

# UPSC IAS (Mains)

## English Compulsory 2018

Time Allowed : Three Hours

Maximum Marks : 300

### Question Paper Specific Instructions:

Please read each of the following instructions carefully before attempting questions:

- All questions are to be attempted.
- The number of marks carried by a question is indicated against it.
- Answers must be written in **ENGLISH** only.
- Word limit in questions, wherever specified, should be adhered to and if answered in much longer or shorter than the prescribed length, marks will be deducted.
- Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

Q1. Write an essay in about 600 words on any one of the following topics:

(100)

- (a) Impact of westernization on the Indian Family**
- (b) Literature Mirrors Society**
- (c) Women in Indian Politics**
- (d) Rural Urban divide in India**

Ans. (a) **Impact of Westernization on the Indian Family**

In this day and age, where everything is interconnected, and every person is in touch with another living at the opposite ends of the world, transmission of ideas and practices is a given. With borders shrinking in the face of a global connect, people are bound to gain new knowledge and assimilate constructs of other cultures into their own lives.

Such is the case with western culture. Every country has its own culture, but what dominates today is the western culture or that of the developed countries. The process of adopting their practices, beliefs, and lifestyle is known as westernization, and it has become a major phenomenon in India.

### **How Has Westernization Affected the Indian Way of Life?**

Indian culture has been shaped mainly by the Indus Valley Civilisation, Mughal rule and Imperial colonization among other influences; and how is Westernization affecting it is a topic of discussion.

*Change of mindset:* The Indian mindset has largely been what can be termed as conservative and family-oriented. People have been conditioned to respect elders, take care of their families, honour relations and marriage, etc. Critics of Westernization allege that it has distanced them from their

families; has made them self-centred, disrespectful to elders and fiercely career-oriented; and has led them to destroy the sanctity of marriage by entering into extra-marital affairs, live-in relationships, even homosexual ones and open to divorce and annulment of marriage on various grounds. However, many feel that the spread of western values has led to the individual being more self-assertive and goal-oriented. They believe that westernization has brought a positive change by enabling people to speak out more and stand up for themselves and be unapologetic for their life choices (such as their professions, partners, option to have children or not, decision to remain single or end marriage, etc.). The growing cry for gender equality in India is a Western influence, too.

*Inclusive Festivals:* Being a country of diverse religious and cultural groups, there are hundreds of festivals that are celebrated in India. Westernization or the influence of the West has introduced Valentine's Day, Halloween apart from Christmas, Thanksgiving, Easter, etc. Some worry that Westernization will make people forget their own festivals, traditions and beliefs which will then eventually fade away. Others believe that celebrating western festivals creates an inclusive environment in today's global world and provides an opportunity to learn more about other cultures, to respect their values and traditions, and be more open to different ways of life.

*Internet and Globalisation:* There is no doubt about how important technology and the internet are in developing the economy and ensuring a better standard of living for the people. On the one hand, westernization has brought in newer and better technology, which boosts productivity, and internet-enabled global connections and trade; while, on the other, many feel, it has had a negative impact since it focuses more on imports and not on producing or developing technology within the country itself. Also, while the internet has helped expand businesses and has helped make learning easier, many argue that it has given people access to the wrong kind of content and over-dependence on gadgets and drawn them away from family and friends.

So, we see that Westernization has had a mixed influence on Indian society— some positive effects and some negative impact, too. It is important to keep in mind that almost everything will potentially have such dual impact; which means, the onus lies on the people to focus on the positives to reap all the benefits possible and ignore the negatives, whatever they may be.

**(b) Literature Mirrors Society**

The written word is an expression of ideas, beliefs, and opinions. It is the people who make up a society and those who create literature do so being very much a part of the society they live in. So, it is quite evident that literature will represent the society or will talk about what society is

really like and how it should be. People create literature penning down their thoughts, describing what they see happening around themselves, highlighting the issues plaguing the society, and flagging typical foibles of character found amongst its people. In other words, literature draws attention to what is wrong with the society, with the intention of moving people to corrective action so that they create a better place to live in.

### **Indian Literature Reflecting Indian Society**

Indian writers in English have likewise portrayed in their works characteristic Indian life with its issues and peculiarities of character commonly observed.

*A Suitable Boy* by **Vikram Seth** portrays Indian society around the post-independence wherein a mother is desperate to arrange her daughter's marriage to a "suitable" boy. It highlights the typical Indian penchant for getting their children married at the "right age" and to someone who would be able to take good care of them; that, to this date, is prominent in Indian society. Even today, parents want their children to get married by a certain age and often take it upon themselves to find a suitable match. The book also touches upon other issues prevalent in Indian society like caste, religion, politics, etc. It finds relevance in present day India, too, where communal classes, regional bigotry and discrimination on the basis of caste or creed is still a reality.

*A Temporary Matter*, one of the nine stories in **Jhumpa Lahiri's** *Interpreter of Maladies*, focuses on marital discord and lack of communication between a husband and a wife. Marriage is sacrosanct in Indian society, and partners are expected to do everything in their power to save their marriage and to avoid separation or divorce at all cost. This overwhelming pressure to keep the marriage intact despite there being multiple problems, sees the partners growing distant and not communicating lest it should escalate the situation. This story shows a couple's marriage reaching a standstill, primarily due to their stillborn child, yet they continue to live in the same house without talking. A power outage forces them to break into a conversation only to eventually realize there wasn't anything left in their marriage.

In her book *Capitalism: A Ghost Story*, **Arundhati Roy** captures how the advent of capitalism has ravaged Indian society. Her story shows how the rise of capitalism has destroyed the average Indian life and has polluted water, land, and air alike. Aspiring to become an advanced economy, India has adopted new policies, has brought in newer and advanced technology, and has partnered with other countries for trade. All this has had many negative implications like farmers experiencing poor yields and ending their lives caught in the web of compounding debts; the land and water bodies getting severely polluted and despite the economy developing, millions still earning very little and living in extreme poverty.

Literature results from the scripting of thoughts and ideas that writers get, and these stem from what they would have seen and perceived in their life. While writers of non-fiction depict real life ideas, occurrences, events and individuals; those of non-fiction also replicate, represent and reflect elements based on what they may have observed and experienced living in society. Therefore, literature regardless of its genre, does mirror the society.

**(c) Women in Indian Politics**

Politics deals with the governance of a country, a state, or a smaller region, with the aim of improving the lives of people and also ensuring growth and development. India is a democratic nation that constitutionally guarantees its citizens the right to vote and contest elections, irrespective of caste, creed, gender, religion, etc.; yet, Indian politics has historically seen the participation of men predominantly; and few women namely Vijaylaxmi Pandit, Sarojini Naidu, etc. Women's empowerment is gradually but surely changing this situation.

**Women's Participation in Politics in India**

*Women in Key Positions:* Post Independence, many women have entered politics and/or have held important positions. Sucheta Kripalani became the first woman Chief Minister (UP) in 1963, Indira Gandhi became the Prime Minister in 1966, and Pratibha Patil held the highest office of the President from 2007 to 2012. Modern times have witnessed many strong women politicians like Sushma Swaraj, Sonia Gandhi, Mamata Banerjee, Sheila Dikshit playing key roles and gracing high offices.

*Voting Rights:* In a democracy, every single citizen above the age of 18 has the right to vote and elect their representatives. India has, since 1950, provided men and women equal suffrage rights at all three levels of governance; central, state, and local. The turnout of women voters has improved each time. There are, however, some obstacles to women voting, such as lack of education and awareness, family pressure, etc., and there is a need to introduce measures to ensure that more and more women come out to vote.

*The 73rd and 74th Amendments:* The 73rd and 74th amendments to the Indian Constitution also provides, inter alia, for the reservation of not less than one-third of the total number of seats for women (including the number of seats reserved for women belonging to the SCs and the ST categories) in the local bodies—panchayats and municipalities. 20 states have further raised it to half of total seats.

*Women's Reservation Bill:* It was introduced as 108th amendment in 2008 after three similar Bills having lapsed in the 1990s due to the dissolution of their respective Lok Sabha. The Bill seeks to reserve one-third of all seats for women in the Lok Sabha and the state legislative assemblies; providing also for one third of the quota for Scheduled Castes and

Scheduled Tribes also to be reserved for women of those groups in the Houses. It was passed by Rajya Sabha on March 9, 2010, but was left pending in Lok Sabha.

*Issues Concerning Women's Participation:* Even as a number of women have come to hold key positions of power in electoral politics and have played important roles in legislation, women are still discouraged from entering the field. While families fear for safety or stress issues of being in the public eye, many feel that women must not be allowed to hold important positions or lead from the front because they lack the desired skills and the succour to meet the demands of governance.

Women have proved themselves no less capable than men in every walk of life and in any field of work they have taken to. They are breaking every glass ceiling and asserting their worth even in strictly male domains including those requiring physical prowess, like military combat roles. Women have likewise been proving their mettle in politics for a very long time now; and, it is high time people realized that with or without reservation guaranteeing their numbers, they are here to make their mark, assert their political acumen and very likely to overtake men in politics as in any other field.

**(d) Rural Urban Divide in India**

Whether developed like the United States or developing like Bangladesh, every single country in this world has a combination of rural and urban settlements. India is no different, having 69 per cent of its population living in rural areas and contributing, more or less interdependently with the urban population, to the GDP of the country.

However, a major concern facing India today is the growing rural-urban divide, i.e., the glaring disparities in income distribution, consumption, and quality of life between the two.

**Causes of This Divide**

*Industries vs. Agriculture:* Agriculture is the primary source of income in rural areas which in recent years, has not been profitable enough. Farmers incur losses and get entrapped in increasing debts which has led several of them to commit suicide. Lack of knowledge as well as funds keeps small and poor farmers from benefits of new technology. On the other hand, industries in both rural and urban sector have been able to boost production powered by advanced technology and backed by MNCs. Industries have also polluted rural land which has adversely affected cultivation. So, while urban India is able to earn more, rural India still struggles in poverty.

*Infrastructural Developments:* Government has taken up infrastructure development on a large scale, involving private organizations too; but, it has happened primarily in the urban sector due to the ready availability of resources. While cities have transformed, rural areas have barely seen

any development. Basic amenities such as electricity, cooking gas, and even toilets are still awaited in many rural areas.

*Social Structures:* A major factor that separates life in urban and rural areas is the emphasis people lay on social structures and labels of caste, religion, etc. Though many people in cities also believe in these; rural India is grievously shackled in these rigid labels that set off a range of discriminatory practices.

### **Bridging the Rural-Urban Divide**

The major steps needed to bridge the urban-rural divide in India can be as follows:

*Education:* While it is incumbent upon the government to make sure that the right kind of education is provided to everyone; it needs to take concerted steps to ensure that those in the rural areas have proper access to quality education, at least at the school level. Urban dwellers need to be made aware of the equal right of the rural citizens to good education; and should be encouraged to help in imparting education to children as well as adults in rural areas. People in rural areas must be educated and informed about market trends, use of technology to boost agricultural produce as well as the ill effects of rigid adherence to social constructs such as caste, creed, etc.

*Employment Opportunities:* The government needs to provide vocational education for rural youth; and facilitate subsidised higher studies for the promising. It should introduce schemes to guarantee employment and right wages to the less educated in the rural areas, so they can pay off their debts and improve their standard of living. Efforts must be upped to liberate them from poverty.

*Improve Environment and Sanitation:* Given the development of industrial activities, there has been an increase in pollution, both in urban and rural areas. The government must encourage people everywhere to take care of the environment, not to litter around, destroy water bodies or pollute the land. The cleaner the environment, the better will be the quality of life and agricultural produce and higher the earnings. Rural homes also need to be provided with toilets to discourage open defecation.

Rural India complements urban economic activity and it must be saved from lagging behind or suffering neglect.

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**Q2. Read carefully the passage given below and write your answers to the questions that follow in clear, correct and concise language: (15×5 = 75)**

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 defeat 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 done 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".

- (a) **What was the nature of campaigns against Ghurids?** 15
- (b) **According to the passage "the Indian rulers did not find it necessary to fortify the North-Western Pass". Why?** 15
- (c) **Explain the statement "The potentialities of invasions were recognised only in hindsight".** 15
- (d) **Give your critical observations on Alberuni's comments on Hindus.** 15
- (e) **Enumerate the major view points of the given passage.** 15

- Ans. (a)** 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.
- (b) 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, herdsman 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.
- (c) 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.
- (d) 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.
- (e) 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.

**Q3. Make a Précis of the following passage in about one-third of its length. Do not given a title to it. The Précis should be written in your own words: (75)**

The Renaissance in India was not like the Renaissance in Europe. It was not a return to India of the past. It was essentially a matter of spirit which produced striking changes in the realm of religion, society and culture along with a demand for natural regeneration. There arose a new self-consciousness among the people of India. The soul of India began to unfold itself and break the shackles of the past. It is maintained that the Renaissance in India stirred the Indian soul to its vary depths and Modern India owes everything to the Renaissance which was followed by reformation movements all over India. It also paved the way to national regeneration. The spirit of Renaissance and the subsequent reform movements affected almost all the aspects of national life. There were new developments in religious, social and political life. There were new trends in the fields of education, literature, fine arts and science.

The view of Sir Jadunath Sarkar is that the Indian Renaissance was at first an intellectual awakening which profoundly affected our literature, education thought and art. In the next succeeding generation, it became a moral force and reformed the Indian society and religion. In the third generation it brought about the economic modernisation of India and ultimately political emancipation.

In his book entitled, “The Renaissance in India”, Sri Aurobinodo has attempted an analysis of the Renaissance in India. He points out that the eighteenth and early nineteenth centuries in India were periods of political decline, defeat and anarchy which practically killed the creative spirit in religion and art. India began to imitate Europe and forgot her own achievements in the past. However, the life-breath of the nation moved as a subordinate undercurrent in the religious movements of Bengal and Punjab, in the political aspirations of Maharashtra and the literary activity of Bengal.

Sri Aurobindo points out that the Renaissance in India in the nineteenth century had three aspects. In the first place, it aimed at a recovery of the old spiritual gospel contained in the sacred books of the country. The researches of European Indologists helped the people in the West and India to understand and appreciate the achievements of the Indians in the past. Philosophers and thinkers like Schopenhauer, Emerson, Thoreau and Royce highly praised India’s wisdom in the past. Indian saints and mystic leaders in India also helped the same process.

Secondly, this re-invigorated spirituality inspired fresh activity in the fields of philosophy, literature, art etc. Thirdly, an attempt was made to deal in an original way with modern problems in the light of the new inspiration.

Sri Aurobindo did not compare the Indian Renaissance with the European Renaissance of the fifteenth century. He compared it with the Celtic Renaissance when Ireland wanted to go back to the older culture after a long period of British domination. In his analysis of the Indian Renaissance, Sri Aurobindo put great emphasis on the recovery of the spiritual tradition and heritage of the past. According to him, the establishment of new religious sects in India was a central event in the Indian Renaissance. The Brahmo Samaj, the Arya Samaj, Ramkrishna Paramhans and Vivekananda, the neo-Vaishnavism of Bengal and the Renaissance in Islam tried to go back to the past and recover the light of old wisdom. Sri Aurobindo referred to the cosmopolitanism, eclecticism, religious rationalism and logic of the Brahmo Samaj. Of all the leaders of the Renaissance in India, Dayananda appealed most to Sri Aurobindo. He considered him as a unique personality which created a vigorous Aryan manhood in India. Aurobindo found a national instinct in the reliance of Dayananda on Vedic wisdom. To quote Aurobindo, Dayananda “brings back an old Aryan element into the national character”. Aurobindo gave credit to the Theosophical Society for getting some recognition in the West for some of the psychic, occult and esoteric achievements of the old Hindus. According to Aurobindo, Ramkrishna Paramhans was “the man who had the greatest influence and has done the most to regenerate Bengal”. Vivekananda proclaimed to the world that India was awake not only to exist but also to conquer. In India itself, Vivekananda was a leader who wanted “preservation by reconstruction”. Aurobindo also referred to the achievements of J.C. Bose and Rabindranath Tagore in the field of Indian Renaissance. Aurobindo believed that the spiritual and intellectual advance of India was bound to come. To quote him, “The renaissance in India is as inevitable as the rising of tomorrow’s Sun and the Renaissance of a great nation of three hundred millions with so peculiar a temperament, such unique traditions and ideas of life, so powerful an intelligence and so great a mass of potential energies cannot but be one of the most formidable phenomena of the modern world.” (795 words)

**Ans.** Unlike the Renaissance of Europe, the Renaissance of India brought about changes in culture, religion and society. These changes affected almost all aspects of life. In the opinion of Sir Adunath Sarkar, it was at first an intellectual awakening, then a moral force and finally the economic modernisation leading to political emancipation. Sri Aurobindo in his book titled ‘The Renaissance in India’ opined that the 18th and early 19th centuries in India were periods of political decline, defeat and anarchy. Sri Aurobindo says that Renaissance in India aimed at recovery of the old spiritual gospel of the country. Secondly this reinvigorated spirituality and thirdly it attempted to deal in an original way with modern problems in the light

of the new inspirations. Comparing the Indian renaissance with that of the celtic renaissance, he emphasised the recovery of the spiritual tradition and heritage of the past. In his opinion establishment of new religious sects was a central event. The religious sects tried to go back to the past and recover the light of wisdom Sir Aurobindo considered Dayananda as a personality who created a vigorous Aryan manhood in India. He also said further that Ramkrishna Paramhans regenerated Bengal. Vivekanand wanted 'preservation by reconstruction'. Sir Aurobindo also lauded the contribution of J.C. Bose and R.N. Tagore in renaissance. Aurobindo believed that the spiritual and intellectual advance of India was bound to come; it was as inevitable as the rising of the next day's sun and a mass of potential energies will be one of the most formidable phenomena of the modern world. **(265 Words)**

**Q4. (a) Rewrite the following sentences after making necessary corrections. Do not make unnecessary changes in the original sentence.**

*(1×10 = 10)*

- (i) He died with fever.
- (ii) Ram acted with my proposal.
- (iii) She Quarreled against me over the property issue.
- (iv) Be careful for your mother's health.
- (v) A Sikh, tall than any of his corrades, rushed forward.
- (vi) They cheated each another.
- (vii) Old father looks to his children.
- (viii) Many a man have been ruined by speculation.
- (ix) Let him and I go together.
- (x) The priest was very kind for all of us.

**Ans. (a) (i)** He died of fever.

(Someone dies of or from a disease or injury: He died of a heart attack. He died from a heart attack. Die of is more common than die from).

**(ii)** Ram acted on my proposal.

(To do something because of another person's advice or order, or because you have received information or had an idea; e.g. She is acting on the advice of her lawyers.

**(iii)** She quarrelled with me over the property issue.

(An angry disagreement between two or more people or groups, hence, the verb will take the preposition 'with')

**(iv)** Be careful about your mother's health.

(To be careful of/about something means to be anxious to protect (something) from harm or loss; solicitous; here you have to be careful about someone's health, so, about is ok).

- (v) A Sikh, taller than any of his comrades, rushed forward.  
(When comparing two things, we use adjectives like smaller, bigger, taller, more interesting, and less expensive).
- (vi) They cheated each other.  
(The phrase each other is used to refer to each member of a group when each does something to or for other members).
- (vii) Old father looks after his children.  
(The phrase 'look after' means 'take care of'. E.g. Women who stay at home look after their children).
- (viii) Many a man has been ruined by speculation.  
(Many a/an... is used to indicate a large number of something and it takes a singular noun, which can be followed by a singular verb: Many a politician has promised to make changes).
- (ix) Let him and me go together.  
(We use let to talk about permission. Let is followed by an object and an infinitive without to: Let me move these books out of your way).
- (x) The priest was very kind to all of us.  
(Generous, helpful, and thinking about other people's feelings: Please be kind to your younger brother!)

**(b) Supply the missing words:***(1 × 5 = 5)*

- (i) The boy cannot cope \_\_\_\_\_ the pressure in the school.
- (ii) Do not take law \_\_\_\_\_ your own hands.
- (iii) The criminal was whisked \_\_\_\_\_ to the court.
- (iv) I want to push \_\_\_\_\_ as soon as I finish my work.
- (v) The girl \_\_\_\_\_ into depression two years ago.

**Ans. (b)**

- (i) The boy cannot cope with the pressure in the school.  
(of a person) deal effectively with something difficult: his ability to cope with stress)
- (ii) Do not take law into your own hands.  
(To do something illegal and often violent in order to punish someone because you know the law will not punish that person: After years of violent abuse from her husband, she took the law into her own hands).
- (iii) The criminal was whisked away to the court.  
(Take or move (someone or something) somewhere suddenly and quickly: Some police personnel whisked him away to some unknown destination).
- (iv) I want to push off as soon as I finish my work.  
(To set out; depart: 'I've got to push off and get to work')

(v) The girl went into depression two years ago.

(Go into depression means a mental illness in which a person is very unhappy and anxious (= worried and nervous) for long periods and cannot have a normal life during these periods)

**(c) Use the correct forms of the verbs in brackets:** ( $1 \times 5 = 5$ )

(i) Her path was \_\_\_\_\_ with flowers. (stew)

(ii) He had \_\_\_\_\_ his speech before we arrived. (begin)

(iii) The book has \_\_\_\_\_ the test of time. (stand)

(iv) Recently the price of petrol has \_\_\_\_\_ up. (go)

(v) The old beggar was \_\_\_\_\_ by a mad dog. (bite)

**Ans. (c)** (i) Her path was strewn with flowers.

(To strew things somewhere, or to strew a place with things, means to scatter them there; past participle strewn: There were empty boxes and garbage strewn on the floor)

(ii) He had begun his speech before we arrived.

(We use past perfect to talk about something that happened before another action in the past, which is usually expressed by the past simple: I had already eaten my dinner when he called).

(iii) The book has stood the test of time.

(past participle of stand)

(iv) Recently the price of petrol has gone up.

(Past participle of go)

(v) The old beggar was bitten by a mad dog.

(Past participle of bite; passive voice)

**(d) Write the antonyms of the following:** ( $1 \times 5 = 5$ )

(i) Sagacious (ii) Attenuate

(iii) Bawdy (iv) Dormant

(v) Dunce

**Ans. (d)** (i) Sagacious: careless, foolish

(Sagacious means smart, judicious its antonyms are)

(ii) Attenuate: expand

(Attenuate means constrict, vitiate; its antonyms are expand, extend)

(iii) Bawdy: decent, chaste

(Bawdy means lewd, obscene; decent, chaste are antonyms)

(iv) Dormant: active, lively

(Dormant means passive, inoperative; active, lively are antonyms)

(v) Dunce: brain, genius

(Dunce means dimwit, idiot; brain, genius are antonyms)

**Q5. (a) Rewrite the following sentences as directed without changing the meaning:** (1 × 10 = 10)

- (i) Rabi said, "I'll eat rice for lunch today". (Change into an indirect speech)
- (ii) The man was running the shop for long. (Change into passive voice)
- (iii) He was in Delhi. He did not meet his friend. (Rewrite by using 'though')
- (iv) I landed at the airport. It started raining. (Rewrite by using 'no sooner')
- (v) Though we were under the British rule we had a rich cultural heritage. (Change into a simple sentence)
- (vi) India can change only when education is reached to all. (Use 'unless')
- (vii) People in a developing country are both rich and poor. (Rewrite by using 'either' and 'or')
- (viii) If you work hard you will achieve success. (Rewrite by using 'in order to')
- (ix) Most of the corrupt politicians do not find themselves in Jail. (Change into a complex sentence)
- (x) He is old. He cannot climb stairs. (Rewrite by using 'too')

- Ans. (a)**
- (i) Rabi said that he would eat rice for lunch that day.  
(The modal auxiliaries 'will' will change to 'would'; 'today' to 'that day').
  - (ii) The shop was being run for long by the man.
  - (iii) Though he was in Delhi, he did not meet with his friend.
  - (iv) No sooner had I landed at the airport that it started raining.  
(The structure 'no sooner...than' is used to talk about something that happens immediately after something else: No sooner had I stepped out, than it started raining).
  - (v) We had a rich cultural heritage even under the British rule.
  - (vi) Unless education is reached to all, India cannot change.
  - (vii) People in developing countries are either rich or poor.  
(Either...or is used to speak only about one or the other of two elements; to select one out of two. Both...and is used to indicate the first and the second elements together).
  - (viii) In order to achieve success, you will have to work hard.
  - (ix) Even though most of the politicians are corrupt, they do not find themselves in jail.
  - (x) He is too old to climb stairs.  
(The combination of 'too...to' results in a negative meaning: He is too smart to fall for your tricks).



(b) Use the following words to make sentences that brings out their meaning clearly. Do not change the form of the words. (No marks will be given for vague and ambiguous sentences) ( $1 \times 5 = 5$ )

- (i) Mandatory (ii) Dilemma  
 (iii) Petrified (iv) Obfuscate  
 (v) Diligent

- Ans. (b) (i) Mandatory: Attendance of all members at the meeting is mandatory.  
 (ii) (Required or commanded by authority; obligatory)  
 (iii) Dilemma: Her dilemma was whether to leave the party early or to stay long.  
 (iv) (a situation requiring a choice between equally undesirable alternatives).  
 (v) Petrified: She's always been petrified of the dark.  
 (vi) (stunned or dazed with horror, fear, etc.)  
 (vii) Obfuscate: Now all the efforts are being made to obfuscate the truth.  
 (viii) (To make so confused or opaque as to be difficult to perceive or understand)  
 (ix) Diligent: Jack is very diligent in his work.  
 (x) (Careful and using a lot of effort: a diligent student)

(c) Choose the appropriate word to fill in the blanks: ( $1 \times 5 = 5$ )

- (i) The terrorists \_\_\_\_\_ fear in the minds of the people. (install/instil)  
 (ii) The boys \_\_\_\_\_ to the words of their teacher. (return/retort)  
 (iii) Ever since the dictator's \_\_\_\_\_ has arrived people are suffering. (rain/reign)  
 (iv) It is almost \_\_\_\_\_ to suggest that he does not lie. (ascertain/ascetic)  
 (v) An individual's life is just a \_\_\_\_\_ to the grand history of mankind. (preclude/prelude)

- Ans. (c) (i) The terrorists instil fear in the minds of the people.  
 (Instil means enter drop by drop; install means set up for use)  
 (ii) The boys retort to the words of their teacher.  
 (Retort means to reply, especially to answer in a quick, caustic, or witty manner).  
 (iii) Ever since the dictator's reign has arrived people are suffering.  
 (Reign means a period during which a person or thing is dominant, influential, or powerful: the reign of violence is over).  
 (iv) It is almost ascetic to suggest that he doesn't lie.  
 (Avoiding physical pleasures and living a simple life, often for religious reasons)

- (v) An individual's life is just a prelude to the grand history of mankind. (An introductory performance, event, or action preceding a more important one; a preliminary or preface; preclude (verb) means keep from happening or arising; make impossible)

**(d) Use the following idioms/phrases in sentences of your own to bring out their meaning clearly. Do not change the form of the words.**

(1 × 5 = 5)

- (i) Through Thick and Thin      (ii) Sitting on the fence  
 (iii) Threw Cold Water          (iv) Foot the bill  
 (v) Chapter and Verse

**Ans. (d)** (i) Through thick and thin: She has stuck with him through thick and thin.

(If you support or stay with someone through thick and thin, you always support or stay with them, even if there are problems or difficulties)

(ii) Sitting on the fence: You can't sit on the fence any longer - you have to decide whose side you're on.

(to delay making a decision)

(iii) Throw cold water: He's always throwing cold water on her suggestions.

(to be negative about someone's ideas or plans)

(iv) Foot the bill: This time around, mother has agreed to foot the bill. (To pay a bill)

(v) Chapter and verse: He gave me chapter and verse about winning the match in the last minute.

(If you say that someone gives you chapter and verse on a particular subject, you are emphasizing that they tell you every detail about it).

# UPSC IAS (Mains)

## English Compulsory 2019

Time Allowed : Three Hours

Maximum Marks : 300

### Question Paper Specific Instructions:

Please read each of the following instructions carefully before attempting questions:

- All questions are to be attempted.
- The number of marks carried by a question is indicated against it. Answers must be written in ENGLISH only.
- Word limit in questions, wherever specified, should be adhered to and if answered in much longer or shorter than the prescribed length, marks will be deducted.
- Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

Q1. Write an essay in about 600 words on any *one* of the following topics:

(100)

- (a) Indian universities are Indian in their geographical locations only
- (b) Journalism has been rendered into sensationalism
- (c) Information is not knowledge
- (d) Even a layman can transform a society

Ans. (a) **Indian Universities are Indian in their Geographical Location Only**

India's higher education system stands third-largest in the world, just behind the United States and China. The consolidated list of universities in India released by the Universities Grants Commission (UGC) on February 1, 2020 shows a total of 935 universities including 409 State Universities, 127 Deemed to be Universities, 50 Central Universities; and, 349 Private Universities. A total of 38,179 colleges, 962 universities and 9190 standalone institutes participated in the MHRD survey 2018-19 which revealed India currently has 47,427 foreign students from 164 countries across the globe enrolled in higher education. As of today, it is becoming increasingly evident that these universities are Indian merely in their location and not so much in their programs.

### **How Indian Universities are Predominantly Western**

With their changing demographics in a global world, Indian Universities have come in direct competition with other universities of the world that has mandated adoption of global norms and practices even as they remain Indian in their geographical location.

*Western Curriculum:* Most universities follow a curriculum that is based on or is influenced by western ideas. Even for Indian history, politics, languages, etc., many universities follow textbooks or sources that were

published by foreign authors. The problem with such a curriculum is that it presents an outsider's perspective and hence, misses/distorts/misrepresents facts, events, etc.

*Infrastructure:* In recent years, the government as well as private universities and institutions have made an effort to improve their infrastructure to match global standards, especially since many colleges and universities were built decades ago. The buildings are modelled on Western architecture and house modern facilities such as smart boards, projectors, television, computers – and also allow students to use laptops or tablets to take notes. These facilities make learning interesting and allow the instructors/professors to present vast information, thus having brought about a major shift in the way students are learning.

*Promoting Foreign University Partnerships:* A key aspect of higher education is providing the students an opportunity to learn in an environment of mixed culture. One of the common practices in Indian universities is to forge partnerships with foreign universities and send as well as invite students on exchange programs. While this promotes foreign universities and encourages students to pursue education abroad, it also inspires many foreign students to enrol in Indian universities.

### **How to Bridge This Gap**

While incorporating western standards and ideas will only expand the horizon of Indian universities, it is also important that they preserve their distinct Indian character.

*Promote Courses Which Directly Pertain to India:* Adoption of an increasing number of programs based on international subjects has led to Indian subjects being ignored and forgotten. Universities must make an effort to offer courses on regional languages, Indian history and society, etc. Such programs may not be compulsory for every student but provide those that wish to study such subjects, an opportunity to do so.

*Recruit Faculties of Foreign Nationality:* By recruiting teachers from other countries of the world to teach in Indian universities and inviting scholars/researchers from foreign universities would create a positive idea of the university in the minds of students and raise its stature and international appeal.

*Change in Curriculum:* While it is always productive to provide a different set of opinions and perspectives on a subject, it is best begun with the work of those who have lived in the land and experienced its life. Subjects like Indian history, politics, geography, etc. will be understood better from an Indian perspective rather than any outsider's.

So, a healthy mix of Indian and western ideas in their right contexts is the best practice in education.

### **(b) Journalism Has Been Rendered into Sensationalism**

Journalism is the act of collecting all sorts of information, organizing it into meaningful content, and publishing it on a variety of platforms for

the purpose of making the public aware. Journalism is very important in a populous country like India, because disseminating of information into a population of over one billion is a huge responsibility.

Unfortunately, journalism of late, has been turned into a tool for sensationalizing events or incidents. Sensationalism refers to reporting in an exaggerated manner, such that the truth is manipulated, generally to serve a purpose, which can be to incite people, cause panic, mobilise people to action, etc. In such instances, media no longer remains a source of information but becomes a means to polarise people and create biased opinions.

### **Problems of Sensationalism**

There are a number of sensitive issues that can be blown out of proportion to excite or anger the public.

*Spreading of Diseases:* It is true that there is, at any given point of time, the risk of a new disease spreading. Once such a thing happens, reporters exaggerate the situation and cause undue panic among the people. They dwell on all the negatives, and tend to shift focus from the positives like good measures taken, many getting cured, etc., only to create a sensation that all lives are at risk.

*Communal Clashes:* In a country like India, where diverse religions co-exist, there are bound to be differences of opinions, beliefs and practices. So, incidents of altercations are fairly common, but the media often portrays the situation as being extremely grave and propagates that people of a certain group are in danger or are being discriminated against. Reports like these cause panic and even incite riots.

*Political Propaganda:* The electorate of the country includes those who support the incumbent government and those who voted against it. As citizens, everyone has the right to express their opinions. However, the media often polarises people by either singing exaggerated praises on the government for doing a wonderful job; or, blowing its lapses out of proportion and heavily criticizing it. There needs to be a balance between the two, such that the government is held responsible for its actions, and at the same time, is also given a chance to correct its mistakes.

### **How to Deal with Sensationalised Information**

When it comes to important and sensitive issues, it is quite easy to panic or start acting out. So, it is imperative to first ascertain whether the news is true and then deal with it as required.

*Verify the Facts:* It is crucial that one does not jump to conclusions or begin panicking as soon as one gets a piece of information. There is always the likelihood of the news being fake or being exaggerated; so one must make sure to verify the facts and get to know the issue properly before reacting to it.

*Remain Calm:* Learning about a riot, protest, epidemic or an impending calamity can make anyone anxious. However, it is of utmost importance

to exercise complete calm, and first verify whether the details are accurate; and even if they are, remain calm rather than panicking. In a state of anxiety, one might frantically spread the news and cause unnecessary reactions.

*Think Rationally:* Whether the news transmitted is genuine or blown out of proportion, one must think and act rationally. If an incident requires an action to be taken, it must be done after properly thinking it through with an objective mind.

Journalists are the trusted source of information from ground zero. So, it is their duty to report facts rather than mislead by creating sensational stories.

### (c) **Information is Not Knowledge**

Two words that people often tend to use interchangeably are ‘information’ and ‘knowledge.’ However, though the two are similar in the sense that they both refer to data provided or gained they are far from being same.

#### **What is Information?**

Information is primarily the answer to the questions “what”, “how”, “why,” etc. It is essentially data that pertains to a particular subject, object, person, etc. and seeks to provide a description of their characteristics. Information is factual and is always meant to illustrate qualities (physical or otherwise) as they are.

#### **What is Knowledge?**

Knowledge is, in a manner of speaking, the processing of information or data. It is related to the awareness and understanding of a particular matter or subject. The only way to gain knowledge is through education, learning, and experience.

#### **How is Information Not the Same as Knowledge?**

*Information Forms the Basis for Knowledge:* A prerequisite for acquiring knowledge is to have access to information. Without there being a subject at hand, there will be no way to develop knowledge of it, since it is through experience (personal or otherwise) related to the said issue and an opportunity to assess and analyze the information that one can gain knowledge. For instance, without there being any information or data pertaining to the Sati practice in India, no one would have been able to develop opinions on it or to debate whether it was the right practice or not. For there to be any sort of construction, there needs to be a base, and here, it is the information that forms the base, and the knowledge is what is constructed over it.

*The Cycle of Information Acquisition and Development of Knowledge:* As mentioned above, an opportunity to gain knowledge is created when there is information at the base. However, it is also important to keep in mind that there is a constant cycle pertaining to the acquisition of information and the development of knowledge. Once someone has been

exposed to certain data, they begin the process of thinking, analyzing and cultivating knowledge. Once there is a knowledge base on a certain subject, it becomes easier to welcome more information. For instance, only after being informed about government policy can one evaluate it and develop opinions. Once a person knows about the issue which necessitated the policy (i.e., they have a context), they can take in further information about it and understand it better.

**Facts versus Subjectivity:** Information, as mentioned above, pertains to the characteristics or features of a particular issue, object, or person. Therefore, it is factual in nature. In other words, information is factual description and seeks to portray things just as they are, without any modifications. Knowledge, on the other hand, is highly subjective. Since it is acquired over a period of time, it is highly influenced by one's cultural, social, political, religious, and personal environment or background. In other words, how one perceives and processes information will depend largely on their personal experiences and immediate environment. Hence, what differentiates information from knowledge is the fact that information will remain the same, irrespective of the person's education, economic or social status, while knowledge will be affected by these very factors and will thus differ for every individual. For example, the existence of the dowry system is a fact or a piece of information, same for every individual. On the other hand, how people perceive it and/or what they feel about it is knowledge, which differs from person to person. So, information is not knowledge. One must understand where the two converge and where they stand apart, and also take into account the implications of differences discussed.

**(d) Even A Layman Can Transform Society**

A society is non-existent without its people. People are the group of individuals that follow common tradition and culture, beliefs and practices which ascertain the collective good of the entire society. So, every single individual, whether a businessman, or a politician; a celebrity or a layman, has a role to play; and has the ability and power to bring about potential change that can transform society.

**How Can A Layman Bring About A Change?**

*Exercising Fundamental and Legal Rights:* Every citizen of a democratic country enjoys the fundamental right to vote for their representative in any election; to express dissent through protest or mobilization; to air one's opinion; and to debate and discuss issues. The law ensures/enforces right conduct; and provides protection against wrongs by entitling each and every citizen to the right to seek legal remedy. Every individual contributes to change by being aware of laws and legal provisions and exercising their right to file an FIR, complain against a malpractice or personal wrong, etc.; because these question undesirable behaviour, trigger debates and bring social change.



*Raising Voice on the Internet:* The 21st century has brought in a revolution in internet usage. It has emerged as a major boon and an effective tool to bring about social change by raising concerns about different issues. There are numerous issues concerning day to day life, be it passengers' misconduct in public transport, government officials' shunning of their duty, lack of amenities, poor trash management, inadequate services, and so on. While traditional media such as radio, TV and newspaper did play a role in drawing attention to such issues, the internet-enabled social networking today has revolutionized the way such concerns were raised. The many social media platforms provide an excellent opportunity to not only begin a discussion on a particular issue but also encourage action. All it takes is one person to raise a voice or begin a conversation; others keep connecting by the second and it becomes a movement in no time.

*Setting good example:* A major problem in the society is self-centred behaviour. People have done away with basic courtesy and have become highly impatient and rude. Many do not follow basic rules such as not littering, not eating in the metro, standing in queue, greeting colleagues, etc. It is important to realise that polite behaviour induces positive environment, which enhances general well-being which in turn, boosts performance. Any person can set an example by showing good conduct which will encourage others around them to do the same.

*Educating Family and Friends:* One of the easiest ways to bring about change is to educate those in one's immediate surroundings. The closest among these are family members and friends. Even if there is one person to show/teach others what isn't right (such as harassing someone, bullying, bribing to get some work done, etc.) or what is (working hard, helping the elderly, etc.), the ideas and beliefs will spread and get passed onto future generations, too, thus bringing about social change. It requires just one person to assert a point on any such issue holding their ground steadily; to have an effect on those around; who will transmit it, further Change is a gradual process, and the more deeply rooted a belief or ideology is, the longer it will take to bring about change and to transform society. However, that is no reason for any individual to give up or not try at all. One does not need to be influential to have an impact; any who is well-informed, well aware of one's rights and duties and passionate enough to drive a point home, will see the effort through.

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**Q2. Read carefully the passage given below and write your answers to the questions that follow in clear, correct and concise language: (15×5=75)**

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.

#### Questions:

- (a) **Why does the author consider history an all-inclusive area of study?** 15
- (b) **According to the author, how has history suffered distortions and why?** 15
- (c) **How does the author describe the new school of historians?** 15
- (d) **What are the dangers associated with “new history”?** 15
- (e) **Why is it difficult to define and evaluate civilization?** 15

**Ans. (a)** 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.

**(b) 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.

- (c) 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.
- (d) 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.
- (e) 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.

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**Q3. Make a précis of the following passage in about one-third of its length. Do not give a title to it. The précis should be written in your own language. (75)**

In *Hind Swaraj* (1909), a text which is often privileged as an authentic statement of his ideology, Gandhi offered a civilisational concept of Indian nation. The Indians constituted a nation or *praja*, he asserts, since the pre-Islamic days. The ancient Indian civilisation – “unquestionably the best” – was the fountainhead of Indian nationality, as it had an immense assimilative power of absorbing foreigners of different creed who made this country their own. This civilisation, which was “sound at the foundation” and which always tended “to elevate the moral being”, had “nothing to learn” from the “godless” modern civilisation that only “propagated immorality”. Industrial capitalism, which was the essence of this modern civilisation, was held responsible for all conflicts of interests, for it divorced economic activities from moral concerns and thus provided imperatives for imperial aggression. Indians themselves were responsible for their enslavement, as they embraced capitalism and its associated legal and political structures. “The English have not taken India; we have given it to them.” And now the railways, lawyers and doctors, Gandhi believed, were impoverishing the country. His remedy for this national infliction was moral and utopian. Indians must eschew greed and lust for consumption and revert to village based self-sufficient economy of the ancient times. On the other hand, parliamentary democracy – the foundational principle of Western liberal political system and therefore another essential aspect of modern civilisation – did not reflect in Gandhi’s view the general will of the people, but of the political parties, which represented specific interests and constricted the moral autonomy of parliamentarians in the name of party discipline. So for him it was not enough to achieve

independence and then perpetuate “English rule without the Englishmen”; it was also essential to evolve an Indian alternative to Western liberal political structures. His alternative was a concept of popular sovereignty where each individual controls or restrains her/his own self and this was Gandhi’s subtle distinction between self-rule and mere home rule. “Such swaraj”, Gandhi asserted, “has to be experienced by each one for himself.” If this was difficult to attain, Gandhi refused to consider it as just a “dream”. “To believe that what has not occurred in history will not occur at all”, Gandhi replied to his critic, “is to argue disbelief in the dignity of man.” His technique to achieve it was *satyagraha*, which he defined as truth force or soul force. In more practical terms, it meant civil disobedience – but something more than that. It was based on the premise of superior moral power of the protesters capable of changing the heart of the oppressor through a display of moral strength. Non-violence or ahimsa was the cardinal principle of his message which was non-negotiable under all circumstances.

It is not perhaps strictly correct to say that Gandhi was rejecting modernity as a package. Anthony Parel notes in his introduction to *Hind Swaraj* that this text is presented in the genre of a dialogue between a reader and an editor, “a very *modern* figure”, with Gandhi taking on this role. Throughout his career he made utmost use of the print media, editing *Indian Opinion* during his South African days, and then *Young India* and *Harijan* became the major communicators of his ideas. And he travelled extensively by railways while organising his campaigns. Yet, by offering an ideological critique of the Western civilisation in its modern phase, Gandhi was effectively contesting the moral legitimacy of the Raj that rested on a stated assumption. of superiority of the West.

It will be, however, misleading to suggest that Gandhi was introducing Indians to an entirely new kind of politics. And so far as mass mobilisation was concerned, the Home Rule Leagues of Tilak and Annie Besant prepared the ground for the success of Gandhi’s initial satyagraha movements. Indeed, when in 1914, Tilak was released from prison and Annie Besant, the World President of the Theosophical Society, then stationed in Madras, joined the Congress, they wanted to steer Indian politics to an almost similar direction. But although Tilak was readmitted to Congress in 1915 due to Besant’s intervention, they failed to reactivate the party out of its almost decade-long inertia.

Gandhi succeeded in uniting both the moderates and extremists on a common political platform. In the divided and contestable space of Indian politics, he could effectively claim for himself a centrist position, because he alienated neither and tactically combined the goal of the moderates with the means of the extremists. He adopted the moderates’ goal of swaraj, but was “delightfully vague” (to borrow Nehru’s expression) about its definition, as any specific definition, he knew, would alienate one or the other group. So each group could interpret it in their own ways. His method of satyagraha looked very

much like the passive resistance of the extremists; but his insistence on non-violence alleviated the fears of the moderates and other propertied classes, apprehensive of agitational politics. There was also a rift in the Muslim community around this time, between the Aligarh old guards and the younger generation of Muslim leaders. Gandhi aligned himself with the younger leaders by supporting the khilafat issue. He highlighted its anti-British aspects and underplayed its pan-Islamic tendencies, and thus for the first time united the Hindus and the Muslims in a combined battle against the British.

(882 words)

**Ans.** In 'Hind Swaraj', Gandhi offered a civilizational concept of Indian nation and rated it as 'unquestionably the best' because of its immense-assimilative power. This civilization was sound at the foundation and had 'nothing to learn' from the godless modern civilization. Industrial capitalism was held responsible for all conflicts of interests. He opined that Indians were themselves responsible for their enslavement. As remedy, he propagated that Indians should reverse to village based self sufficient economy. On the other hand, parliamentary democracy did not reflect in Gandhi's views the general will of the people. So it was not enough to achieve independence, it was also essential to evolve an Indian alternative to Western liberal political structures. His alternative was a concept of popular sovereignty where each individual controls and restrains his own self. His technique to achieve it was Satyagraha which he defined as truth force or soul force. Non violence was a cardinal non negotiable principle of his message. That Gandhi was rejecting modernity as a package is incorrect to say. Throughout his career, he made utmost use of the print media. Yet by offering an ideological critique of the western civilization, Gandhi was effectively contesting the moral legitimacy of the Raj. It is misleading to state that Gandhi was introducing Indians to a new kind of politics. Annie Beasant and Tialk prepared the ground for his Satyagraha. Gandhi's success lies in the unification of the moderates and the extremist; he combined the goal of the moderates with the means of the extremists. He adopted the moderates goal of Swaraj but was vague about its definition. So each could define it in his own way. When there was a rift between the Aligarh old guards and the younger generation of Muslims leaders; Gandhi aligned with the young leaders. He highlighted its anti British aspects and underplayed pan Islamic tendencies and thus united the Hindus and the Muslims.

(314 words)

**Q4. (a) Rewrite the following sentences after making necessary corrections. Do not make unnecessary changes in the original sentence.**

(1 × 10 = 10)

- |  |   |
|--|---|
| (i) The manager was angry upon the employee.             | 1 |
| (ii) One of the answer was wrong.                        | 1 |
| (iii) You should buy new furnitures for your house.      | 1 |
| (iv) They pitched the tent besides the lake.             | 1 |
| (v) The wood-cutter was falling the trees in the forest. | 1 |



- |        |   |   |
|--------|---|---|
| (vi)   | The hens had stopped laying eggs.                       | 1 |
| (vii)  | The mother sings until the child does not go to sleep.  | 1 |
| (viii) | There was no one to look at the children in the hostel. | 1 |
| (ix)   | The reply is awaited for.                               | 1 |
| (x)    | The chairman flew the flag.                             | 1 |

**Ans. (a) (i)** The manager was angry **with** the employee.

**Explanation:** Angry takes the preposition 'with' when we are angry with a person. However, it takes 'at' when we are angry at a thing. Example: She was so much angry with the maid that she fired her instantly. He was angry at this proposal.

(ii) One of the **answers** was wrong.

**Explanation:** The phrase "one of the" is only followed by a plural (i.e. answers).

(iii) You should buy new **furniture** for your house.

**Explanation:** Furniture is an uncountable noun and is not used in the plural. We say "there is some beautiful old furniture in the house. The furniture is in good condition. When talking about one chair or table, we say a piece of furniture or an item of furniture.

(iv) They pitched the tent **beside** the lake.

**Explanation:** Beside means 'next to, at the side of' – I bought these books from the shop beside the station. Besides means 'making an additional point; anyway' – "I don't want to go to cinema; besides, I can't afford it."

(v) The woodcutter was **felling** the trees in the forest.

**Explanation:** The verb 'fell' means 'to make something fall; especially to chop down a tree'. The verb 'fall' means 'descend in free fall under the influence of gravity.'

(vi) The hens had stopped **laying** eggs.

**Explanation:** The verb 'lay' means here 'produce and deposit (an egg or eggs)' – "This hen doesn't lay." Lying (participle of lie) means 'tell an untruth; pretend with intent to deceive.' Lying also means be lying, be prostrate; be in a horizontal position.

(vii) The mother sings **until the child goes** to sleep.

**Explanation:** The conjunction 'until' means 'up to the point in time or the event mentioned'. With 'until', we don't use 'negative' clause. In such sentences, 'until' includes a negation already (kind of) so, we don't use double negations. Example: 'you don't know what you can achieve until you try' (not until you don't try).

(viii) There was no one to **look after** the children in the hostel.

**Explanation:** 'Look at' means 'point one's eyes at, or turn one's eyes in a particular direction'. E.g. Stop looking at me like that. 'Look after' means 'take care of somebody or something or be responsible for somebody or something'. E.g. He is going to look after your dogs while you're away.

- (ix) The reply is awaited.

**Explanation:** If you await someone or something, you wait for them. E.g. He's awaiting trial, which will begin early next month. The preposition 'for' is redundant here.

- (x) The chairman flew the flag.

**Explanation:** If you fly the flag, you show that you are proud of your country, or that you support a particular cause. E.g. The Indian athlete flew the flag in the Common Wealth Games.

**(b) Supply the missing words:** (1 × 5 = 5)

- |  |   |
|--|---|
| (i) Hard work is telling _____ your health.      | 1 |
| (ii) The book is hard to come _____ .            | 1 |
| (iii) The lady is the heir _____ a large estate. | 1 |
| (iv) I was disgusted _____ hi behaviour.         | 1 |
| (v) He did not agree _____ my proposal.          | 1 |

**Ans. (b) (i)** Hard work is telling **on** your health.

**Explanation:** The phrasal verb 'tell on' means here 'to have a noticeable effect on (someone or something).' E.g. The stress began to tell on his health.

- (ii) The book is hard to come **by**.

**Explanation:** If something is **hard to come by**, it is difficult to find. E.g. A good cheap hotel is hard to come by in Nainital in summer.

- (iii) The lady is the heir **to** a large estate.

**Explanation:** Heir means 'the person who has the legal right to receive the property or title of another person when they die.' E.g. She was the sole heir to a vast estate.

- (iv) I was disgusted **with** his behaviour.

Disgusted (adj) means 'feeling or showing disgust; disturbed physically or mentally by something distasteful.' E.g. She was disgusted at the way they treated their children. I'm totally disgusted with your behaviour.

- (v) He did not agree **to** my proposal.

**Explanation:** To agree with someone is to share a point of view with him/her, and to agree with an idea or proposal is to accept it and to believe that it's valid. Sara would not agree to his plan, so she had to think of a new plan. She agreed with you that it was a good idea so she went ahead and did it.

**(c) Use the correct forms of the verbs given in brackets:** (1 × 5 = 5)

- |  |   |
|--|---|
| (i) The child (steal) the show last evening.               | 1 |
| (ii) The man (read) the newspaper when I entered the room. | 1 |
| (iii) The teacher said that the sun (be) stationary.       | 1 |
| (iv) You might (ask) her name.                             | 1 |
| (v) He (suffer) from fever for five days.                  | 1 |

**Ans. (c)** (i) The child **stole** the show last night.

**Explanation:** 'Last night' shows the event was in past tense. Hence, the verb is in past tense.

(ii) The man **was reading** the newspaper when I entered the room.

**Explanation:** The past continuous tense refers to a continuing action or state that was happening at some point in the past.

(iii) The teacher said that the sun is stationary.

**Explanation:** To make indirect speech of universal truth sentences, the reported speech is not changed, even if the reporting form of speech is in past tense.

(iv) You **might have asked** her name.

**Explanation:** 'Might have + past participle' is used to suggest that a person has not done what he should. You might have told me!

(v) He **has been suffering** from fever for five days.

**Explanation:** The present perfect continuous is a verb tense which is used to show that an action started in the past and has continued up to the present moment. In the present example, he suffered from fever five days ago and is still suffering.

**(d) Write the antonyms of the following:**

(1 × 5 = 5)

- |                |   |
|----------------|---|
| (i) Noble      | 1 |
| (ii) Loyal     | 1 |
| (iii) Straight | 1 |
| (iv) Partial   | 1 |
| (v) Sterile    | 1 |

**Ans. (d)** (i) Lowly. Noble (adj) means having or showing high moral qualities or character while 'lowly' means 'low in position and importance, or not respected.'

(ii) Disloyal. Loyal means firm and not changing in your friendship with or support for a person or an organization, or in your belief in your principles; Disloyal means not supporting someone that you should support.

(iii) Twisted. Straight means continuing in one direction without bending or curving; twisted means bent so that the original shape is changed or destroyed.

(iv) Unbiased. Partial along with other meanings means influenced by the fact that you personally prefer or approve of something, so that you do not judge fairly. Unbiased means able to judge fairly because you are not influenced by your own opinions.

(v) Sterile means (of a living being) unable to produce young, or (of land) unable to produce plants or crops while productive means producing or able to produce large amounts of goods, crops, or other commodities.

**Q5. (a) Rewrite each of the following sentences as directed, without changing the meaning:** (1 × 10 = 10)

- (i) The old man said, "I have been visiting this temple for many years."  
(Change into indirect speech) 1
- (ii) Allow the pilgrims to pass.  
(Change into passive voice) 1
- (iii) No sooner had she heard the news than she fainted.  
(Use 'as soon as') 1
- (iv) He was not intelligent. He was not industrious.  
(Rewrite the sentence using 'neither \_\_\_\_\_ nor') 1
- (v) When the dog is sleeping, let it lie peacefully.  
(Turn into a simple sentence) 1
- (vi) He only laughed. He did not do anything else.  
(Rewrite the sentence using 'but') 1
- (vii) The evil practice will continue if the government does not adopt stringent measures.  
(Use 'unless') 1
- (viii) He was allowed to go so that he might see his ailing mother.  
(Use 'in order that') 1
- (ix) The burden was too heavy for the old man to carry.  
(Remove 'too') 1
- (x) She was frightened by the man's glaring eyes.  
(Turn into a complex sentence) 1

**Ans. (a) (i)** The old man said that he had been visiting that temple for many years.

**Explanation:** If the Direct Speech is in Present Perfect Continuous Tense, the Reported speech will change to Past perfect Continuous tense. The helping verbs 'has been' and 'have been' will change to the 'Had been' while the Verb's Present Participle form will use the Additional words of 'ING'. **Since** and **for** should be placed before the Object to determine the timing and nature of the sentence.

- (ii) Let the pilgrims be allowed to pass.  
**Explanation:** Imperative sentences generally start with first form of verb. The word in first form of verb is changed as: Let + \_\_\_\_\_ (object) + be + third form of verb.
- (iii) As soon as she heard the news, she fainted.
- (iv) He was neither intelligent nor industrious.
- (v) Let the sleeping dog lie peacefully.
- (vi) He did nothing but laugh. (We use **nothing but** in front of a noun, an infinitive without 'to', or an '-ing' form to mean 'only').
- (vii) The evil practice will continue unless the government adopts the stringent measures.

- (viii) He was allowed to go in order that he might see his ailing mother.  
 (ix) The burden was so heavy that the old man could not carry.  
 (x) She was frightened by the man who glared at her.

**(b) Use the following words to make sentences that bring out their meaning clearly. Do not change the form of the words. (No marks will be given for vague and ambiguous sentences.)** ( $1 \times 5 = 5$ )

- |                 |   |
|-----------------|---|
| (i) Disdain     | 1 |
| (ii) Contagious | 1 |
| (iii) Stagger   | 1 |
| (iv) Insular    | 1 |
| (v) Didactic    | 1 |

- Ans. (b)**
- (i) Disdain: The officer looked at the clerk with disdain.  
 (with contempt, dislike)
- (ii) Contagious: Cholera is a contagious epidemic disease caused by a microorganism.  
 (transmissible by contact; catching)
- (iii) Stagger: The drunken man staggered into the room.  
 (Walk as if unable to control one's movements)
- (iv) Insular: There are some plants that grow only in an insular climate.  
 (Relating to or characteristic of or situated on an island)
- (v) Didactic: He adopted a lofty, didactic tone when he addressed the women.  
 (Instructive (especially excessively))

**(c) Choose the appropriate word to fill in the blanks:** ( $1 \times 5 = 5$ )

- |   |   |
|---|---|
| (i) He remained _____ to his seat. (glowed/glued)                       | 1 |
| (ii) You should wear _____ garments in summer. (lose/loose)             | 1 |
| (iii) He _____ before the boss. (coward/cowered)                        | 1 |
| (iv) The player was crying _____. (foul/fowl)                           | 1 |
| (v) The chief was _____ of the latest development. (apprised/appraised) | 1 |

- Ans. (c)** (i) He remained glued to his seat.

**Explanation:** Glued (adj) means affixed or as if affixed with glue or paste; glowed (verb) means emit a steady even light without flames.

- (ii) You should wear loose garments in summer.

**Explanation:** Loose (adj) means not tight; not closely constrained, constricted or constricting; while lose (verb) means fail to keep or to maintain; cease to have, either physically or in an abstract sense.

- (iii) He cowered before the boss.

**Explanation:** Cower (verb) means to draw back and crouch in fear; coward (noun) means a person who shows fear or timidity.

(iv) The player was crying foul.

**Explanation:** The idiom ‘cry foul’ means to protest against something that has happened. Cry fowl doesn’t make any sense.

(v) The chief was apprised of the latest development.

**Explanation:** The phrase Apprise of means to inform one. E.g. Please keep him apprised of any changes. Appraise means assess; determine the worth of: They asked the jeweller to appraise her diamond necklace.

**(d) Use the following idioms/phrases in sentences of your own to bring out their meaning clearly. Do not change the form of the words.**

(1 × 5 = 5)

- |                    |   |
|--------------------|---|
| (i) With a view to | 1 |
| (ii) Go berserk    | 1 |
| (iii) Cut adrift   | 1 |
| (iv) At sea        | 1 |
| (v) Ins and outs   | 1 |

**Ans. (d)** (i) Republicans have called a meeting of all parties, **with a view to** forming a government.

(with the hope, aim, or intention of)

(ii) Father **went berserk** when he found out I’ve ruined his favourite dress.

(=extremely angry)

(iii) It is high time we **cut adrift** the extremists of the party.

(To abandon or set free)

(iv) I tried to do well in the beginning, but I’ve been **at sea** afterwards.  
(Puzzled, perplexed, or completely confused (about a subject or some task at hand).

(v) She doesn’t understand the **ins and outs** of politics.

(the correct and successful way to do something; the special things that one needs to know to do something).