

CC(M)
ENGLISH
(COMPULSORY)
[01]

Time Allowed - Three Hours

Maximum Marks-300

INSTRUCTIONS

Please read each of the following Instructions carefully before attempting questions.

- i) *Candidates should attempt all questions as per the instructions given.*
- ii) *The number of marks carried by each question is indicated at the end of the question.*
- iii) *Attempt of a part/question shall be counted in sequential order. Unless struck off, attempt of a part/question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.*
- iv) *Answers must be written in **ENGLISH** only.*
- v) *Word limit in questions, wherever specified, should be adhered to.*
- vi) *Your answer should be precise and coherent.*
- vii) *If you encounter any typographical error, please read it as it appears in the text book.*
- viii) *Candidates are in their own interest advised to go through the General Instructions on the back side of the title page of the Question-Cum-Answer-Booklet for strict adherence.*



जे.के.ए.एस. मुख्य परीक्षा-2018

इंग्लिश

JNK Mains Exam-2018

English

1. Write an essay in about 600 words on any ONE topic: (100)
- Skill development for economic growth and employment generation
 - Agricultural crisis in India and farmer distress
 - Thirty-three percent reservation for women in politics an achievable goal
 - Mobile technology—a bane or boon?
2. Read carefully the passage given below and write your answers to the questions that follow in clear, correct and concise language: (5×15=75)

The acts of an individual may be hurtful to others, or wanting in due consideration for their welfare, without going the length of violating any of their constituted rights. The offender may then be justly punished by opinion, though not by law. As soon as any part of a person's conduct affects prejudicially the interests of others, society has jurisdiction over it, and the question whether the general welfare will or will not be promoted by interfering with it, becomes open to discussion. But there is no room for entertaining any such question when a person's conduct affects the interests of no persons besides himself, or needs not affect them unless they like (all the persons concerned being of full age, and the ordinary amount of understanding). In all such cases there should be perfect freedom, legal and social, to do the action and stand the consequences.

It would be a great misunderstanding of this doctrine to suppose that it is one of selfish indifference, which pretends that human beings have no business with each other's conduct in life, and that they should not concern themselves about the well-doing or well-being of one another, unless their own interest is involved. Instead of any diminution, there is need of a great increase of disinterested exertion to promote the good of others. But disinterested benevolence can find other instruments to persuade people to their good, than whips and scourges, either of the literal or the metaphorical sort. I am the last person to undervalue the self-regarding virtues; they are only second in importance, if even second, to the social. It is equally the business of education to cultivate both. But even education works by conviction and persuasion as well as by compulsion, and it is by the former only that, when the period of education is past, the self-regarding virtues should be inculcated. Human beings owe to each other help to distinguish the better from the worse, and encouragement to choose the former and avoid the latter. They should be forever stimulating each other to increased exercise of their higher faculties, and increased direction of their feelings and aims towards wise instead of foolish, elevating instead of degrading, objects and contemplations. But neither one person, nor any number of persons, is warranted in saying to another human creature of ripe years that he shall not do with his life for his own benefit what he chooses to do with it. He is the person most interested in his own well-being: the interest which any other person,

except in cases of strong personal attachment, can have in it, is trifling, compared with that which he himself has; the interest which society has in him individually (except as to his conduct to others) is fractional, and altogether indirect: while, with respect to his own feelings and circumstances, the most ordinary man or woman has means of knowledge immeasurably surpassing those that can be possessed by anyone else. The interference of society to overrule his judgement and purposes in what only regards himself, must be grounded on general presumptions; which may be altogether wrong, and even if right, are as likely as not to be misapplied to individual cases, by persons no better acquainted with the circumstances of such cases than those are who look at them merely from without. In this department, therefore, of human affairs, Individuality has its proper field of action. In the conduct of human beings towards one another, it is necessary that general rules should for the most part be observed, in order that people may know what they have to expect; but in each person's own concerns, his individual spontaneity is entitled to free exercise. Considerations to aid his judgment, exhortations to strengthen his will, may be offered to him, even obtruded on him, by others; but he himself is the final judge. All errors which he is likely to commit against advice and warning, are far outweighed by the evil of allowing others to constrain him to what they deem his good.

2.
 - a) What are the conditions under which the author feels a person may be taken to task?
 - b) Which values does the writer think are pre-eminent and what reasons does he give for them?
 - c) What role does education play in the individual's development and social growth?
 - d) How does the writer describe the individual's right to liberty?
 - e) What does the writer advocate with respect to the subjugation of the individual to social norms?
3. 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)

Among the new forces that have made our world so different from what it was the most important is natural science, which has imposed its methods and conclusions on us and altered the very atmosphere in which we live, move and think. The strict method of science requires us to believe a proposition only when we are in a position to prove it. Whenever statements are made, it is our duty to find out whether they are capable of verification by those who will take the trouble to investigate them. Religion, on the other hand, consists, according to Freud, "of certain dogmas, assertions about facts and conditions of external (or internal) reality

which tell us something that one has not oneself discovered and which claim that one should give them credence." "If we ask on what their claim to be believed is based, we receive three answers which accord remarkably ill with one another. They deserve to be believed, firstly, because our primal ancestors believed them; secondly, because we possess proofs which have been handed down from this period of antiquity; and thirdly, because it is forbidden to raise the question of their authenticity at all. Formerly this presumptuous act was visited with the very severest penalties and even to-day society is unwilling to see anyone renew it. In other words, religious doctrines are 'illusions'; they do not admit of proof and no one can be compelled to consider them as true or to believe in them. "If the astronomical arguments of our ancestors of 2000 B.C. are not accepted by us, there is no reason why we should give greater authority to their religious views. The authoritarian method breaks down on critical analysis. When authorities conflict, we are compelled to go beyond authority. The authority is commended to our acceptance on the ground that the author possessed superior opportunities of knowing the truth direct through other sources of knowledge. But when, for example, the New Testament and the another religious text conflict, we cannot assume that the author of one had better opportunities of knowing the truth than the other. We must turn to some other criterion, e.g. the rationality of their contents. The supernatural nature of religious authority will have to be given up.

The spirit of free inquiry and the right to think for oneself, which is not necessarily to think unlike others, have come to stay and the defenders of authority do not openly persecute the critically minded and are often anxious to appeal to reason in support of authority.

If for science truth is something we are getting nearer and nearer to as time goes on, for religion it need not be different. Why should we think that only in religion truth is something handed down from the past which we have to guard jealously lest we should stray further away from it? The golden age is in the future vision, not in a fabled past.

Our scientific theories which supersede earlier ones are only links in a long chain of progressive advances likely in time to be themselves transcended. Their only justification is their adequacy for the relevant facts. They are temporary resting-places in the search for truth and there is nothing absolute about them. Religion on the other hand claims to be absolutistic. Its truths are said to be unalterable and our only duty is to defend them. Such truths, if any, belong to heaven; our truths are always provisional and tentative.

Science demands induction from facts and not deduction from dogmas. We must face the facts and derive our conclusions from them and not start with the conclusions and then play with the facts. Reasoning in Religion is only a rearrangement of our prejudices. We are Hindus or Christians mainly because we are born Hindus or Christians and our fathers bore those labels.

In science, the procedure is different. The modern temper insists that the scientific attitude of veracity and self-detachment must spread to all human affairs. The assumption of religion that God, the author of the universe, is the benevolent father of us all is an open invitation to explain away the difficulties and discomforts of life as delusions of the mind. The tendency of religion to mistake desires for facts, to take the world to be what we should like it to be, to reserve a certain part of life as falling outside the scope of ordinary knowledge is the direct opposite of empirical science. (747 words)

4. a) Rewrite the following sentences after making necessary corrections. Do not make unnecessary changes in the original sentence. (10×1=10)

- i) The student applied to leave from attending school.
- ii) Sudhir is one of the best friend I have.
- iii) Teaching in the modern age demands a stronger interrelationship between three different aspects of the curriculum.
- iv) English is a compulsory subject what they have to study for three years.
- v) The feature of auto-correct are useful when writing.
- vi) They had a long debate whether if the design had to be changed.
- vii) The family decided to move back to their village after he had stayed in the city for a month.
- viii) The watchman who we appointed has a large family.
- ix) Traditional modes of dressing are gradually being replace by newer styles.
- x) We did not accept the analysis of the survey why because the sample was too small.

b) Supply the missing words: (5×1=5)

- i) The impact _____ mobile phones on our lives today is phenomenal.
- ii) The study was conducted among a group of workers in the city who had migrated _____ smaller towns and villages.
- iii) The theft occurred _____ the night when everyone was asleep.
- iv) Given this situation, the question _____, should we continue with the same treatment?
- v) The children were greatly _____ by the hearty applause they received after their amateur performance.

- c) Use the correct forms of the verbs given in brackets: (5×1=5)
- i) There has been a considerable _____ in power supply since the summer started. (reduce)
 - ii) When in a group the first _____ of a person to the ringing of a phone is to check one's own mobile. (react)
 - iii) See how beautiful the snow-capped mountains in the distance _____!
(look)
 - iv) It cannot be _____ that the television serials all have stereotyped characters. (deny)
 - v) We need to do something to _____ the suffering of the victims of the deluge. (mitigate)

- d) Write the antonyms of the following: (5×1=5)
- i) Versatile
 - ii) Divulge
 - iii) Resilience
 - iv) Awry
 - v) Ignite

5. a) Rewrite each of the following sentences as directed without changing the meaning: (10×1=10)
- i) Indu has too many friends to chat with. (Change into a complex sentence)
 - ii) The policeman told the driver not to park his car there.
(Change to passive voice)
 - iii) They applied for a bank loan. They wanted to buy an apartment.
(Use 'in order to')
 - iv) You are very considerate. You sent me the notes.
(Rewrite the sentence starting with 'It')
 - v) Jai said to Ali, "Do you know how to fix this watch?"
 - vi) Syed does not have a car. He doesn't have a bike.
(Rewrite using "neither..... nor")
 - vii) Grace was very tired. She could not help her mother. (Use 'too')

- viii) You will have to study hard if you want to pass the Chartered Accountants' examination in one attempt. (Rewrite the sentence using 'unless').
- ix) You have seen this film before, _____?
(Supply the correct question tag)
- x) The excavation is over but the pits for the tanks have not been dug.
(Change into a simple sentence)
- 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.) (5×1=5)
- i) Gorgeous
 - ii) Multilingual
 - iii) Conversant
 - iv) Indispensable
 - v) Equate
- c) Choose the appropriate word to fill in the blanks: (5×1=5)
- i) It was a _____ decision to include her in the team, she will be of use to them. (sensitized, sensible)
 - ii) Shabbir is _____ worker, he does not leave the day's work incomplete. (conscientious, contentious)
 - iii) The Minister spoke about the spread of education in a _____ in the district. (holistic, wholesome)
 - iv) "You will reap what you _____", said the farmer to his son. (sew, sow)
 - v) The coach advised them to _____ their fielding skills so that their opponents could not make too many runs. (improvise, improve)
- d) Use these idioms/phrases in sentences of your own to bring out their meaning clearly. Do not change the form of the words. (5×1=5)
- i) see eye to eye
 - ii) a shot in the dark
 - iii) add insult to injury
 - iv) cut corners
 - v) take with a grain of salt
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