on Mount Everest consists of everything from abandoned tents to human waste. There is so much garbage depleted oxygen cylinders, food packaging, rope—that climbers use it as a kind of signpost.
- (ii) The task of the government clean-up crew is to clear away everything from abandoned tents to human waste that threatens drinking water.
- (iii) The clean-up task is difficult because of the altitude, oxygen levels, dangerously icy and slippery slopes, and bad weather of the South Col which all make it very difficult to bring such big tents down. It took them an hour to dig out just one tent out of the frozen ice and bring it down.
- (iv) While returning, the climbers are so exhausted and struggle to breathe and battle nausea that they don't have the energy to carry all the stuff any farther and often leave heavy tents behind.
- (v) It is difficult to estimate exactly how much garbage is left behind by the climbers because it buries beneath the snow and becomes visible only when the snow melts.

**PASSAGE – 8**

When Tolstoy led a party composed of his family and visitors to harvest a field for a widow, he was doing two things. In part, he was saying that everyone ought to do his share of what he called “bread labour”, and earn his keep by the sweat of his brow. At the same time, he was affirming that each of us should help our less fortunate neighbours. Mahatma Gandhi agreed whole-heartedly with both these principles, but he linked them more closely than Tolstoy with what he saw as the decadence of industrial life that takes people away from the home and village crafts, which are varied and rewarding, to the soul-destroying monotony of machines. Even before

either of these great men had given their philosophy to the world, an American author named Thoreau, had built himself a hut in the woods to prove that he could support himself by the simplest manual work; and in Britain, Ruskin had led his students out from Oxford to build a raised footpath across the water meadows to a village to demonstrate the dignity of labour. The path remains to this day, almost one hundred and fifty years later, lined with tall poplars, as a memorial to a fine ideal.

One could trace the history of such ideas still further back, to the writings of Jean-Jacques Rousseau, who preached the dignity and equality of man and the educational value of Nature and manual work, from the Swiss city of Geneva in the eighteenth century. It was however, a Swiss called Pierre Ceresole, a contemporary of Gandhiji, who took these basic principles and used them to promote international reconciliation.

Pierre was no ordinary Swiss, for it is rare for ordinary people to have the courage to dream dreams and attempt to put them into practice. Pierre's father's family originated in Italy, his mother's family came from France, he had a German grandmother and had relations in England. He used to point out the Stupidity of frontiers.

Pierre described how, at the age of seventeen, he was walking in the woods and experienced “something which seemed to me like a solemn dedication to truth ... in which the first necessity was to recognise one's own faults. In a blinding fashion there came to me the Vision of Truth amid Nature's mysteries and solitude.” He had the habit of keeping a pencil and a notebook with him for entering his stray thoughts, and from these notebooks, of which there are more than a hundred, it is seen that he fretted over the many failures of the Western way of life and yet was generous about the people he met. Despite being an engineer, Pierre, in order to work his way, took a job on a poultry farm and later in an oil-field. While he was in Honolulu, Hawaii, he earned his living by teaching French, but this resulted in his being paid more than he needed for his keep; he gave all his savings away to charity.

From Hawaii he moved on to Japan, experiencing there an entirely new way of life which helped him to see more clearly the virtues and follies of European culture. Returning home at the outbreak of the war, in 1914, he gave all the money inherited from his father to the State, saying, “I believe that the teachings of Christ and superior to good business sense.” Later he wrote, “Two thousand years ago there came a radiant light, full of peace and loving kindness – and we immediately crucified it.”

Pierre had been impressed with the sacrifice and heroism in war and wanted something equally positive mobilised

in the cause of peace. He organised the first international work-camp at a war-devastated village in France. The idea was that people of different nationalities, including those whose countries had recently been enemies of one another, should be joined side by side in honest work to rebuild not only the concrete things but also the feelings of brotherhood that are shattered by war. The number of volunteers and the number of camps began to grow rapidly, and what had been the Swiss Service Civil became the Service Civil International (SCI). Pierre died in 1945 after World War II.

Pierre Ceresole had the satisfaction of doing what he believed to be right. Each year a growing number of volunteers go to work-camps and there is scarcely a country that has not heard of them. Anyone can become a work-camper, and for many this is the place to start – planting young trees and crossing the frontiers.

[UPSC IAS Mains 2020]

- (i) What were the principles of Tolstoy with which Mahatma Gandhi agreed?
- (ii) How are Thoreau and Ruskin linked to Gandhi and Tolstoy in the passage?
- (iii) What was Pierre's philosophy of life?
- (iv) What is SCI and how did it come into existence?
- (v) How is Pierre's work different from the work of those mentioned in the passage?

**Ans.**

- (i) The two principles of Tolstoy with which Mahatma Gandhi agreed with were:
  - 1<sup>st</sup>: everyone should do one's part and earn one's share by hard work.
  - 2<sup>nd</sup>: each of them should help their less fortunate neighbour.
- (ii) Before the world had received philosophy of Gandhi and Tolstoy, Thoreau and Ruskin proved that one can support himself even by doing a simple work. And Ruskin taught the world that one should do everything one can to contribute for the welfare of his surroundings thus demonstrating the dignity of labour.
- (iii) The philosophy of Pierre's life was that one should determine one's own faults. That is the most dignified manner in which one can dedicate oneself to truth.
- (iv) Impressed with the heroism and sacrifice in war, Pierre desired to do something which would be equally positive and moving to establish peace. He set up an international work-camp at a war-devastated village. The motto behind the camp was to bring together people of different nationalities, even those who had recently been enemies to

one another. Since then, both volunteers and camps started to expand rapidly and this is how Swiss Service Civil became the Service Civil International (SCI).

- (v) Tolstoy's principle was to earn one's share with hard work and do as much as one can for one's surroundings. On the other hand, while Mahatma Gandhi agreed with Tolstoy, he believed that industrial life separates people from their craft and village. Apart from the two, Thoreau proved that even a simple work can be done to earn one's livelihood. Pierre's work was far different from the works of Tolstoy, Mahatma Gandhi and Thoreau in many ways. He tried to set up an establishment so that people can volunteer and work in camps to bring peace even after he would not be there. He set an example of what he believed and he had the satisfaction of doing what he felt was just and right.

### PASSAGE – 9

On August 15, 1947, India was granted independence from British colonial domination. This was an event of international significance. From this day onwards, the Indian Union assumed a role in world politics that was appropriate enough to modify the thinking of nations. Concepts like non-alignment, tolerance, non-violence and peaceful co-existence were introduced by India. "Our dreams concern India", said the first Prime Minister, Jawaharlal Nehru on the eve of achieving freedom, "but they also concern the whole world, for the world has become one." Mahatma Gandhi chose Nehru to become the first Prime Minister of independent India. With his vision of unity of the nation, he became the architect of modern India. It was to be a federal state based on secularism—the commitment to an Indian identity which was above all races, castes and religions. It was a vision of extra-ordinary dimensions. Nehru as well as other Prime Ministers who succeeded him were well aware that only a firm anchorage in the Indian identity could unite the nation and enable it to make an impact on the world. In these days of unilateralism, the western powers, especially America would do well not to ignore the happenings in the Indian sub-continent. It is possible that the fate of the Asian democracies would one day be decided on the banks of the Ganges. If anything affects the democratic nature of the Indian political system, this would trigger the fall of the whole of South and South-East Asia. This is why the Indian Prime Minister has to play a role which goes well beyond the duties related to internal affairs. It is of international political significance.

[APPSC 2020]

- (i) What were the concepts introduced by India?
- (ii) Why was Indian independence an event of international significance?
- (iii) According to Jawaharlal Nehru, what was modern India as a nation committed to?
- (iv) What were Nehru's words regarding 'dreams'?
- (v) What does the passage state about the fate of Asian democracies?

**Ans.**

- (a) The concepts like non-alignment, tolerance, non-violence, and peaceful co-existence were introduced by India.
- (b) Indian independence was an event of international significance because any factors that affects the democratic nature of the Indian political system also triggered the fall of the whole of South East Asia's political base.
- (c) According to Jawaharlal Nehru, Indian identity was above all races, castes and religions, which means all the Indians would try to unite themselves.
- (d) The dream of Jawaharlal Nehru was to evolve the tendencies of non-alignment, tolerance non-violence, and peaceful co-existence in India.
- (e) The passage points out the fate of Asian democracies that Indian democracy would guide Asian nations for government formation. The foundation based upon democracy would flourish for the people of these countries.

### PASSAGE – 10

Gandhi had profound things to say on the practice of ahimsa. For him, it was wrongly understood as not causing harm. If an animal was dying of an interminable disease and had only a few hours left to live, it was an act of love to end its life with a fatal injection. It involved violence, but was not a violent act. As Gandhi once said, not 'non-violence' but 'compassion' or 'love' was the correct English translation of ahimsa.

There are also several other respects in which Gandhi stretched and deepened the concept of ahimsa. In the Indian traditions, harm is defined widely to include not only physical but also psychological, moral and other forms of *pida* or *klesa* (pain).

Gandhi not only accepted this broad definition. but stretched it further. In his view, one might harm or kill a man by shooting him or by denying him the basic necessities of life over a period of time. Whether one killed him 'at a stroke' or 'by inches' the result was the same, and the individual involved was guilty of violence. Insulting, demeaning or humiliating others,

diminishing their self-respect, speaking harsh words, passing harsh judgements, anger and mental cruelty were also forms of harm.

Gandhi's idea of ahimsa was the basis of the practice of Satyagraha, involving transforming others through one's suffering. He called it a 'surgery of the soul'. A satyagrahi took his stand on what he considered to be his true or just demand, but kept open the possibility of revising his views in the light of his struggle.

He appealed to the better instincts of his opponent, activated his conscience, broadened his mind and heart, and sought his co-operation in looking for and achieving a just resolution. Although Gandhi was a deeply religious man, he could not be more different from a fanatic or a fundamentalist. This was so because he firmly believed that no religion was perfect and that it must subject itself to the test of human reason and experience. It could never be perfect because it was revealed or communicated in a particular language, at a particular point in history, and was subject to a variety of interpretations.

Since this was so, every religion deserved respect. It also had much to learn from others, and should therefore approach them in a spirit of humility. Gandhi himself provided an excellent example of this by borrowing freely from other religions, especially Christianity and blending it beautifully with Hinduism.

Gandhi's guiding principle was, let noble thoughts come to us from all directions. He wanted to live in a house with walls to protect him but with windows wide open to allow fresh currents of thought. In a profound sense, Gandhi is one of the first theorists and practitioners of multiculturalism or a creative dialogue between cultures. His way of understanding the nature of religion guarded against fanaticism and has great relevance to our troubled world.

Gandhi's idea of political leadership is also fascinating and inspirational. As a leader of a national movement, he was extremely conscious of what was expected of a leader and what the limits of his power were. When he felt his non-cooperation movement had gone in a wrong direction and turned violent, he called it a Himalayan blunder and stopped it. It is difficult to think of any leader in history who publicly acknowledged his mistake and even tried to rectify it. Gandhi seems to have felt the same way about communal violence, especially between 1946 and 1948. He thought he had perhaps not paid the matter sufficient attention. As someone who tormented himself over the smallest error of judgement, Gandhi took personal responsibility for it and threw all that he had, including his life, into his fight against violence.

[OPSC 2020]

- (i) How did Gandhi expand the concept of Ahimsa?
- (ii) What was the relation between Ahimsa and Satyagraha?
- (iii) What were Gandhi's views on religion?
- (iv) What was Gandhi's idea of political leadership?
- (v) What happened when Gandhi made a mistake?

**Ans.**

- (i) According to Gandhi ji, Ahimsa is not non-violence but compassion or love. Harm is defined widely to include not only physical but also psychological, moral and other forms of pain.
- (ii) Gandhi opined that Ahimsa was the basis of practice of Satyagrah, involving transforming others through ones suffering. A Satygrahi took his stand on what he considered to be his true or just demand.
- (iii) Gandhi ji believed that no religion was perfect because it was revealed or communicate in a particular language, and was subject to variety of interpretations.
- (iv) Gandhi as a leader, when he felt his non cooperation movement had one in a wrong direction and turned violent, he stopped it.
- (v) When Gandhi felt mistake he stopped his movement, it is difficult to find a leader like him in the human history who publicly acknowledged his mistake.

### PASSAGE – 11

One of the things that has long intrigued me about this country is its curious grudging relationship to money. I was reminded of this when, a few days ago, taking out a new 500-rupee note to pay a bill at a nursing home, I was made to notice a razor-thin tear in the paper, and given it back. "I just got this from an ATM," I said. The receptionist, noticing my look of exasperation, shared his own experience with me, "These days even banks aren't reliable, ..." and continued with words I could not hear properly.

I gave a flawless one this time and suppressed the question I would often ask : Why will a note with blemishes not do? People's responses are varied : some grin, others, pretend not to hear. I wondered whether I should go to a bank and exchange the note ! Instead, I had a cappuccino at one of the coffee shops where the note changed hands without comment or scrutiny. Maybe the young man had not seen the tear, or, maybe he had noticed but both he and the coffee he served

represented a new order to which the physical state of the bank note was irrelevant. The only other party that will accept a damaged note is the parking lot attendant. He will accept any kind of note, new or aged or tattered. He represents the oddly accommodating nature of the old order.

The idea that the physical condition of a bank note is unimportant came to me during my years in England — as ragged five- or ten-pound notes, even rescued by a band of cello tape, changed hands without a word. In India the symbolic worth of the note is heightened by its crisp look. And as the torn note threatens to fall apart, so does the value it represents. This leads me to the other related mystery — the curiously perennial shortage of change. Give a 500-rupee note to a shopkeeper and he will look at you with an accusatory silence. And who can forget the auto driver who having been handed a large note, first rummages tiredly in one pocket, then in another and then takes out a carefully folded note.

A friend once gave me an insight into why the situation, as we know it, exists. Having arrived in the morning we had to pay the fare to the auto driver but not a single auto driver could give us change for a hundred rupees. "How cannot one of them have the money?" I asked. These people do not bring the last day's earnings when they return to work. They begin each day afresh.

[CAPF 2021-II]

- (i) Which incident made the speaker think in terms of people's relationship to money?
- (ii) What did the speaker do with the torn note of 500 rupees?
- (iii) How are the young man at the coffee shop and the parking lot attendant different in their approaches towards a damaged note?
- (iv) According to the speaker, what is the difference between the English and the Indian way of looking at a bank note?
- (v) Relate the experience of the speaker with the auto drivers vis-a-vis money.

**Ans.**

- (i) The speaker recalls an incident when he had to pay some bill to a nursing home. He presented a new 500-rupee note to the receptionist but she gave it back to the speaker that it was torn, though the note had a very small tear.
- (ii) The speaker took the torn note back and gave a fresh note to the receptionist and asked firmly what the wrong with the note was.
- (iii) The approaches of both the young man at the coffee shop and the parking lot attendant towards a damaged note are different because for the young man at the coffee shop the physical state of the

bank note was irrelevant. Similarly, the parking lot attendant represents the oddly accommodating nature of the old order and doesn't have any qualms about accepting the damaged notes.

- (iv) The difference between the English and the Indian way of looking at a bank note, according to the speaker, is that for English, the physical condition of a bank note is unimportant as they accept any ragged or soiled five or ten-pound notes without a word while in India, everybody checks the its crisp look.
- (v) The speaker having arrived in the morning had to pay the fare to the auto driver but not a single auto driver could give him change for a hundred rupees. Since these people do not bring the last day's earnings when they return to work, they begin each day afresh.

### PASSAGE – 12

Life on planet earth has been possible for millions of years largely because of certain basic services associated with the biosphere. Important among these are : Climate and radiation regulation; Microbial transformations and decomposition; Biological diversity; and Opportunities for sustainable advances in biological productivity.

We now find ourselves in a state where these essential services are in jeopardy, largely as a result of human induced damage to the basic life support systems of land, water, flora, fauna and the atmosphere. Symptoms of an impending and general breakdown of the life support and ecological systems are already here. Some of these are mounting population growth; vanishing source of drinking water; vanishing forests, plants and animal biodiversity; intensifying drought and floods; loss of grazing lands; growing degradation of fertile land and desertification; deterioration of the quality of air and water; accumulation of toxic and non-biodegradable wastes in the biosphere; explosive growth of rural and urban unemployment and mushrooming of urban slums. It is the poor and the marginalized urban and rural people who are suffering most from such environmental breakdown.

The threats to climate change and radiation regulation are receiving the most prominent public attention largely because of all-pervasive nature of their potential harmful impact. "Our Common Future" the report of the World Commission of Environment and Development by the United Nations is indicative that ecologically the fates of people whether rich or poor everywhere are intertwined. Recent reports on the state of the world paint a frightening picture of the rapid depletion of the world's natural resources coupled with rising social and economic problems. They reflect the widespread

frustration about the inability of current approaches to solve the interlinked problems of environment and development and call for major changes in the way people think, use the finite resources of earth and programme their development. Developing countries like ours are faced with the urgent need for accelerating economic growth in a manner that the poor become the main beneficiaries and not the rich. We should also avoid proceeding on those developmental paths where environmental costs are high and the developmental activities cannot be sustained for long. The new paradigm of development should promote economic activities and life-styles based on the concept of "man with nature" and not "man against nature".

Today, we are passing through an era of global change whether it is in politics or economics. Inequity in the resource distribution and consumption between the developed and the developing nations of world has becomes most apparent. The earth is undergoing drastic climatic changes. The lat few years have been the warmest one ever recorded. The heat trap works differently in different latitudes and altitudes having a tremendous effect on major crops like wheat. The protective ozone layer is being slowly damaged giving rise to medical problems for human beings and affecting several plants and their yield, animals and their behavior.

Though the cases of pollution of our soils, lakes and vegetation are different, the effect is the same. Mercilessly everyday pristine wild habitats are being destroyed. Nearly half of our country is tilled for agriculture and only 11 per cent of the land areas has to bear the brunt of growing population, housing, roads and factories and its "carrying capacity" is under severe stress.

The dreaded nuclear autumn or nuclear winter is a potential threat to the environment which might result in large scale habitat destruction, species extinction, air pollution, toxic chemical, acid rain, ozone depletion etc. A nuclear non-proliferation movement with abolition of nuclear weapons, has to be spearheaded enthusiastically. Experts have predicted that serious food shortages could occur during this decade. Such a prognosis is based on three major factors - Soil erosion; Unsustainable utilization of groundwater; and Deforestation. They are together reducing the global potential for food production by nearly 14 million tonnes each year. New technologies, including biotechnology, are unlikely to help in achieving a quantum jump in productivity improvement at least during this decade. Due to the continuing damage to the ecological foundations of stable and sustainable agriculture, land degradation and water depletion ecological access to food may become the most important food security challenge of the 21 st century.

[UPSC IAS Mains 2021]



- (i) According to the passage what are the factors responsible for the evolution of life on earth ?
- (ii) What does the author mean by environmental breakdown? What are its impacts?
- (iii) What suggestions does the author offer to balance environment, development and inequity in consumption ?
- (iv) How is life on earth being affected by climate change as per the passage?
- (v) How is environmental breakdown related to probable food shortage?

**Ans.**

- (i) According to the passage, continents and oceans, encircled by an oxygen-rich atmosphere, support familiar life-forms. Yet, this constancy is an illusion produced by the human experience of time. Earth and its atmosphere are continuously altered. Plate tectonics shift the continents, raise mountains and move the ocean floor while processes not fully understood alter the climate.

Such constant change has characterized Earth since its beginning some 4.5 billion years ago. From the outset, heat and gravity shaped the evolution of the planet. These forces were gradually joined by the global effects of the emergence of life. Exploring this past offers us the only possibility of understanding the origin of life and, perhaps, its future.

The process of accretion had significant thermal consequences for Earth, consequences that forcefully directed its evolution. Large bodies slamming into the planet produced immense heat in its interior, melting the cosmic dust found there. The resulting furnace -- situated some 200 to 400 kilometers underground and called a magma ocean -- was active for millions of years, giving rise to volcanic eruptions. When Earth was young, heat at the surface caused by volcanism and lava flows from the interior was intensified by the constant bombardment of huge objects, some of them perhaps the size of the moon or even Mars. No life was possible during this period.

- (ii) Author is of the opinion that an environmental breakdown can occur if we are unable to protect flora and fauna and in turn it might increase the temperature of the earth and intelligent life may be at risk because of not saving of the biosphere.

The world is facing unprecedented "environmental breakdown" which could threaten the stability of societies. Climate change and damage to land, soil, air, water and animal populations are happening at such a scale and pace that the window to

prevent catastrophe is closing. Policymakers have failed to recognize that human impacts on nature have reached a critical stage where disregard for the environment policies have proved to be a "catastrophic mistake".

Areas of environmental breakdown the report identifies include climate change, loss of wildlife, ocean acidification which is caused by carbon emissions which harms wildlife, and changes to land, including deforestation and soil erosion. Overall, the environment is breaking down, with consequences which include more drought, famine, forced migration and war. Environmental breakdown poses a catastrophic risk. This is a crisis.

The impacts of environmental breakdown could include financial instability, large-scale involuntary migration, conflict, famine and the potential collapse of social and economic systems.

- (iii) According to the author, "Nature makes human development possible but our relentless demand for the Earth's resources is accelerating extinction rates and devastating the world's ecosystems."

Author does not want our country to develop at the cost of environment degradation. The author wants the development to happen with the maintenance of environment which means it is an indication towards better sustainable environment. He wants the government to furnish plans which demonstrates that man is with nature and not against the nature.

- (iv) According to the passage the planet is warming to a degree beyond what many species can handle, altering or eliminating habitat, reducing food sources, causing drought and other species-harming severe weather events, and even directly killing species that simply can't stand the heat. In fact, scientists predict that if we keep going along our current greenhouse gas emissions trajectory, climate change will cause more than a third of the Earth's animal and plant species to face extinction by the end of this quarter and up to 70 percent by the end of the century. Such a catastrophic loss would irreversibly diminish biodiversity, severely disrupt ecosystems, and cause immense hardship for human societies worldwide.

As greenhouse gases pile up in our air, our oceans are far from immune to the problem. First of all, with global warming comes ocean acidification, an increasingly serious threat to marine species. Much of the human-generated CO<sub>2</sub> spewed into the atmosphere eventually ends up in our oceans, changing seawater chemistry to make it more acidic and depleting seawater of the compounds that

organisms like corals, crabs, seastars, sea urchins, and zooplankton require to build the protective shells and skeletons they need to survive. Because plankton are at the base of the delicate ocean food chain, ocean acidification could disrupt the entire marine ecosystem.

- (v) According to the author, food lies at the heart of trying to tackle climate change, reducing water stress, pollution, restoring lands back to forests or grasslands, and protecting the world's wildlife.

Agriculture and fisheries are highly dependent on the climate. Increases in temperature and carbon dioxide (CO<sub>2</sub>) can increase some crop yields in some places. But to realize these benefits, nutrient levels, soil moisture, water availability, and other conditions must also be met. Changes in the frequency and severity of droughts and floods could pose challenges.

Warmer water temperatures are likely to cause the habitat ranges of many fish and shellfish species to shift, which could disrupt ecosystems. For example, though rising CO<sub>2</sub> can stimulate plant growth, it also reduces the nutritional value of most food crops. Rising levels of atmospheric carbon dioxide reduce the concentrations of protein and essential minerals in most plant species, including wheat, soybeans, and rice. This direct effect of rising CO<sub>2</sub> on the nutritional value of crops represents a potential threat to human health.

According to passage, author wants us to understand that overall, climate change could make it more difficult to grow crops, raise animals, and catch fish in the same ways and same places as we have done in the past. The effects of climate change also need to be considered along with other evolving factors that affect agricultural production, such as changes in farming practices and technology.

### PASSAGE – 13

The thoughtless, the ignorant and the indolent seeing only the apparent effect of things and not the things themselves talk of luck of fortunes and chance.

Seeing a man grow rich they say "How lucky he is!" Observing another become intellectual they exclaim, "How highly favoured he is!" And noting the saintly character and wide influence of someone else they remark, "How chance aids him at every turn!" They do not see the trials and failures and struggles which these men have voluntarily encountered in order to gain their experience, have no knowledge of the sacrifices they have made, of the undaunted efforts they have put forth, of the faith they have exercised that they might overcome the apparently insurmountable and realise the

vision of their heart. They do not know the darkness and the heartaches, they only see the light and joy; do not see the long and arduous journey but only behold the pleasant goal and call it "good fortune"; do not understand the process but only perceive the results and call it "chance".

In all human affairs there are efforts and there are results and the strength of effort is the measure of the result. Chance is not. Gifts, powers, material, intellectual and spiritual possessions are the fruits of effort - they are thoughts completed, objects accomplished, visions realized.

[RAS Mains 2021]

- (i) Which people, seeing the apparent effect of things, talk of luck, fortune and chance?  
 (ii) When do such people consider luck and chance to favour an individual?  
 (iii) What is needed to realize the vision of the heart?  
 (iv) What is the connection between efforts and results as stated in the passage?  
 (v) Find a word in the passage that has the same meaning as the following:  
 Not intimidated or discouraged by difficulty, danger or disappointed.

Ans.

- (i) The thoughtless, the ignorant, and the indolent people.  
 (ii) When those people note the saintly character and a wide influence of someone, they consider it to be luck and chance favoured the individual.  
 (iii) Efforts and faith are needed to realise the vision of the heart.  
 (iv) The strength of the effort is the measure of the result.  
 (v) Undaunted

### PASSAGE – 14

Even before Independence, India sustained a small and vibrant scientific community with a few, but outstanding contributions to its credit. This was managed in spite of the object poverty and widespread illiteracy that discouraged education of any kind, let alone advanced studies in science and technology. Our people might have missed the Industrial Revolution and its economic and social consequences, but not the revolutionary changes that were then taking place in science. Thus, in August 1947, a newly independent India inherited a science community to work with. New laboratories were built; a new science department of the Government formed and also commissions to harness the power of atom and space. The Government of the day came out

with innovations to free science organizations from the rigid and crippling bureaucratic rules and procedures that were then the norms. As though to underline the importance of science further, Jawaharlal Nehru kept the portfolio of science with himself and persuaded Parliament to pass the Science Policy Resolution, a Utopian document with few parallels in the history of state and science. Much later, his daughter Indira Gandhi would also release a similar Technology Policy Statement of her Government, reiterating the commitment of the state to the pursuance of indigenous technology. With all this support, how have we done in the past 50 years?

[BJS - 2021]

- (i) What were the factors that could have hampered the development of science before Independence?
- (ii) Give some other words for 'underline the importance of'.
- (iii) How did Nehru give importance to science?
- (iv) In your own words, explain the words "a Utopian document with few parallels in the history of state and science".
- (v) Give the synonyms of consequences, pursuance, widespread, rigid and reiterating.
- (vi) Complete the following sentence:  
"The passage states that science in India after 1947 .....

**Ans.**

- (a) The poverty and widespread illiteracy discouraged education in science and technology in our country.
- (b) 'Underline the importance of' means to emphasize the objective of any project.
- (c) After the independence, the former Prime Minister Jawahar Lal Nehru focused on the education of science and persuaded the parliament to pass the science policy resolution to develop scientific environment in the country.
- (d) 'A utopian document with few parallels in the history of state and science' means an idealistic view was taken of the future of the progress of science and technology.
- (e) **Synonyms-**
  - Consequences = Effect
  - Pursuance = Execution
  - Widespread = Prevalent
  - Rigid = Strict
  - Reiterating = Repeat
- (f) **To complete the sentence –**  
The passage states that in India after 1947, a science community came in existence. New laboratories were built; a new science department of the

government was formed and also commissioned to harness the power of atom and space.

### PASSAGE – 15

Denial of reality is a very simple form of psychological defence. We see it in its simplest form in children. The child when confronted with indisputable evidence of his wrong-doing may still deny that he did it. As he maintains his denial he may himself come, in a strange kind of way, to believe that what he is saying is true. The denial is often facilitated by another psychological mechanism known as dissociation. The child says, "It was not me that did it. It was the bad me", and in this way he denies responsibility not only to his parents but to himself as well. This is a pathetically simple psychological device, and it is only the child or the primitive adult who can use it in this fashion.

The normal adult has matured in his psychological reactions so that he no longer uses denial as a psychological defence except in some special circumstances. Sometimes people when faced with great danger can defend themselves logically and reduce the anxiety by denying that the danger exists even though it is an obvious reality. Perhaps a more common example is seen in the way in which mature people, both men and women, often deny the infidelity of their spouse even when confronted with unmistakable evidence. The denial is not only to others, but to themselves as well. 'There must be some other explanation.' They are puzzled, but for the time being this defence saves them from the overwhelming anxiety which would be induced by acknowledgement of the truth.

[JPSC 2021]

- (i) What is 'denial of reality', according to the author?
- (ii) Which psychological mechanism facilitates the 'denial of reality'?
- (iii) Who usually use the dissociation mechanism?
- (iv) How can a normal, matured adult reduce his her anxiety?
- (v) What can cause overwhelming anxiety to matured people?

**Ans.**

- (i) According to the author, denial of reality is a very simple form of psychological defence.
- (ii) The denial is often facilitated by another psychological mechanism known as dissociation.
- (iii) The dissociation mechanism is used generally by children. They deny responsibility not only to his parents but to himself also.

- (iv) A normal and mature adult can reduce his anxiety by denying that the danger exists even though it is an obvious reality.
- (v) Matured people are puzzled, but for the time being, the defence saves them from the overwhelming anxiety.

### PASSAGE – 16

A remarkable ingredient of human nature is here Good Temper. "Love is not easily provoked". Nothing could be more striking than to find this here. We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into very serious account in estimating a man's character. And yet here, right in the heart of this analysis of love, it finds a place; and again and again returns to condemn it as one of the most destructive elements in human nature. The peculiarity of ill temper is that it is vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect, but for an easily ruffled quick-tempered or "touchy" disposition. This compatibility of ill temper with high moral character is one of the strangest and saddest problems of ethics. The truth is there are two great classes of sins—sins of the Body, and sins of Disposition. The Prodigal son may be taken as a type of the first, the elder brother of the second. Now society has no doubt whatever as to which of these is the worse. Its brand falls, without a challenge, upon the Prodigal. But are we right? We have no balance to weigh on another's sins, and coarser and finer are but human words; but faults in the higher nature may be less venial than those in the lower, and to the eye of Him who is Love, a sin against Love may seem a hundred times more base. No form of vice, not worldliness, not greed of gold, not drunkenness itself does more to un-Christianise society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating home, for withering up men and women, for taking the bloom off childhood; in short for sheer gratuitous misery-producing power, this influence stands alone. Jealousy, anger, pride, cruelty, self-righteousness, touchiness, doggedness, sullenness are ingredients of ill temper. Judge if such sins of disposition are not worse to live in and for others to live with than sins of the body. There is really no place in Heaven for a disposition like this. A man with such a mood could only make Heaven miserable for all the people in it. [OPSC-2021]

- (a) **Why, according to the author, will there be no place in Heaven for the bad-tempered?**

- (b) **What is the strongest yet saddest aspect of a character and how both reside even in the best of human nature?**
- (c) **How do you assess the analogy of the prodigal son and elder brother?**
- (d) **How is bad temper a vice of the virtuous'?**
- (e) **What other vices are narrated and why do you think those to be contained in the ambit of bad temper?**

#### Ans.

- (a) According to the author, there is no place in heaven for ill tempered people, because such people make the heaven miserable for all the people who are present there.
- (b) Love and sin are two strong aspect of human nature. Love increases the value of humanity and sin creates fall in level for human nature. Love increases the value of humanity and sin creates fall in level of human nature.
- (c) The prodigal son is not taken as ill tempered in comparison to elder brother. The sin or vice of elder brother is seen first, while prodigal son is ignored.
- (d) A bad tempered person shows impulsive and aggressive behavior. Generally vices give harm to such one. Ill tempered nature results in stress and mental disorder. Such people are prone to negative personality.
- (e) Jealousy, anger, pride, cruelty, self, righteousness, are elements of vice, which are sin in human heart. Some of the ways in which sinful pride manifests itself are: exaggerating one's own talents, attributing to oneself qualities one lacks, magnifying other people's defects, putting other people down, ingratitude, and failing to attribute one's gifts and talents to God.

### PASSAGE – 17

Properly regulated, the age-old system of apprenticeship could be developed as an alternative means of education rather than a system of exploitation. A blanket ban on children learning crafts would mean loss of a unique opportunity to create a skilled workforce of potential high earners. It would also imply the loss of an opportunity to generate self-employment in a country with rising unemployment and few employment avenues for rural youth especially home-based women. However, every child under fifteen years should go to school and can learn the family craft while at home.

Sadly, in the craft sector in India, the choice is often between a craftsman's child learning ancestral skill (while on the job, and contributing to the family income in the process) while remaining illiterate, or getting a

conventional education. Formal schooling might not actually equip him or her for any job in the future.

The crucial issue is not poverty, which is often cited as a justification for child labour, but whether there are alternative educational opportunities available for the child that would give him/her the same employment opportunities. Can child labour be transformed - through legislation, innovative new planning and educational mechanisms - into a vibrant new form of training and empowerment?

Training in craft skills, whether at home or through the traditional *guru-shishya* relationship, should be recognised as industrial training, and given the same support as other forms of technical and vocational education. The family, master craftsman, co-operative society, institution, or NGO imparting the training should receive some stipend so that the child rather than the employer receives any money that he/she may earn during the period. Otherwise, there is the temptation, often succumbed to, of practising bonded labour of children under the guise of imparting a skill.

Craft skills should be on par with other forms of vocational training, especially in traditional crafts pockets, and should be part of a properly structured curriculum, with trainers or parents paid to impart the skill, rather than using children as unpaid labour. Equally important is the issue of providing facilities for conventional education alongside those for teaching traditional skills, scheduling semester and hours according to the work structures and seasonality of craft production. Most young craftspeople do not go to school because school hours and locations make it impossible to avail of both disciplines. Much craft production is usually a seasonal affair, with peaks and lows according to market demands. School terms and curricula could be organised accordingly. In a country as diverse and multidimensional as India, there is no one single solution or methodology and we need to find ways for children of craft families to learn a craft and go to school.

[CAPF 2022-II]

- (i) What would 'blanket ban on children learning crafts' imply ?
- (ii) What is the dilemma faced by a craftsman's child ?
- (iii) Who should receive the stipend and why?
- (iv) Why does child labour exist ? What can make it a viable mode of employment ?
- (v) What measures should be taken to encourage school education amongst children of craftsmen?

**Ans.**

- (i) A blanket ban on children learning crafts would mean loss of a unique opportunity to create a skilled

workforce of potential high earners. It would also imply the loss of an opportunity to generate self-employment in a country with rising unemployment and few employment avenues for rural youth especially home-based women. However, every child under fifteen years should go to school and can learn the family craft while at home.

**Note:** When you say there is a 'blanket ban' on something, it means there is a complete or total ban on it.

- (ii) Sadly, in the craft sector in India, the choice is often between a craftsman's child learning ancestral skills (while on the job, and contributing to the family income in the process) while remaining illiterate or getting a conventional education. Formal schooling might not actually equip him or her for any job in the future. So, this is the difficulty /problem/dilemma faced by a craftsman's Child.
- (iii) The family, master craftsman, cooperative society, institution, or NGO imparting the training should receive some stipend so that the child rather than the employer receives any money that he/she may earn during the period. Otherwise, there is the temptation, often succumbed to, of practising bonded labour of children under the guise of imparting a skill. Hence, giving stipend will reduce the chance of a child becoming a bonded labour.
- (iv) Child labour exists because there are no alternative educational opportunities available for the child that would give him/her the same employment opportunities. There is a lack of legislation, innovative new planning and educational mechanisms. To make it a viable employment opportunity, there is a need to recognize training in craft skills as industrial training and paying a stipend to the person or institution imparting the training. So, any money that child earns is his own.
- (v) There are many measures that should be taken to encourage school education amongst children of craftsmen like: trainers or parents should be paid to impart the skill amongst the children, providing facilities for conventional education alongside those for teaching skills, scheduling semesters and hours according to the work structures and seasonality of craft production. School hours and locations should be made flexible and convenient, school terms and curricula could be organised accordingly.

## PASSAGE – 18

Among the tales of exotic animals brought home by explorers and traders were descriptions of what we now know as the great apes, that is, chimpanzees and gorillas from Africa, and orangutans from Asia.

Aristotle referred to 'apes' as well as to 'monkeys' and 'baboons' in his *Historia animalium* (literally the 'History of Animals'), but his 'apes' were the same as the 'apes' dissected by the early anatomists, which were short-tailed macaque monkeys from North Africa.

One of the first people to undertake a systematic review of the differences between modern humans and the chimpanzee and gorilla was Thomas Henry Huxley. In an essay entitled 'On the relations of Man to the Lower Animals' that formed the central section of his 1863 book called *Evidence as to Man's Place in Nature*, he concluded the anatomical differences between modern humans and the chimpanzee and gorilla were less marked than the differences between the two African apes and the orangutan.

Darwin used this evidence in his *The Descent of Man* published in 1871 to suggest that, because the African apes were morphologically closer to modern humans than to the only great ape known from Asia, the ancestors of modern humans were more likely to be found in Africa than elsewhere. This deduction played a critical role in pointing most researchers towards Africa as a likely place to find human ancestors. As we will see in the next chapter, those who considered the orangutan our closest relative looked to South-East Asia as the most likely place to find modern human ancestors.

Developments in biochemistry and immunology during the first half of the 20th century allowed the search for evidence about the nature of the relationships between modern humans and the apes to be shifted from traditional morphology to the morphology of molecules. The earliest attempts to use proteins to determine primate relationships were made just after the turn of the century, but the first results of a new generation of analyses were reported in the early 1960s. The famous US biochemist Linus Pauling coined the name 'molecular anthropology' for this area of research. Two reports, both published in 1963, provided crucial evidence. Emile Zuckerkandl, another pioneer molecular anthropologist, described how he used enzymes to break up the protein haemoglobin from blood red cells into its peptide components, and that when he separated them using a small electric current, the patterns made by the peptides from a modern human, a chimpanzee, and a gorilla were indistinguishable. The second contribution was by Morris Goodman, who has spent his life working on molecular anthropology, who used techniques borrowed from immunology to study samples of a serum (serum is what is left after blood has clotted) protein called albumin taken from modern humans, apes, and monkeys. He came to the conclusion that the albumins of modern humans and chimpanzees were so alike in their structure that you cannot tell them apart.

Proteins are made up of a string of amino acids. In many instances one amino acid may be substituted for another without changing the function of the protein. In the 1960s and 1970s Vince Sarich and Allan Wilson, two Berkeley biochemists interested in primate and human evolution, exploited these minor variations in protein structure in order to determine the evolutionary history of the molecules, and therefore, presumably, the evolutionary history of the taxa being sampled. They, too, concluded that modern humans and the African apes were very closely related.

[UPSC IAS Mains 2022]

- (i) What does the author say about earlier assumptions regarding evolution?
- (ii) According to the author, how are modern humans and apes related?
- (iii) What later developments took place in the twentieth century in investigating the relationship of apes and humans?
- (iv) What were the attempts made to use proteins to determine primate relationships?
- (v) In what way does the latest research prove the relationship between apes and humans?

Ans.

- (i) The author has negative opinion about previous assumptions of each stage of primate evolution having one fossil primate who could have been recognized as the direct ancestor of modern humans. He concludes that in modern times it is proved that for various reasons these assumptions are false.
- (ii) The author throughout the passage mentions various studies and evidences which provide support to the assumption that modern humans and the apes are closely related. The author describes the works of Thomas Henry Huxley; Darwin; Linus Pauling; Morris Goodman and others to support the above assumption.
- (iii) In the 20th century, there were developments in biochemistry and immunology which helped the search for evidence about the nature of the relationships between modern humans and apes to be shifted from traditional morphology to the morphology of molecules. Biochemists also opened a field of research, called 'molecular anthropology' which uses molecules as point of study to establish relation between apes and modern humans.
- (iv) In 20th century, attempts were made to determine relationship between apes and humans by Emile Zuckerkandl, who broke protein haemoglobin from red blood cells into its peptide components. Morris Goodman studied samples of serum protein called

albumin taken from humans, apes and monkeys. In 1960s and 70s, Vince Sarich and Allan Wilson, studied protein structure to determine evolutionary history of the taxa.

- (v) The latest research on relationship between humans and apes studies the variations in the protein structure to determine the evolutionary history of molecule, comparison between protein structures of humans and apes is also done. These studies all concluded that modern humans and African apes are very closely related.

### PASSAGE – 19

Early morning when you open the newspaper, headlines like “House looted and inmates attacked; The gang was composed of youths 16 to 20 years of age.”, “Students attack the bus driver and conductor”, “violence in the college campus”, attract our attention. Invariably you find that the age group of these miscreants is between 15-25. Why is it that there is so much of anger, frustration and discontent among this younger generation ? When this is analysed, “the generation gap”, though a hackneyed topic, is a phenomenon which must not be ignored. We as adults want to project our ambitions, ideas and ideology on our children. In our enthusiasm we sometimes become blind to the fact that our children do not have the aptitude for a particular subject or profession and perhaps the right attitude. Our child is influenced by peer groups and it is for us to meet them halfway.

It will be relevant to refer to a short verse from the subhashitani which says that a child should be treated as a prince till the age of five, like a slave till the age of 16 and like a friend after the 18th year. The first quarter of the verse allows us to pamper the child. The second quarter means hard work, dedication and conscious commitment to academics. Once the child attains youth at 18 he or she have to be treated as adults.

Timely shifting and the modification of inter personal behaviour will be a great help in moulding the youth of today. Parents and institution’s play this valuable role in moulding the youth of tomorrow. [GPSC-2022]

- (1) **What is the main reason behind conflicts between the acts of youth and expectations of parents ?**
- (2) **What do parents ignore in the process of imposing their expectations on their children ?**
- (3) **What should be the focus during the adolescence period ?**
- (4) **How should a child be treated according to the subhasitani ?**
- (5) **What will be a great help in the moulding of the youth of today ?**

**Ans.**

1. The main reason behind conflicts between the acts of youth and the expectations of parents is that parents project their ambitions, ideas, and ideology on their children.
2. In the process of imposing their expectations on their children, the parents provide boring objectives for their children.
3. During the adolescence period, the children should be convinced for hard work, dedication, and consciousness towards their studies.
4. According to Subhasitani, a child should be treated as a prince till the age of five, like a slave till the age of 16, and like a friend after the age of 18.
5. Timely shifting and the modification of interpersonal behavior will be a great help in molding the youth. Parents and institutions play a valuable role in molding the youth of tomorrow.

### PASSAGE – 20

Our system of education turns young people out of the schools able to read, but for the most part unable to weigh evidence or to form an independent opinion. They are then assailed, throughout the rest of their lives, by statements designed to make them believe all sorts of absurd propositions. The art of propaganda, as practised by modern politicians and governments, is derived from the art of advertisement. The science of psychology owes a great deal to advertisers. In former days most psychologists would probably have thought that a man could not convince many people of the excellence of his own wares by merely stating emphatically that they were excellent. Experience shows, however, that they were mistaken in this. If I were to stand up once in a public place and state that I am the most modest man alive, I should be laughed at; but if I could raise enough money to make the same statement on all the buses and on hoardings along all the principal railway lines, people would presently become convinced that I had an abnormal shrinking from publicity. Propaganda, conducted by the means which advertisers have found successful, is now one of the recognized methods of government in all advanced countries, and is especially the methods by which democratic opinion is created.

There are two quite different evils about propaganda as now practised. On the one hand, its appeal is generally to irrational causes of belief rather than to serious argument; on the other hand, it gives an unfair advantage to those who can obtain most publicity, whether through wealth or through power. Suppose, two parties with an equally good case, one of whom had a million pounds to spend on propaganda, while

the other had only a hundred thousand. It is obvious that the arguments in favour of the poorer party, and therefore the richer party would win. This situation is, of course, intensified when one party is the Government. The objection to propaganda is not only its appeal to unreason, but still more the unfair advantage which it gives to the rich and powerful. Equality of opportunity among opinions is essential if there is to be real freedom of thought; and equality of opportunity among opinions can only be secured by elaborate laws directed to that end, which there is no reason to expect to see enacted. The cure is not to be sought primarily in such laws, but in better education and a more sceptical public opinion.

[PSCSSC Mains 2022]

- (a) What is the passage about? What is its central idea?
- (b) "The art of propaganda is derived from the art of advertisement". Explain how the passage substantiates this statement.
- (c) What does the expression "I had an abnormal shrinking from publicity" mean in the context of the passage? Which word used earlier in the passage does it refer to?
- (d) What, according to the passage, are the perils of propaganda?
- (e) According to the passage, why does propaganda succeed and what can be an antidote to propaganda?

Ans.

- (a) Today we find that everything is governed by propaganda. Advertisement agencies are providing attractive advertisement to the institutions and establishments. Psychology says that propaganda influences to people. The influence may be negative and positive both. All the governments in the world are taking help of propaganda, generally all political parties' uses advertisement to provoke the people. They put their views before them. Equality of opportunity among opinions is essential. There should be real freedom of thoughts.
- (b) Today politicians use multimedia for propagation. They use attractive advertisement in public. By means of it, they express their objective and agenda for the public.
- (c) We find hoardings near railway lines, highways and public places like bus stops and terminals. They create attractive effect in the mind of public. Now the public have become limited to advertisement and have confined around it.
- (d) According to the passage, propaganda is not always reasonable and based on genuine facts. The user of

propaganda wants only benefit of them. They do not care for general public.

- (e) According to the passage, the richer parties spend more amount on propaganda in comparison to less richer parties. That is why, the view of such prosperous parties get benefit. Equality is essential in democracy. So the negativity can be avoided only by good educations, which give us ability to analyze the facts.

## PASSAGE – 21

While translating from one language to another, several problems crop up. Every language is tethered to its culture and society. When a translator has to translate, he may not find the exact equivalent word. Every language is distinguished by its own idioms, proverbs and colloquial expressions. There are many English words which are now accepted in Hindi. As a result of interaction between the British and the Indians, Hindi words have become a part of the English vocabulary. A living language is constantly in a process of development. The English language is continuously being renewed by importations from commonwealth countries. During the process of translation, we also begin to understand the culture of the other language. This leads to a great sense of tolerance and understanding of diverse cultures. We will have no problem in understanding their customs and ways of life in case we have access to the literature of that culture. [HJS Mains 2022]

1. Why is it difficult to translate from one language to another?
2. What are the peculiarities of every language?
3. What makes a language living?
4. What is the positive outcome of the process of translation?
5. What happens when we have access to literature of a particular culture?

Ans.

1. It is difficult to translate from one language to another because every language is made up of its culture and society.
2. Every language is distinguished by its own idioms, proverbs, and colloquial expressions.
3. A living language is constantly in the process of development.
4. During the process of translation, we begin to understand the culture of the other language.
5. When we have access to literature of a particular culture, we will have no problem in understanding their customs and way of life.



## 1

# Articles, Quantifiers and Other Determiners

**Determiners** are words that precede nouns to introduce or identify them. Determiners include-

- *Articles*- **the** teacher, **a** college etc.
- *Quantifiers*- **some** honey, **few** birds, **any** person etc.
- *Demonstratives*- **those** people, **these** boys etc.
- *Possessives*- **your** choice, **my** brother etc.
- *Interrogatives*- **which** box? **what** time?
- *Distributives*- **either** way, **neither** person etc.

## ARTICLES

An article is a word used before a noun to indicate whether it is specific or generic. Articles function as adjectives as they add information to nouns.

There are three articles in all: **a**, **an**, and **the**.

**A** and **an** are **indefinite articles**.

**They are used to refer to a single and non-specified entity.**

– **A** is used with nouns that start with a consonant sound.

E.g.- a soap, a bicycle, a pen, a book, etc.

– **An** is used with words that start with a vowel sound.

E.g.- an apple, an egg, an umbrella, an insect, etc.

**The** is the **definite article**.

It refers to a specific entity or entities. We use the definite article when a definite noun is being referred to.

E.g.- The sun is very hot today. The Pope is visiting the Vatican. This is the oldest monument in the city.

## HOW TO USE INDEFINITE ARTICLES 'A' AND 'AN'?

Rules	Examples
(i) The choice of 'a' and 'an' is determined by the sound rather than the letter at the beginning of the word. We use 'an' before a vowel sound and 'a' before a consonant sound.	<b>a</b> book, <b>a</b> horse, <b>a</b> cheeseburger, <b>an</b> orange, <b>an</b> umbrella, <b>an</b> igloo, etc.
(ii) We use 'an' when the word begins with the consonant 'h', but a vowel sound.	<b>An</b> hour (the word 'hour' begins with the consonant 'h', but the 'h' is silent, so the word starts with a vowel sound.)
(iii) We use 'a' when the word begins with a vowel letter but a consonant sound. These words begin with the vowel 'u' but the 'u' is pronounced as the consonant y. Another vowel with a consonant sound is 'o'. In some words, the letter 'o' at the start is pronounced as the consonant 'w'. So, we use 'a'.	<b>a</b> university, <b>a</b> union  <b>a</b> one-eyed man, <b>a</b> once-in-a-lifetime experience.
(iv) We use 'an' before <b>acronyms</b> in which the first letter is pronounced with a vowel sound. When we pronounce a single consonant letter and it begins with a vowel sound, we precede it with 'an'. The consonants pronounced with vowel sounds include f, h, l, m, n, r, s, and x.	<b>an</b> HIV patient, <b>an</b> MRI test, <b>an</b> MLA, <b>an</b> MP, <b>an</b> FM station, etc.

Rules	Examples
(v) We use indefinite article a/an when we talk about a singular/countable noun (person or a thing) that is indefinite or mentioned for the first time.	She has finally got <b>a</b> good job. He immediately needs <b>a</b> doctor. He is training to be <b>an</b> engineer
(vi) We use indefinite article a/an when a person/ thing is singled out as a representative of a class of things, animals and persons.	<b>A</b> lion is <b>a</b> ferocious carnivore. <b>A</b> river becomes the lifeline for settlers.
(vii) We use indefinite article a/an when we use it before a verb functioning as a noun	He has planned for <b>an</b> outing today. She took the children for <b>a</b> long drive. They stayed up late for <b>a</b> talk.
(viii) We use indefinite article a/an when we use a proper noun as a common noun to express a particular trait/quality	He is <b>a</b> Shylock in the city. 'Shylock'(a character from Shakespeare's <i>Merchant of Venice</i> ) stands for 'a cruel moneylender'.
(ix) To replace 'per' in measurement of time	She earns forty thousand rupees <b>a</b> year. This pick-up van comes twice <b>a</b> day.
(x) In exclamation with 'what' or 'how' before singular countable nouns	What <b>a</b> good idea! What <b>a</b> lovely day! How I love <b>the</b> winter holidays!
(xi) When we don't know the person we refer to	<b>A</b> Mr. William = Some Mr. William; <b>A</b> Mrs. Wilson = Some Mrs. Wilson
(xii) To make certain phrases with nouns	It's <b>a</b> pity he hasn't passed his exams even in his second attempt. She didn't say 'hello' as she was in <b>a</b> hurry. The culprit was just telling <b>a</b> lie.
(xiii) Before the adjectives 'few' and 'little' in the positive sense of 'a small quantity'	<b>A</b> few oranges are left in the refrigerator. There's <b>a</b> little milk in the kitchen.
	Observe how the indefinite article is positioned with adverbs like <b>rather, very, much, quite, as, too, such</b> : It has become rather <b>a</b> burden. It's quite <b>an</b> art, I must say. He's too clumsy <b>a</b> technician to fix it. They are <b>a</b> much hated lot. You are such <b>an</b> angel that you don't perceive any falsehood.

### HOW TO USE THE DEFINITE ARTICLE 'THE'?

Rules	Examples
(i) Before a particular person or thing that's already mentioned or known	<b>The</b> maid has gone to <b>the</b> market. <b>The</b> bus has picked up <b>the</b> children for school. Look at <b>the</b> man standing over there. What I saw was unusual. <b>The</b> scrooge was feeding <b>the</b> beggars.

Rules	Examples
(ii) Before proper nouns while referring to historical buildings, geographical names	<b>The</b> Eiffel Tower, <b>The</b> Himalayas, <b>The</b> Ganges, <b>The</b> Ramayana, <b>The</b> Bible, <b>The</b> Sahara, <b>The</b> Arabian sea, <b>The</b> US, <b>The</b> Earth, <b>The</b> Moon, <b>The</b> best movie, etc.
(iii) To express a class of animals or things	<b>The</b> cow is very useful animal for farmers. <b>The</b> dog has an intense sense of smell. <b>The</b> pineapple is a tropical fruit.
(iv) We use 'the' before a noun representing a class of persons	<b>The</b> teacher is to be respected by <b>the</b> students. <b>The</b> rich should not look down upon <b>the</b> poor.
(v) Musical instruments are preceded by the article 'the'	He can play <b>the</b> violin. She is good at playing <b>the</b> guitar
(vi) Used in double comparisons	<b>The</b> faster <b>the</b> car is, <b>the</b> more dangerous it is to drive. <b>The</b> easier <b>the</b> task, <b>the</b> shorter <b>the</b> time it requires.
(vii) Before an adjective in the superlative degree	They are <b>the</b> best team in this tournament. The Taj Mahal is <b>the</b> most popular of the Seven Wonders of the World.
(viii) Before an adjective in the comparative degree treated as superlative, when the comparison is complete among two.	He is <b>the</b> taller of the two brothers. Which is <b>the</b> more intelligent of the two students?
(ix) Before a proper noun used to make a comparison:	Nelson Mandela is known <b>the</b> Gandhi of South Africa. Kalidas is <b>the</b> Shakespeare of India.
(x) Before sobriquets (nicknames)	Vallabhbai Patel is known as <b>the</b> Ironman of India. Dashrath Manjhi is called <b>the</b> Mountain man for carving a pathway though a mountain singlehandedly, using only a hammer and a chisel.
(xi) Before awards, trophies, cups	<b>The</b> Paramvir Chakra is the highest honour awarded in India for gallantry in battlefield. India won <b>the</b> ICC World Cup in 2011.
(xii) Before inventions/instruments	<b>the</b> ipod, <b>the</b> cellphone, <b>the</b> television, <b>the</b> radio
(xiii) Before the organs of government	<b>the</b> Parliament, <b>the</b> assembly, <b>the</b> UNESCO, <b>the</b> World Bank, <b>the</b> UNO
(xiv) To show the physical position	<b>the</b> front of the office <b>the</b> middle of the road <b>the</b> back of the cabin
(xv) Before caste and communities	<b>the</b> Patels, <b>the</b> Rajputs, <b>the</b> Kurmis, <b>the</b> Marathas
(xvi) With certain idiomatic phrases	He's been down in <b>the</b> dumps lately. The grandpa has been under <b>the</b> weather. We're all in <b>the</b> same boat.

Rules	Examples
(xvii) Before the adjectives 'few' and 'little' in the positive sense of 'all of the small quantity that was'	<b>The</b> few men left in the hall also began heading towards the exit. He quickly gulped down <b>the</b> little water in the pitcher but it failed to soothe his parched throat.

### ZERO ARTICLE OR OMISSION OF ARTICLE

Sometimes, we omit the article before a noun. Such a case wherein neither definite (the) nor indefinite (a, an) article appears before a noun is often referred to as zero article.

Rules	Examples
(i) Before the proper names of places and institutions:	Jawaharlal Nehru University, Rajiv Chowk, Indira Gandhi International Airport, Victoria Terminus, George Washington Bridge
(ii) Before specific mealtime	Have you had breakfast this morning? Grandma will have fruit for lunch. They have gone out for dinner tonight.
(iii) With names of days, months, seasons, holidays and specific time of the day:	On Tuesday, in April, in summer, at Diwali, at Christmas, at noon, at night, at midnight, before dusk, after sunset, at sunrise, etc. ( <i>but the</i> is very much required with parts of the day: in the morning, in the afternoon, in the evening)
(iv) With names of pubs, restaurants ending in 's	We went to Sakley's last night. Let's meet at Domino's.
(v) With names of sports, games and activities	I love snooker. Rummy is a lot more difficult than solitaire. They play Squash at the Club.
(vi) With geographical names	<b>Continents:</b> Africa, Antarctica, Asia, Australia, Europe, etc. ( <b>but the Americas (North and South America), the Antarctic, the Arctic</b> ) <b>Countries:</b> Chile, France, New Zealand, Kazakhstan, Namibia, etc. ( <b>but the Czech Republic, the Netherlands, the Philippines, the United Kingdom (UK), the United States of America (USA)</b> ) <b>Lakes:</b> Lake Geneva, Lake Lopnor, Lake Michigan, Lake Victoria, etc.) <b>Mountain peaks:</b> Mawson Peak, Mont Blanc, (Mount) Everest, Mount Kenya, Mount Washington <b>Cities:</b> Beijing, New York, Reykjavík, Rio de Janeiro ( <b>but the Hague, the Vatican, etc.</b> ) <b>Streets and roads:</b> Downing Street, Michigan Avenue, 7, Lok Kalyan Marg, 10 Janpath, etc.
(vii) With certain places in their institutional sense:	The children are going to school. ( <i>for studying</i> ) ( <b>but I've not seen him in the school today</b> ) What time do you go to bed? ( <i>to sleep</i> ) ( <b>but He went to the bed to check if the children were asleep</b> ) The accused has been sentenced to 2 years in prison. ( <i>as a punishment</i> ) ( <b>but He is a cook at the prison</b> )

**QUANTIFIERS AND NUMERAL DETERMINERS**

- **QUANTIFIERS:** They express the quantity of a noun, and can be used with both countable and uncountable nouns. The quantifiers indicate ‘how many’ or ‘how much’ the noun is. Selecting the correct quantifier depends on correctly distinguishing between Countable and Uncountable Nouns. Quantifiers include the words **some, any, enough, all, no, both, none, half, double, several, few, much, many, more, most, little, less, least, etc.**

**Examples:**

- *Many* of the eggs he had bought were stale.
- *Each* competition had the same rules for participants.

Quantifiers With Countable Nouns:	Quantifiers With Uncountable Nouns:	Quantifiers With Both Countable And Uncountable Nouns:
Many eggs, a few eggs, few eggs, several eggs, a couple of eggs, none of the eggs	Not much milk, a little milk, little milk, a bit of milk, no milk.	Some eggs/milk, enough eggs/milk, a lot of eggs/milk, plenty of eggs/milk, a lack of eggs/milk, etc.

**Use of Most and Most Of the**

The quantifier ‘most’ must include the definite article ‘the’ with ‘of’ when it modifies a specific noun—whether countable or uncountable.

**Examples:**

- Most of the* teachers at this university are from England.
- Most of the* snow has melted.
- With a general plural noun, however, only ‘most’ is used and ‘of the’ is omitted:

**Examples:**

- *Most colleges have their own rules and regulations.*
- *Most students in this college come from migrants’ families.*

**Use of Little, A Little, The Little And Few, A Few, The Few**

Note, that there is an important difference between ‘little’, ‘a little’ and ‘the little’(used with uncountable nouns): ‘a little’ shows a small quantity or amount of something in a *positive* sense; ‘little’, emphasizes in a *negative* sense that there is only a very small quantity or amount of something; and ‘the little’ refers to ‘all of the small quantity that was there’. The same goes with ‘few’, ‘a few’ and ‘the few’ (used with countable nouns).

**Examples:**

- He is visiting France, but he knows *little* French. (marks negative implication of knowing little French)
- She is not educated but does understand the political gimmicks *a little*. (marks positive implication of understanding a little)
- Some pigeons pecked on *the little* rice that was leftover in the earthen pot. (marks ‘all of the little quantity present’)

- **NUMERAL DETERMINERS:** When numerals appear in front of a countable noun, they are determiners. Numeral determiners are of two kinds: cardinal (one, two, three, etc.) and ordinal (first, second, third, next, last, etc.)

**Examples:**

- He has *two* cats and *a* dog as pets.
- The bananas looked ripe so, I bought a *dozen*.
- The *next* bus departs at 2.30.
- He was the *first* President of Independent India.

## Practice Questions

- A. Fill in the blanks in the following sentences with suitable determiners. Put a 'X' where no determiner is required.**
1. Viewed from.... North Pole, .....earth rotates anti-clockwise.
  2. They gave a consolation prize to..... artwork presented by ..... differently-abled contestant.
  3. The doctor put the helplessly obese youth on.... zero-carb diet.
  4. ....qualified persons are starting up micro enterprises on easy bank loans as there aren't.....suitable jobs in the market for them.
  5. I have got.....pictures in or around my study environment.
  6. You must complete ....assignment before you go to sleep.
  7. They live in ...palatial house built on ... coastal plain.
  8. It is important for... candidates of....competitive examinations to eat and sleep well.
  9. I always keep.....money aside for unforeseen expenses.
  10. Could you bring me..... glass of milk I have left on ...gas slab?
- B. Fill in the blanks with an appropriate determiner.**
1. We need \_\_\_\_\_ water.
  2. Would you please buy me \_\_\_\_\_ apples, Mother?
  3. How \_\_\_\_\_ fruit do you eat in your lunch?
  4. We met \_\_\_\_\_ people at the fair.
  5. Ram, Shyam and Ramesh went up the hill; the \_\_\_\_\_ watched the other two fall down.
  6. They don't have \_\_\_\_\_ money left.
  7. He has \_\_\_\_\_ money in the bank to meet any contingency.
  8. \_\_\_\_\_ turn is it now?
  9. I had informed \_\_\_\_\_ mother about my impending tour beforehand.
  10. \_\_\_\_\_ of the brothers has been included in the playing eleven.
  11. Nobody knows, \_\_\_\_\_ employee will bear the brunt of the botched job.
  12. She has committed the \_\_\_\_\_ mistake again.
  13. The committee constituted for the purpose has \_\_\_\_\_ members.
  14. He has migrated to \_\_\_\_\_ city.
  15. I shall send my \_\_\_\_\_ car to bring them home.

## Hints & Explanations

- | A   | B   |
|---|---|
| <ol style="list-style-type: none"> <li>1. the, the</li> <li>3. a</li> <li>5. no</li> <li>7. a, the</li> <li>9. some</li> </ol>  | <ol style="list-style-type: none"> <li>2. the, a</li> <li>4. Many, any</li> <li>6. this/your</li> <li>8. the, X</li> <li>10. the, the</li> </ol>                          |
| <ol style="list-style-type: none"> <li>1. a little</li> <li>3. much</li> <li>5. last</li> <li>7. some</li> <li>9. my</li> <li>11. which</li> <li>13. many</li> <li>15. own</li> </ol> | <ol style="list-style-type: none"> <li>2. a few</li> <li>4. many</li> <li>6. any</li> <li>8. Whose</li> <li>10. Neither</li> <li>12. same</li> <li>14. another</li> </ol> |