

GENERAL ENGLISH

Time Allowed : Three Hours

Maximum Marks : 100

INSTRUCTIONS

Candidates should attempt ALL questions unless otherwise directed.

The number of marks carried by each question is indicated at the end of the question.

Answers must be written only in ENGLISH.

Candidates are requested to write clear, legible and concise answers and to adhere to word limits wherever indicated. Failure to adhere to word limits will be penalized.

Précis question must be attempted only on the special précis sheet(s) provided on this question paper. These précis sheets must be carefully detached from the question paper and attached securely to the answer book by the candidate.

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1. Write an essay on any **one** of the following in not less than 800 words : 30
 - (a) The common man is a victim of the culture of consumerism.
 - (b) Increasing the size of the pie or distributing the pie better — what should be the focus of Indian policy planners ?
 - (c) Looking for alternative energy sources.
 - (d) Increasing privatisation in higher education — a boon or a bane ?

2. Make a précis of the following passage, keeping the word count between 210 and 250 words. Marks will be deducted if the length of the précis is beyond the prescribed word count. It is not necessary to suggest any title. Write in your own words as far as practicable.

(The précis must be written only on the special sheet(s) provided for the purpose (one word in each block) and the sheet(s) should be fastened securely inside the answer book.)

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To avoid the various foolish operations to which mankind are prone, no superhuman genius is required. A few simple rules will keep you, not from *all* error, but from silly error.

If the matter is one that can be settled by observation, make the observation yourself. Aristotle could have avoided the mistake of thinking that women have fewer teeth than men, by the simple device of asking Mrs. Aristotle to keep her mouth open while he counted. He did not do so because he thought he knew. Thinking that you know when in fact you don't is a fatal mistake, to which we are all prone. I believe myself that hedgehogs eat black beetles, because I have been told that they do; but if I were writing a book on the habits of hedgehogs, I should not commit myself until I had seen one enjoying this unappetizing diet. Aristotle, however, was less cautious. Ancient and medieval authors knew

all about unicorns and salamanders; not one of them thought it necessary to avoid dogmatic statements about them because he had never seen one of them.

Many matters, however, are less easily brought to the test of experience. If, like most of mankind, you have passionate convictions on many such matters, there are ways in which you can make yourself aware of your own bias. If an opinion contrary to your own makes you angry, that is a sign that you are subconsciously aware of having no good reason for thinking as you do. If some one maintains that two and two are five, or that Iceland is on the Equator, you feel pity rather than anger, unless you know so little of arithmetic or geography that his opinion shakes your own contrary conviction. The most savage controversies are those about matters as to which there is no good evidence either way. Persecution is used in theology, not in arithmetic, because in arithmetic there is knowledge, but in theology there is only opinion. So whenever you find yourself getting angry about a difference of opinion, be on your guard; you will probably find, on examination, that your belief is going beyond what the evidence warrants.

A good way of ridding yourself of certain kinds of dogmatism is to become aware of opinions held in social circles different from your own. When I was

young, I lived much outside my own country — in France, Germany, Italy, and the United States. I found this very profitable in diminishing the intensity of insular prejudice. If you cannot travel, seek out people with whom you disagree, and read a newspaper belonging to a party that is not yours. If the people and the newspaper seem mad, perverse, and wicked, remind yourself that you seem so to them. In this opinion both parties may be right, but they cannot both be wrong. This reflection should generate a certain caution.

Becoming aware of foreign customs, however, does not always have a beneficial effect. In the seventeenth century, when the Manchus conquered China, it was the custom among the Chinese for the women to have small feet, and among the Manchus for the men to wear pigtails. Instead of each dropping their own foolish custom, they each adopted the foolish custom of the other, and the Chinese continued to wear pigtails until they shook off the dominion of the Manchus in the revolution of 1911.

For those who have enough psychological imagination, it is a good plan to imagine an argument with a person having a different bias. This has one advantage, and only one, as compared with actual conversation with opponents; this one advantage is that the method is not subject to the same limitations.

of time and space. Mahatma Gandhi deplored railways and steamboats and machinery; he would have liked to undo the whole of the industrial revolution. You may never have an opportunity of actually meeting any one who holds this opinion, because in Western countries most people take the advantage of modern technique for granted. But if you want to make sure that you are right in agreeing with the prevailing opinion, you will find it a good plan to test arguments that occur to you by considering what Gandhi might have said in refutation of them. I have sometimes been led actually to change my mind as a result of this kind of imaginary dialogue, and, short of this, I have frequently found myself growing less dogmatic and cocksure through realizing the possible reasonableness of a hypothetical opponent.

3. Write a paragraph each on any *two* of the following (Each paragraph is to be in about 200 words) :

$2 \times 10 = 20$

- (a) 'The essential thing is not to have conquered but to have fought well.'
- (b) 'Doing easily what others find difficult is talent, doing what is impossible for talent is genius.'
- (c) 'Examples are better than precepts.'
- (d) 'Physician, heal thyself.'
- (e) 'Professional integrity is as important as personal integrity.'

4. Use each of the following in a separate sentence of your own to bring out the meaning clearly. Do not change the form of the words. No marks will be given for vague or ambiguous sentences. $2 \times 5 = 10$

- (a) Corpus
- (b) Insidious
- (c) Lateral
- (d) Servile
- (e) Rubric

5. Rewrite the following sentences as directed without changing their meaning : $2 \times 5 = 10$

- (a) The test match was played in an amicable manner.
(Change the voice of the verb)
- (b) There was an accident. Ten people died in it. We saw the dead bodies.
(Combine the sentences to form *one* complex sentence)
- (c) He was a thief. He stole the valuable ornaments.
(Combine the sentences to form *one* simple sentence)
- (d) He was so rude that he did not even ask us to sit down.
(Rewrite using "too")
- (e) He told her, "Do not telephone me again."
(Change from direct speech to indirect speech)

6. Correct the following sentences without changing their meaning. Please do not make unnecessary changes in the original sentences. In case you think there is no error, write down the sentence as it is. $1 \times 10 = 10$

- (a) You have made a blunder mistake.
- (b) The newspaper came today morning.
- (c) Neither Ram or Shyam was willing to do this work.
- (d) I am having a big house.
- (e) My school is superior than his school.
- (f) I and you must do this work.
- (g) He found himself in dire strait.
- (h) Each one of us have to go out of the room.
- (i) I am seeing you after a long time.
- (j) Women do not always like their mother-in-laws.