

competent of the moderns, made his name at the age of 66 and confirmed his reputation at 70. Roberts was 67 when he went out to South Africa after ~~our first disastrous~~ defeats, and restored the situation by ~~surrounding the Boer Army at Paardeberg and capturing Bloemfontein and Pretoria. Eoeh at 67 still possessed energy and vitality and great originality.~~ We must remember, in making comparisons with the past, that men develop later nowa- days; for instance, Wellington, Wolfe, Moore, Craufurd were all commissioned at about the age of 15, and some of them saw service soon after joining. It is impossible really to give exact values to the fire and boldness of youth as against the judgment and experience of riper years; if the mature mind still has the capacity to conceive and to absorb new ideas, to withstand unexpected shocks, and to put into execution bold and unorthodox designs, its superior knowledge and judgment will give the advantage over youth. At the same time there is no doubt that a good young general will usually beat a good old one; and the recent lowering of age of our generals is undoubtedly a step in the right direction, even if it may sometimes lose us prematurely a good commander.

(20)

**Q. 3 Read the following passage carefully and answer the questions that follow.**

Exposed to the whirlwind of technological revolution, we humans complicate our lives instead of seeking refuge in simplicity. Machines do much of our work: calculators relieve the torment of arithmetic, computers store our knowledge. Are we thereby less worried, less exhausted, better organized and happier? Certainly not; and if we are more comfortable, live longer and suffer less physical pain, the swings of ease and luxury do not compensate for the roundabouts of anxiety and depression. Those roundabouts are monuments to our seeming scorn for simplicity. We resign ourselves to the steady growth of complexity.

We cannot go backwards, but perhaps we can profit to some extent from the wisdom of our ancestors. Here, at random, are five prescriptions which might, to a limited extent, help stem the tide.

We should insist that communication be simple and clear. English has a wide range of expression. It is the language of superb poetry, in verse and prose; it is the language of science and business. It contains plenty of short, concise words. We should upbraid the inventors of new long words and declare ambiguity a disgrace. If one sad day a button is pressed in Washing- ton to start a nuclear war, it may well be that the button-pusher has misinterpreted an ill-constructed message: for the Americans are the leading architects of the new Tower of Babel.

We must teach our children to relax. Tension is the hallmark of 20<sup>th</sup> century misery, and much of it is imbibed in infancy. Whatever the psychologists and sociologists may preach to us, we should revive the convention that parents disguise their worries from their families. Bottling things up is not invariably pernicious, If we cannot ban the rat race, we must be more considerate to the rats. The Victorians were wiser. School lessons had to be well learned, and the birch rod was at hand if they were not; but the long drawn out misery of learning, almost by heart, set books for "O" and "A" levels would have been thought intolerable. Children were once encouraged to read many books, not just a selected few, and to develop their critical faculties by acquiring a general knowledge of the civilized arts. Now they are subjected, at the expense of a wider education, to brainwashing techniques only relevant to the gruelling contest of the examinations themselves.

Noise, loud and unrelenting, contributes more than ever before to our mental and emotional disturbance. Some of it is by choice: background music; radio and television sets left on when concentration is required elsewhere. Some of it -- the roar of traffic and of aeroplanes -- is accepted as incidental to modern society. But is it? We have always been mean in rewarding our inventors: those who invented jet engines, television and radar received totally inadequate recognition. Perhaps we should offer handsome tax-free incentives to all who produce genuine breakthroughs in noise abatement. These are merely a few palliatives which might help us to restore a little sanity despite the clatter of the world around us. The basic problem is much deeper set, nor would it be anything but ridiculous to assert that other generations were free from worry, stress and instability. The difference is simply that adaptation was easier when the acceleration of the rate of change was more gentle. But we have reasoning powers which other living creatures have not, and we also have a far greater measure of choice. We should reflect long and carefully on independence when all around us change. Like many millions of Christians, Jews, Hindus and Muslims I believe that the important distinguishing feature of human beings is that they have souls. All the great discoveries and advances of the last 100 years have been in the material world. We should spend much more time looking inwards to see whether we can recognize within ourselves an element which no technological revolution and change can pollute or violate.

#### QUESTIONS:

1. Infer from the passage how we "complicate our lives". List the ways in the in order given.
2. In the passage, the writer makes a reference to "the wisdom of our ancestors". What example of it does he give or imply?
3. What does "the new Tower of Babel" refer to? Who are its chief designers or builders?
4. Give one example, implied in the passage, of what the psychologists and sociologists have been telling us. What is the writer's opinion of it?
5. To what purpose does the writer imply we should exercise our reasoning powers and measure of choice?

(10)

FIVE of the following:

Limit your answers to 5-7 lines.

Comprehension:

(Nov Mock  
comprehension)

Questions:

01) Infer from the passage how we "complicate our lives" list the ways in the order given.

Humans complicate their lives, according to <sup>the</sup> writer, by growing complexities by themselves instead of seeking <sup>refuge</sup> in simplicity. The communication of humans are not simple and concise. Also, children are not <sup>relaxed</sup> relaxed, rather, they are being dragged into their parents tensions and daily chaos. Schooling of children is not done properly. They are forced to ~~parrot~~ parrot instead of emphasizing on their critical and intellectual well-being. The noises and background <sup>music</sup> music are also contributing in complicating daily routine, as they <sup>become</sup> become hindrance in emotional and mental well-being. Hence, these are the ways which contributes in complicating human lives.

Try to use your own vocabulary as much as

possible. 02) In the passage, the writer makes a reference to "the wisdom of our ancestors". What example of it does he give or imply?

~~The example imply and give~~ The writer makes a reference to "the wisdom of our ancestors" by implying and giving the examples that

we should prioritize simplicity, as our ancestors were ~~more~~ concise. They were courageous and handled their situation with high morals. They prioritized intellectual and critical thinking instead of cramming from the books.

03 What does "the new Tower of Babel" refer to? Who are its chief designers or builders?

The "new tower of Babel" refers to the situation where long and lengthy usage of words complicate the situation and communication. The chief designers or builders, according to the passage, are Americans - a leading architects of this Babel.

04 Give one example, implied in the passage, of what the psychologists and sociologists have been telling us. What is the writer's opinion of it?

The psychologists and sociologists, according to the passage, have been telling that parents should not have to take their worries and tensions from their children. However, on the contrary, the <sup>writer's</sup> opinion is that ~~the~~ children should be relaxed and stay away from the parent's daily worries and chaos.

05 To what purpose does the writer imply we should exercise our reasoning powers and measure of choice?

The writer implies that we should exercise our reasoning powers and measure of choice to reflect independence in the rapid face of change. We should prefer ~~the~~ sanity and calmness by looking inward in ourselves and set aside this delusional world and its materialistic luxuries, so that they can not could not pollute our ~~low~~ souls.

no = in

30 mins

