

CS-74/06

**ENGLISH**

Time Allowed—Three Hours

Maximum Marks—300

The figures in the right-hand margin indicate marks.

Answer all questions.

1. Write an essay in about 1000 words on any **ONE** of the following topics :— 100
  - (a) Commerce and Competition in Educational Institutions
  - (b) The 24-hour News Channels
  - (c) Are Women Breaking the Glass Ceiling ?
  - (d) Water Pollution
  - (e) Advantages and Disadvantages of Black Economy

2. Read the passage given below and answer the questions that follow :— 5×6=30

For me, power is the question that has to be resolved. Take an example like the prisons. I want to study the way in which people set about using—and late on in history—imprisonment, rather than banishment or torture, as a punitive method. That's the problem. There have been excellent German historians and sociologists

of the Frankfurt School who, after studying it, have drawn the following conclusion : in bourgeois, capitalist, industrialist society, in which labour is the essential value, it was considered that people found guilty of crimes could not be condemned to a more useful penalty than to be forced to work. And how were they forced to work ? By locking them up in a prison and forcing them to work so many hours a day. This, in brief, is the explanation of the problem posed by those German historians. It is an explanation of an economist type. Though I'm not entirely convinced by this reasoning, for the excellent reason...that people have never worked in prisons ! The profitability of work done in the prison has always been negligible—it was work for the sake of work. But let's look at the problem more closely. In reality, when we examine how, in the late 18<sup>th</sup> century, it was decided to choose imprisonment as the essential mode of punishment, one sees that it was after all a long elaboration of various techniques that made it possible to locate people, to fix them in precise places, to constrict them to a certain number of gestures and habits—in short, it was a form of 'dressage'. Thus we see the appearance of garrisons of a type that didn't exist before the end of the 17<sup>th</sup> century; we see the appearance of the great boarding schools, of the Jesuit type, which still did not exist in

the 17<sup>th</sup> century; in the 18<sup>th</sup> century, we see the appearance of the great workshops employing hundreds of workers. What developed then was a whole technique of human dressage by location, confinement, surveillance, the perpetual supervision of behaviour and tasks, in short, a whole technique of 'management' of which the prison was merely one manifestation of its transposition into the penal domain. Now what do all these new techniques used to train individual amount to ? It reflects on the ways in which these procedures for training and exercising power over individuals could be extended, generalized and improved. It shows that beyond the economic and political origins of these methods, there is a specificity, a logic, a type of rationality that underlies the all pervasive phenomenon of power.

- (a) What question does the author refer to when he says 'power is the question' ?
- (b) What is the 'economist type' explanation for imprisonment ?
- (c) What, according to the passage, is the rationale behind boarding schools ?
- (d) What ideas ruled in the 18<sup>th</sup> century to justify imprisonment as a punitive measure ?
- (e) What does the passage, in general, speak about the nature of human institutions ?

3. Make a précis of the following in about 350 words. Mention at the end the number of words used :—

40

Non-alignment is a concept which was propounded in this country. But I suggest that the concept has no meaning in the present day unless you also are innovative in science and technology. What does 'being innovative in science and technology' mean? It means that you must create some new products, goods and services which are better than, or at least equal in quality to those which anybody else can produce. It also means that our technology should specifically address our problems, irrespective of whether it is very simple or highly sophisticated. You cannot have a scientific and technological society which is dependent for everything it uses on innovations from abroad. If you have such a society it may appear to be very glittering society for a while but it cannot be non-aligned or self-reliant and the glitter won't last. It will be a dependent society. To the extent it is a dependent society your cultural parameters will be largely defined by the science and technology coming from outside. Technology or industry, for that matter, is not created in vacuum. It is created because of urges of certain segments of the originating society. If it comes to you in the same form you will be forced to organize your own living in such a way that you

conform to it and, in addition, you may have to pay for it in other ways, either through your independence or through the riches created by your poor, making them poorer still.

If we look at our country we find two things. Yes, there is a great deal of science and technology in the country. I do believe that in many areas we have people who are equal to the best anywhere in the world. But, yet, if we try to look for things which we have created which are equal to or better than anybody else's mind which bear our stamp, we will not find too many. Most of our industry is based on transfer of know-how. Most of the glittering goods we are beginning to find these days—whether they are television sets, or VCRs or much of our telecommunication systems and computers, even toys, at least in metropolitan areas, are all copies of what is obtained abroad. There are other things, of course, which are our own; there are many arts and crafts which are our own and better than anybody else's. There are the potters things, the tie and dye techniques for fabrics and fashions. There is the famous 'lota' which Charles Eames talked about. There are also, in the technical areas many things which I think we have done rather well but which we have not been able to produce in a way, in a quantity, so to dominate any markets outside. And yet there is a lot of potential. One can see enormous number of

bits and pieces all over the country where tremendous amount of innovativeness has been displayed which, however, have been put aside on the excuse that we cannot meet time-targets, some trivial international standards are not met, or because of other reasons, vested interests of various kinds, influence of multinationals or what have you. Any time in any area of technology, you find tremendous pressure coming in which want you to put it aside, which accuse you of trying to re-invent the wheel. Nobody ever asks the question : why do the French make their telephone instruments themselves while the British had it already, and the Americans had it already and Germans also it make it themselves and Italians and Japanese ? Why don't they all buy the telephone instruments all from America or all from Japan ? I suggest that in science and technology you cannot imbibe the true spirit the craft unless you do some things on your own, do your own inventing. It is necessary to make science and technology your own. You should ask the question : why are the Japanese, and the Germans and French and Americans all engaged in developing micro-processors and putting their own stamp ? Why do they make the instruments somewhat different, in different countries, introducing minor changes, besides putting their brand names ? Why must we compare ourselves with the technologically least advanced countries, and try to

get everything from outside ? In fact, you find that as soon as you are able to get to a situation where you are beginning to do something on your own there are various ways of killing it. Somebody will suddenly come with a loan offer coupled with a collaboration agreement, perhaps allowing you to use an Indian-foreign hyphenated brand name. It is easy money for some industry, a few middlemen and everybody jumps at it : all the innovation which may have happened and could have fortified is killed. There have been a few survivors, but these are exceptions to the rule. It would be a miracle if the recent bold experiment of mobilizing indigenous science and engineering talent to design, build and market electronic switches of high performance is allowed to grow to its full potential. The blocking action is already on. It is understandable that foreign collaboration is much more lucrative. We do not understand, deeply enough, that something which is beginning to grow here beyond a certain threshold is very precious : that if we kill it we will kill all innovation in that sector for a long time to come. Innovation withers very fast if its products are not picked up, if it goes unrecognized. Countries which have grown a culture of innovation have done so by sustaining by protecting it from outside : yes, critically examining it not taking any nonsense and yet remaining conscious of its future potential, not only for meeting

short term requirements. Unless we have such a supportive attitude towards invention and innovations in the country it is unlikely that we will be able to stand in this tremendously competitive world where everybody is out to push his own things. (992 words)

4. Expand the idea contained in **ONE** of the following :—  
20

- (a) Life indeed would be dull, if there were no difficulties.
- (b) Whatever is worth doing at all, is worth doing well.

5. (a) Write the **antonyms** of the following :— 10

- (i) perpendicular
- (ii) converge
- (iii) zenith
- (iv) native
- (v) shorten
- (vi) deep
- (vii) aggravate
- (viii) often
- (ix) novice
- (x) coarse

(b) Write the **synonyms** of the following :— 5

- (i) assent
- (ii) barbarous
- (iii) becoming
- (iv) caprice
- (v) jeer

(c) Write **single word** substitutes for the following :—

10

- (i) a place for keeping bees
- (ii) a shop where sweets, cakes and candies are sold
- (iii) a person able to use the right hand and the left
- (iv) an awkward person with rough and unpolished manners
- (v) a woman or a girl who flirts
- (vi) one who is indifferent to pleasure and pain
- (vii) one who studies the heavenly bodies
- (viii) a remedy supposed to cure all diseases
- (ix) undue favour shown by a person in power to his relatives
- (x) allowance due to wife from husband on separation.

6. (a) Use the following words, each in a pair of sentences, one showing it as **noun** and the other as **verb** :—  
10

- (i) keep
- (ii) swell
- (iii) reel
- (iv) toe
- (v) trifle

(b) Use the following pairs of words in separate sentences bringing out the difference in their meanings :— 10

- (i) adept : adopt
- (ii) allusion : illusion
- (iii) weak : week
- (iv) weather : wither
- (v) timber : timbre

(c) Make sentences using the following phrasal verbs :— 5

- (i) bear out
- (ii) carry on
- (iii) eat away
- (iv) go off
- (v) hang on

7. (a) Use the following idioms/phrases in meaningful sentences :— 10

- (i) a bad egg
- (ii) an old hat
- (iii) tall talk
- (iv) a wild goose chase
- (v) on the wane
- (vi) scot free
- (vii) true to one's salt
- (viii) loaves and fishes
- (ix) at length
- (x) at sixes and sevens

(b) Rewrite the following sentences correctly :— 10

- (i) My name begins with a M, yours with a U.
- (ii) He charged me twenty and half rupees.
- (iii) I have an urgent work.
- (iv) He is cleverest of all.
- (v) Computer is a wonderful invention.
- (vi) The woman is constitutionally weaker than the man.
- (vii) The boys left the school at 4 o'clock.
- (viii) The sceneries of Kashmir are enchanting.
- (ix) There are ten sheeps in the field.
- (x) I availed of the opportunity.

(c) Rewrite the following as directed :— 10

- (i) This tree is too high for me to climb.  
(Remove too.)
- (ii) Few poets write as interestingly as Wordsworth.  
(Change the degree of comparison without changing the meaning.)
- (iii) Our army has been defeated.  
(Change the Voice.)
- (iv) He is greater than I.  
(Change into a Negative sentence without changing the meaning.)
- (v) It is a beautiful day.  
(Change into an Exclamatory sentence.)

(vi) The teacher punished the student for disobedience.

(Rewrite as a Compound sentence.)

(vii) He *presumed* to ignore my advice.

(Rewrite the sentence using the adverbial form of the word italicised.)

(viii) He must not be late, or he will be punished.

(Change into a Simple sentence.)

(ix) He died in his native village.

(Rewrite the sentence using an Adjective clause.)

(x) He said, "Be quiet and listen to my words".

(Rewrite in Indirect speech form.)

8. Translate the following passage into English :— 30

ପୁରାଣର କାହାଣୀ ବା କିମ୍ବଦନ୍ତୀକୁ ଛାଡ଼ିଦେଲେ ଭାରତ ଇତିହାସରେ ଧର୍ମ ନିରପେକ୍ଷତାର ବହୁ ସୁନ୍ଦର ଉଦାହରଣ ମିଳେ । ବକୀରାଜ ପ୍ରତ୍ୟେକଟି ଭକ୍ତିଗୀତରେ ଏହି ଦେବତା ସ୍ତବ୍ଧ ଭାବେ ପ୍ରକାଶିତ ହୋଇଛି । ଗୁରୁ ନାନକ ଯେଉଁ ସଂଗ୍ରାମୀ ଗୋଷ୍ଠୀ ତିଆରି କରିଛନ୍ତି, ତା'ର ମୂଳସ୍ୱତ୍ୱ ହିନ୍ଦୁ ଓ ଇସ୍ଲାମ ଉଭୟ ଧର୍ମରେ ରହିଛି । ଏପରିକି ଶିଖ୍ମାନଙ୍କର ସର୍ବଶ୍ରେଷ୍ଠ ପୀଠ ସ୍ୱର୍ଣ୍ଣମନ୍ଦିରର ଭିତ୍ତି ପ୍ରତିଷ୍ଠାରେ ଉଭୟ ଧର୍ମର ବିଦ୍ୱାନମାନଙ୍କର ସଂପୃକ୍ତି ଆମ ଦେଶର ଧର୍ମ ନିରପେକ୍ଷ ଚିନ୍ତା-ଦେବତାର ପ୍ରମାଣ । ସବୁଠାରୁ ଉଲ୍ଲେଖନୀୟ ତଥ୍ୟ ହେଉଛି, ମୋଗଲ ସମ୍ରାଟ ସାହାଜାହାନଙ୍କ ବଡ଼ପୁଅ ଦାରା ଶିକୋହ ଉଗ୍ରବେଦର ତିନୋଟି, ଯତୁର୍ବେଦର ବାରଗୋଟି, ସାମବେଦର ଗୋଟିଏ ଏବଂ ଅଥର୍ବ ବେଦର ଛତିଶଟି ଉପନିଷଦକୁ ପାଠସି ଭାଷାରେ ଅନୁବାଦ କରାଇଥିଲେ । ଏହି ସଂକଳନଟିର ନାମ ଥିଲା 'ସାତର୍ଦ୍ଧ ଆକବର' । ଏହି ଗ୍ରନ୍ଥଟିର ରୂମିକା ଦାରା ନିଜେ ଲେଖିଥିଲେ ଏବଂ ପବିତ୍ର କୋରାନ୍ ତଥା ଉପନିଷଦର ବର୍ଣ୍ଣନାଗୁଡ଼ିକରେ ଏକେଶ୍ୱରବାଦ ସମଭାବରେ ଉପଲବ୍ଧି ବୋଲି ସେ ଦର୍ଶାଇଥିଲେ । ଷୋଡ଼ଶ ଶତାବ୍ଦୀରେ ରଚିତ ଏହି ଗ୍ରନ୍ଥକୁ ପ୍ରାୟ ଦୁଇଶହ ବର୍ଷ ପରେ ଲାଟିନ୍ ଭାଷାରେ ଓ ଜର୍ମାନୀ ଭାଷାରେ ଅନୁବାଦ କରାଯାଇଥିଲା । ଏଥିରୁ ଏହି ଗ୍ରନ୍ଥ, ଏହାର ଚତୁଃ ଓ ଧର୍ମ ନିରପେକ୍ଷତା ରୂପକ ଆଦର୍ଶର ଲୋକପ୍ରିୟତା ସହଜରେ ବୁଝାପଡ଼େ ।