Delhi Judicial Service (Mains) 2018

Paper 1: General Legal Knowledge and Language · compulsory paper

Time Allowed: 3 Hours. Max Marks: 250.

Instructions: (i) Please read the questions carefully and answer them as directed. (ii) All questions are compulsory, unless specified. (iii) You are allowed 15 minutes time before the examination begins, during which you should read the question paper and, if you wish, highlight and/or make notes on the question paper. However, you are not allowed, under any circumstances, to open the answer sheet and start writing during this time. (iv) Criteria for evaluation will include but will not be limited to the range of vocabulary, the employment of vocabulary for precise expression, cohesive presentation of ideas and concise articulation of views.

Part A: General Knowledge

Q. No. 1. Answer in 100 words or less (answer any 6). 6 x 10 = 60 Marks

(i) Right to Reputation under Article 21 of the Constitution of India

(ii) Adultery under the amended (2018) Section 497 of the Indian Penal Code.

(iii) 42nd Amendment to the Preamble of the Indian Constitution

(iv) Rights of transgender community

(v) Citizenship (Amendment) Bill 2019

(vi) Religious Purity and Rights of Women

(vii) The landing of Chang'e-4 on the Moon

(viii) US decision to back out from the UNESCO

(ix) The Blue Whale Challenge and the implications of social media on children

(x) The decriminalization of Homosexuality in India

Q. No. 2. Answer in one sentence or less (answer any 10). 10 x 2 = 20 Marks

(i) What is the timeframe within which the registration of an FIR be made available online.

(ii) Which Senior Advocate, who played a significant role in seeking justice for the victims of 1984 riots, was conferred with the Padma Shree recently.

(iii) Five women were prominent members of the Constituent Assembly that drafted the Constitution of India. The members included Sarojini Naidu, Amrit Kaur and Vijaya Lakshmi Pandit. Name the two remaining members.

(iv) Benegal Narsing Rau, who was the Constitutional Adviser to the Constituent Assembly and aided the formulation of the Indian Constitution, also worked to draft the Constitution of another country. Name the country.

(v) Who said "There is a higher court than courts of justice and that is the court of conscience. It supersedes all other courts"?

(vi) What is Tour de France?

(vii) Who is the author of 'We are Displaced: My Journey and Stories from Refugee Girls around the World'?

(viii) Which sportsperson has been conferred with the title 'Meethoileima'?

(ix) What is bioluminescence?

(x) How many people were conferred with the Padma Vibhushan in the year 2018?

(xi) Name the far-right candidate elected as the President of Brazil on 28th October 2018.

(xii) Who is the 114th Justice of the US Supreme Court who was accused of sexual misconduct by Christine Blasey Ford?

(xiii) Name the biographical movie based on the life of physicist and cosmologist, Stephen Hawking who was played by Eddie Redmayne.

(xiv) Name the sister of Odisha CM Naveen Patnaik who is an author and who declined the Padma Shree award in 2019.

(xv) Who was the woman who led the All-Women Assam Rifle's contingent during the Republic Parade, 2019?

Q. No. 3. Write whether the following statements are True or False. 10 x 1 = 10 Marks

(i) The Philip Kotler Presidential Award was conferred to Indian Prime Minister, Narendra Modi by GAIL under the aegis of Kotler Impact in the year 2019.

(ii) Jai Kisan Rin Mukti Yojna was launched to waive off farmer's debts by the Madhya Pradesh government.

(iii) The recently inaugurated Diffo bridge provides uninterrupted access between Dibang Valley and Lohit Valley region of Meghalaya.

(iv) The Majuli island became the first island to be made a district in India.

(v) Puducherry has decided to impose a ban of single-use plastics from 01st March, 2019.

(vi) The Mawlynnong village of Mizoram is known to be the cleanest village in Asia.

(vii) The theme of National Girl Child Day, 2019 was Beti Bachao Beti Padhao.

(viii) The Central Bank of Bangladesh has recently banned the use of Indian currency notes of rupees 200, 500 and 2000.

(ix) The National Museum of Indian Cinema was recently inaugurated in Hyderabad by Prime Minister Narendra Modi.

(x) The Saraswati Samman is an annual award for outstanding singing in any of the 22 Indian languages listed in Schedule VIII of the Constitution of India.

Q. No. 4. Who wrote the following (answer any 5). 5 x 2 = 10 Marks

(i) The Idea of Justice

(ii) Before Memory Fades

(iii) We the People: India the Largest Democracy

(iv) Courts and their judgments

(v) Crime and Punishment

(vi) The Trial

(vii) Why I am Not a Hindu

(viii) A Century is not Enough

(ix) 21 Lessons for the 21 Century

(x) I Do What I Do

Part B: Language

Q. No. 1. Write an essay in 500 words each on any TWO of the given topics: 2 x 25 = 50 Marks

(i) Ethics of creating life in a laboratory

(ii) Imagining an altered world with Artificial Intelligence

(iii) Is social media ripping society apart?

(iv) Religion is the opium of masses.

(v) "The Space X expedition to Mars is also an impulse to colonize, dominate and control." Respond in your own words.

Q. No. 2. Prepare a précis of the following passages in about 150 words: 30 Marks

Power has two connotations. One is physical force, but this, however great, is inert in itself. It can be dangerous only when exercised, and juridically its exercise is often a matter of liberty to do so or not. The problem of curbing the abusive exercise of physical force is, therefore, the problem of curbing liberty of action. Power has the other connotation of legal capacity to alter jural relations and this is the sense in which the problem of power is considered here, especially the supreme power of making laws. Abuse of this power by government may be designated 'rule by law' where laws are used as instruments of government policy. 'Rule of law', by contrast, is the use of law, among other things, to curb the misuse of law-making power by the government.

The abuse of 'rule by law' manifests itself in the passing of unjust laws. The supreme legislative authority in Britain being the Crown in Parliament, in order to prevent an unjust statute from being treated as 'law', it would be necessary to include a criterion of just quality in the requirements for the validity of a statute in addition to purely formal criteria. The point is that on purely formal criteria an unjust enactment, however heinous, is 'law' provided the requisite procedures have been observed and majorities obtained. The addition of a moral quality of justness is designated to ensure that an enactment is not 'law' merely because it has been passed in due form.

Laws are not just things of the moment, but enduring phenomena. Just quality is a factor of endurance, which means that, in a long view, that quality needs to be taken into account now. However, one positivist philosopher has contended that clarity and honesty might be gained by keeping the juristic and moral issues separate. To accord validity to an unjust enactment, so he argues, does not imply moral approval of it, namely, that 'might is right', but only that it is 'law'. The positivist attitude enables regimes like that of Nazi Germany to establish themselves through the grossest injustices becoming accepted as 'laws' simply because they satisfy some formal criterion. Finally, even a doctrine such as the 'Rule of Law' becomes a betrayal of the individual if all it means is that formally valid laws shall be administered impartially, for there is neither hope nor comfort in the impartial application of oppressive and degrading rules. It is for such reasons as these that people press for some means of controlling, not just the form of enactment, but its very substance.

Q. No. 3. Translate the given extract into Hindi: 30 Marks

When I was growing up, every Sunday my family would have a family dinner. "Sunday dinner" - or as I called it, "torture" - was my parents' attempt at being civilized and having at least one meal a week with the entire family. There was no getting out of it. It was "family time," and I remember hating it. Dad would use a low voice as if to indicate to the rest of us, "Compliment your mother or you die." My siblings and I would quickly chime in with, "It's great. Thanks mom." I remember being a kid and never being able to find a multicourse meal appealing. I couldn't understand why we couldn't just have McDonald's for Sunday dinner. My eight-year-old palette was already accustomed to fast food, and expanding it beyond that has been a lifelong struggle for me.

Occasionally my father would ask us about historical events. "Jimmy, what do you think of the Vietnam War?" It didn't matter that the Vietnam War was long over or that I was ten years old at the time and pretty much unaware of the existence of Vietnam. Many of these Sunday night family discussions would inevitably lead to massive arguments, and normally someone would end up crying or getting punished. The punishment was pretty harsh and usually involved cleaning up after the Sunday dinner, which was the only thing worse than the actual Sunday dinner. Cleaning up after an eight-person Sunday dinner that you don't even want to be at should probably be added to Amnesty International's list of torture techniques. But we were dressed nicely, so it seemed like very civilized torture. It's no wonder I still love McDonald's. You can just eat it, then throw the bag away.

Q. No. 4. Translate the given extract into English: 30 Marks

"दिल्ली में प्रत्येक मोटर चलानेवाला आदमी साइकिल चलानेवालों से नफरत करता है। दिल्ली के हर आदमी के मस्तिष्क में घृणा पलती रहती है और एक-न-एक दिन किसी-न-किसी रूप में फट पड़ती है। दिल्ली की सड़कों पर सारे वक्त घृणा का व्यापार चलता रहता है। बसों में धक्के खाकर चढ़नेवाले, भाग-भागकर सड़कें लाँघनेवाले, भोंपू बजाती मोटरों में सफर करनेवाले सभी किसी-न-किसी पर चिल्लाते; गालियाँ बकते, मुड़-मुड़कर एक-दूसरे को दाँत दिखाते जाते हैं। घृणा एक धुन्ध की तरह सड़कों पर तैरती रहती है।

पिछले जमाने की घृणा कितनी सरल हुआ करती थी, लगभग प्यार-जैसी सरल। क्योंकि वह घृणा किसी व्यक्तिविशेष के प्रति हुआ करती थी। पर अन्जान लोगों के प्रति यह अमूर्त घृणा, मस्तिष्क से जो निकल-निकलकर सारा वक्त वातावरण में अपना जहर घोलती रहती है, यह नई है।"

Q. No. 5. Fill in the blanks in the following passages, choosing the most appropriate word from the given choices: 10 x 1 = 10 Marks

All human beings are conscious of the past by (1) (virtue of / dint of / consideration of) living with people (2) (older / elder / elderly) than themselves. All societies likely to concern the historian have a past, for even the most innovatory colonies (3) (are populated / were populated / have been populated) by people who come from some society with an already long history. To be a member of any human (4) (commune / community / communality) is to situate oneself with regard to its past, if only be rejecting it. The past is therefore a permanent dimension of human consciousness, an (5) (inevitable / excitable / inscrutable) component of the institutions and values of society.

From his childhood days, Kabir (6) (dreamed / had dreamt / was dreaming) of driving a train. An orphan, he (7) (lives / lived / was living) with his engine-driver uncle, in the railway colony. All day, he would sit at the side of the tracks and watch the great engines rumble past (8) (on / at / with) their daily chores. Sometimes his uncle (9) (would have smuggled / smuggled / would smuggle) him into the driver's cab of an engine for a joy ride. "I (10) (should be / would be / will be) an engine driver one day," he would say on such occasions.