

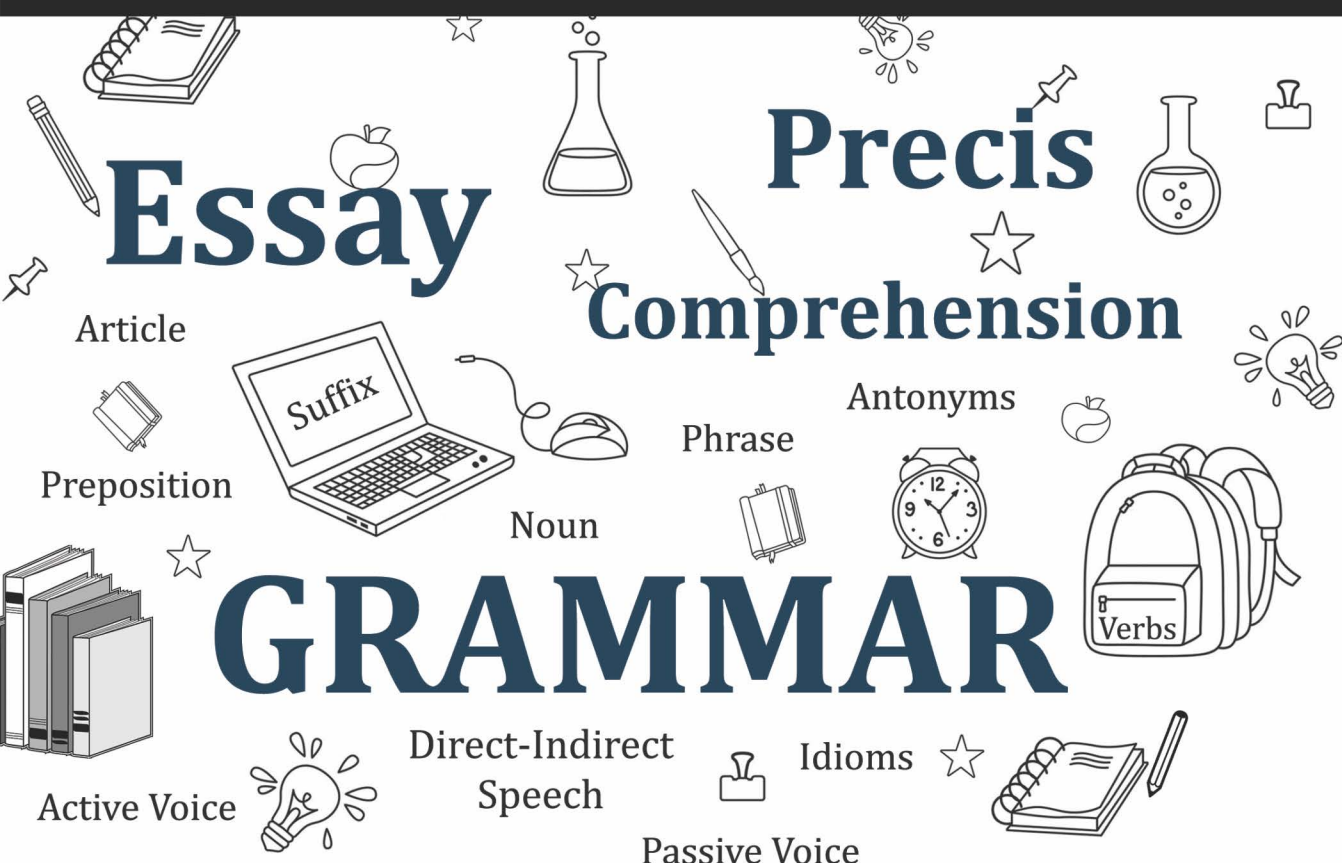
2000-2022 **23 YEARS**
SOLVED PAPERS
for Civil Services Examination

Topic-wise Solution of Previous Papers

ENGLISH COMPULSORY

IAS Mains Q & A

USEFUL FOR UNION AND STATE PUBLIC SERVICE COMMISSION EXAMINATIONS



23 Years Solved, 2000-2022

English Compulsory

IAS Mains Q&A

**Topic-wise Solutions of Previous Years' Papers
Revised & Updated Edition – 2023**

Edited by - N.N. Ojha

Guiding Civil Services Aspirants Since 30 Years

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Nurturing Talent Since 1990

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PREFACE

English language is a compulsory paper in Civil Services Mains examination conducted by Union Public Service Commission. All the aspirants, who are declared qualified in preliminary examination, have to appear in this paper. In the 2015 notification for Civil services examination, UPSC declared the qualifying marks for the compulsory language paper to be 25% i.e 75 marks out of 300. So you have to score at least 75 marks in this paper. Neither its score is added in result preparation nor does it decide the ranking. Although English Compulsory paper is qualifying in nature, yet you shouldn't ignore it completely. Every year about 15 to 20 per cent aspirants are unable to qualify in this paper, consequently their one year hard labour goes in vain and their dreams are shattered. Worst part is that they cannot even know their marks of other papers. Since its score doesn't decide the outcome, a large number of aspirants take it lightly.

Go through the previous year papers, you will find that it is not as easy as perceived, particularly for non-English background aspirants. Examples are there, where students invested handsomely in coaching, they laboured hard day and night, but their all efforts went in vain. Hence you shouldn't take it lightly. Only 10 per cent of your total hard labour for mains is required for this paper. Go through the solved papers and practice it daily. This book will help you in this process. This book is presented in easy language, so that even a Hindi medium student can grasp it comfortably.

We have been trying our best to make your journey successful. This book is part of that effort. We hope that this book will prove a milestone in your civil services examination preparation.

We wish you all the best.

-Editor

ENGLISH COMPULSORY UPSC MAINS

Essay

SOCIAL

Topic: Social Media: A Challenge to Social Harmony (CSE 2021)

Ans: Social media refers to group interactions in which members build, share, and/or trade knowledge and concepts in online communities. The ability to interact with others has evolved into a fundamental human need.

People who would have never had a voice have now had access to information thanks to the amazing advancements in communications and innovative, astounding entertainment. The current generation has the good fortune to experience some of the most incredible technological advancements in human history. It has become the rage of this age.

We must address critical issues like the difficulties posed by social media and the significant advancements made in communication technology. Many people are unsure whether the widespread use of media technologies such as YouTube, Facebook, Twitter, SMS, MMS, and others presents a real threat to harmony and peace. In this situation, it will be crucial for traditional media to address these fresh issues and carry on playing a crucial role in the dissemination of news and information. Everybody is aware of the recent rise in conflict and violence in various communities around the world.

People who identify with a particular culture, religion, or identity feel insulted by what is portrayed in the media and take offense at it. And the fact that technology is enabling an unchecked and unguided media boom, leading to a state of near anarchy and the potential for miscommunication and violence. Perhaps this explains why print media has remained relevant

despite notable developments in multimedia technology. Free speech and expression should not be used to stir up riots or small-scale disputes between various groups of people.

Our Prime Minister asked the media to exercise restraint and avoid sensationalism a few years ago so that nothing was written, broadcast, or transmitted that would divide society and the nation. This is a warning for media professionals. After all, as the Prime Minister correctly noted, the media plays a crucial part in promoting increased intergroup and intercommunity discussion as well as communal cohesion. When disseminating news or information, social media companies must recognize their proper role and behave responsibly. They will have to answer for their actions. Whether intentional or not, they need to be held responsible for their own actions.

We must ask who controls or manages these various media outlets in light of all of these sincere worries, especially the more modern incarnations of social media. At the very least, the publishing is overseen by a Publisher or Editor in traditional media like newspapers. In a culture like ours where there is an undercurrent of tension and division, newspapers must manage the flow of news and information, and the editor serves as a gatekeeper to ensure that nothing is published that is detrimental to societal peace and harmony.

Television, radio, the internet, mobile devices, and other social media platforms are some of the media that can be used in actions that have a tendency toward religious hate speech. Therefore, to prevent the emergence of mutual suspicion among religious people, religious hate speech must be opposed in a structured, widespread manner that involves all parties and, of course, the commitment of all religious communities. This can be done by refuting news that has been spread.

Comprehension

Q. Read carefully the passage given below and write your answers to the questions that follow in clear, correct and concise language: (CSE 2022)

Not so long ago a book on human origins would have devoted a substantial number of pages to descriptions of the fossil evidence for primate evolution. This was in part because it was assumed that at each stage of primate evolution one of the fossil primates would have been recognizable as the direct ancestor of modern humans.

However, we now know that for various reasons many of these taxa are highly unlikely to be ancestral to living higher primates. Instead, this account will concentrate on what we know of the evolution and relationships of the great apes.

It will review how long Western scientists have known about the great apes, and it will show how ideas about their relationships to each other, and to modern humans, have changed. It will also explore which of the living apes is most closely related to modern humans.

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

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

One of the first people to undertake a systematic review of the differences between modern humans and the chimpanzee and gorilla was Thomas Henry Huxley.

In an essay entitled “On the relations of Man to the Lower Animals” that formed the central section of his 1863 book called *Evidence as to Man’s Place in Nature*, he concluded the anatomical differences between modern humans and the chimpanzee and gorilla were less marked than the differences between the two African apes and the orangutan.

Darwin used this evidence in his *The Descent of Man* published in 1871 to suggest that,

because the African apes were morphologically closer to modern humans than to the only great ape known from Asia, the ancestors of modern humans were more likely to be found in Africa than elsewhere.

This deduction played a critical role in pointing most researchers towards Africa as a likely place to find human ancestors. As we will see in the next chapter, those who considered the orangutan our closest relative looked to South-East Asia as the most likely place to find modern human ancestors.

Developments in biochemistry and immunology during the first half of the 20th century allowed the search for evidence about the nature of the relationships between modern humans and the apes to be shifted from traditional morphology to the morphology of molecules.

The earliest attempts to use proteins to determine primate relationships were made just after the turn of the century, but the first results of a new generation of analyses were reported in the early 1960s. The famous US biochemist Linus Pauling coined the name ‘molecular anthropology’ for this area of research. Two reports, both published in 1963, provided crucial evidence. Emile Zuckerkandl, another pioneer molecular anthropologist, described how he used enzymes to break up the protein haemoglobin from blood red cells into its peptide components, and that when he separated them using a small electric current, the patterns made by the peptides from a modern human, a chimpanzee, and a gorilla were indistinguishable.

The second contribution was by Morris Goodman, who has spent his life working on molecular anthropology, who used techniques borrowed from immunology to study samples of a serum (serum is what is left after blood has clotted) protein called albumin taken from modern humans, apes, and monkeys. He came to the conclusion that the albumins of modern humans and chimpanzees were so alike in their structure that you cannot tell them apart.

Proteins are made up of a string of amino acids. In many instances one amino acid may be substituted for another without changing the function of the protein.

ESSAY

NATION

Topic: Not Rural or Urban, India Needs Rurban Growth. (CSE 2020)

Ans: Rather than looking separately at urban and rural areas and what matters to each of them, it is vital to look at the linkages between them: it is from here that lasting change will come. The classification that divides people into either 'rural' or 'urban' is often used when policies are being developed but it may be misleading and unhelpful. Links exist between rural and urban locations in the same way that links exist between people and their activities.

These links are not only key components of livelihoods and of local economies, they are also 'engines' that drive economic, social and cultural transformations. Rural-urban interactions include: Linkages across space (such as flows of people, goods, money, information and wastes), and Linkages between sectors (for example, between agriculture and services and manufacturing).

Rural-urban interactions can also include 'rural' activities taking place in urban centres (such as urban agriculture) and activities often classified as 'urban' (such as manufacturing and services) taking place in rural settlements. Urban centers and especially small towns can play an important role in linking rural food producers to urban consumers, but this requires supportive national policies and strategies. At the local level, it requires local governments that have financial and technical capacity and are accountable to their citizens.

Rurban areas are also emerging along industrial corridors, combining cities of different sizes and villages between two distinct city clusters, to create an extended urban region. For example, many such settlements connected to textiles and light manufacturing stretch along NH 45, from Bangalore to Salem in southern India. Such spaces blur the inter-urban boundaries

while facilitating integration of the rural with urban. In these rurban areas, the economic activity is not just non-farm but also agricultural, with returns from farm, and remittances being invested in services like transport and retail trade. Even in large cities, stringent land-use regulations and urban-density policies can push firms beyond the formal city boundaries.

In this context, Shyama Prasad Mukherjee Rurban Mission was launched by the Ministry of Rural Development (MoRD) in 2016 to deliver integrated project based infrastructure in the rural areas, which will also include development of economic activities and Skill Development. It was designed to deliver catalytic interventions to rural areas on the threshold of growth. The Mission aims at development of 300 Rurban clusters, in five years. Under the mission, the Central government in coordination with the district administration has taken measures to bring about multi-layered phased development of the rural gram panchayats and villages on the lines of urban cities with proper civic amenities keeping the soul of villages intact.

Designs for central schemes must not impose restrictions by typology of location because services in rurban areas need a fit-for-purpose approach. For example, Swachh Bharat Mission-Grameen focuses on constructing twin-pit latrines on priority basis in rural areas, but many rurban spaces where the use of septic tanks was already high at the start of the mission, would have been served better by efficient septage and fecal waste treatment management. Therefore, it is avoidable to hard code central scheme interventions by specifying technologies for urban and rural spaces.

The approach should be to allocate funds from different schemes to fill the gap in key infrastructure and bridge the service vacuum between rural and urban. The Shyama Prasad Mukherjee Rurban Mission (SPMRM) is a step in this direction, but its location within the Ministry of Rural Development limits its ability to aid 'urban' spaces.

COMPREHENSION

Q. Read the passage given below carefully and write your answers to the questions that follow in clear, correct and concise language: (CSE 2020)

When Tolstoy led a party composed of his family and visitors to harvest a field for a widow, he was doing two things. In part, he was saying that everyone ought to do his share of what he called "bread labour", and earn his keep by the sweat of his brow.

At the same time, he was affirming that each of us should help our less fortunate neighbours. Mahatma Gandhi agreed whole-heartedly with both these principles, but he linked them more closely than Tolstoy with what he saw as the decadence of industrial life that takes people away from the home and village crafts, which are varied and rewarding, to the soul-destroying monotony of machines.

Even before either of these great men had given their philosophy to the world, an American author named Thoreau, had built himself a hut in the woods to prove that he could support himself by the simplest manual work; and in Britain, Ruskin had led his students out from Oxford to build a raised footpath across the water meadows to a village to demonstrate the dignity of labour.

The path remains to this day, almost one hundred and fifty years later, lined with tall poplars, as a memorial to a fine ideal.

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

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

Pierre described how, at the age of seventeen, he was walking in the woods and experienced "something which seemed to me like a solemn

dedication to truth ... in which the first necessity was to recognise one's own faults. In a blinding fashion there came to me the Vision of Truth amid Nature's mysteries and solitude."

He had the habit of keeping a pencil and a notebook with him for entering his stray thoughts, and from these notebooks, of which there are more than a hundred, it is seen that he fretted over the many failures of the Western way of life and yet was generous about the people he met.

Despite being an engineer, Pierre, in order to work his way, took a job on a poultry farm and later in an oil-field. While he was in Honolulu, Hawaii, he earned his living by teaching French, but this resulted in his being paid more than he needed for his keep; he gave all his savings away to charity.

From Hawaii he moved on to Japan, experiencing there an entirely new way of life which helped him to see more clearly the virtues and follies of European culture.

Returning home at the outbreak of the war, in 1914, he gave all the money inherited from his father to the State, saying, "I believe that the teachings of Christ are superior to good business sense."

Later he wrote, "Two thousand years ago there came a radiant light, full of peace and loving kindness — and we immediately crucified it."

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

He organised the first international work-camp at a war-devastated village in France. The idea was that people of different nationalities, including those whose countries had recently been enemies of one another, should be joined side by side in honest work to rebuild not only the concrete things but also the feelings of brotherhood that are shattered by war.

The number of volunteers and the number of camps began to grow rapidly, and what had been the Swiss Service Civil became the Service Civil International (SCI). Pierre died in 1945 after World War II. Pierre Ceresole had the satisfaction of doing what he believed to be right. Each year a growing number of volunteers go to work-camps and there is scarcely a country that has not heard of them.

Anyone can become a work-camper, and for many this is the place to start — planting young trees and crossing the frontiers.

PRECIS

Q. Make a precis of the following passage in about one-third of its length. Do not give a title to it. The precis should be written in your own language: (CSE 2020)

Ashoka set an extraordinary example by making himself available at all times for consultation, whether he was relaxing, say, in the palace gardens, or even while being massaged. By hearing and settling disputes he kept in touch with the details of administration. The disputes over water rights and grazing rights, and the problem of money-lending were all familiar to him. To complete the picture of how the emperor and his people lived, it is essential to consider the castes which were already forming in India's first great empire. In Ashoka's empire there was first the priestly caste who lived as monks or holy men and performed the rites at the temples. They regarded themselves as superior to all others and their influence was so great that it was sometimes a threat to the power of the emperor himself. Next in importance came the three largest castes, the herdsmen, cultivators and craftsmen; while the soldiers, officials and councillors, who were less important, were relatively few. Finally there were slaves and others outside the caste system altogether.

Thus the life of the emperor and his people can be made out from the legends and scraps of writing which have been preserved. It was the extraordinary empire that Ashoka crafted with new ideas which grew from his study of Buddha and his followers.

Gautam, the Buddha, had lived nearly three hundred years earlier. Little is known with certainty about him as he grew up, but innumerable legends have formed around his life. Some of these are common to many religious leaders in Asia, such as a capacity for walking on water or multiplying food. Buddhism taught Ashoka the importance of the right way to live. According to a legend, talking to a victorious king, Buddha asked:

"What would you do if you were told that a landslide was about to destroy you and your city?"

The king replied: "I would live righteously. There would be nothing else to do."

Gautam further asked: "Old age and death are rolling down upon you. What are you going to do?"

The king smiled and answered: "Live righteously."

Gautam Buddha taught that the aim of life was to escape from the petty hopes, fears and hatreds which

make people little-minded, and to become serene and happy by rising above them. Nothing was written down about him or his sayings until shortly before Ashoka's time, but then the tales began to accumulate as they were recounted in Buddhist monasteries where the monks gathered and lived. Gradually the Buddhist religion separated itself from Hinduism and spread to other countries – and Ashoka to an extent was responsible for this.

He was alert to new religious ideas and he must have met and talked to Buddhist followers. However, his conversion was not sudden, like St. Paul's on the road of Damascus, nor did he have an experience such as Gautam had when the right way to live became suddenly clear as he sat meditating one day under a Banyan tree. The great event in Ashoka's reign was the Kalinga War. The Kalinga War was to Ashoka what the Banyan tree was to Gautam Buddha. Most men, when victorious, become so drunk with power that they will listen to good advice neither from statesmen nor prophets, but Ashoka was appalled at the contradiction between the cruelty he saw and the lessons of Buddhism he had learned. Ashoka's greatness can be measured by what he caused to be written on rocks after the victory. He got the inscriptions engraved so that any sons or great-grandsons that he might have would not think of gaining conquests but would live in peace and contentment. Ashoka denounced fame and glory and announced that to him the only glory was following Dhamma.

Towards the end of his reign, he kept contact with a large number of Asian countries, but instead of sending only the usual sort of envoys, he sent missionaries to explain Dhamma in the countries they visited. His influence as a wise ruler was therefore spread far more widely than if he had marched with his victorious armies. Later, Buddhism spread to Burma, Thailand and China, where a standard of humility for great rulers and a belief in serenity, goodness and a reverence for life, were accepted and have still not died out. It is doubtful whether there can ever be peace between countries unless this first lesson is learned: the power of rulers must be guided by kindness and wisdom.

Although Emperor Ashoka appeared to be a failure, since his subjects gave up Buddhism and within fifty years his empire fell to pieces; he was a man whose influence, like that of Jesus' or Socrates', was extended by his death. (792 words)