Odisha Judicial Service (Mains) 2015

General English · compulsory paper

2½ hours · Full marks: 150

The figures in the right-hand margin indicate marks. Answer all questions.

1. Translate the following into English. [25]

ଭାରତ ହେଉଛି ଏକ ବହୁଭାଷା ରାଷ୍ଟ୍ର । ବହୁ ଜାତି, ବହୁ ଧର୍ମ ଓ ବହୁ ମତ ସହିତ ବହୁ ଭାଷାଭାଷୀ ଲୋକଙ୍କୁ ନେଇ ଏହା ଏକ ବିଚିତ୍ର ଭୂମି ଭାବରେ ସୁପରିଚିତ । ବୈଚିତ୍ର ଓ ବୈବିଧ କାରଣରୁ ଭାରତକୁ ଏକ ଉପ-ମହାଦେଶ ବୋଲି କୁହାଯାଏ । ୧୧୦ କୋଟି ଲୋକ ସଂଖ୍ୟା ବିଶିଷ୍ଟ ଏହି ଦେଶରେ ପ୍ରାୟ ୧୬୫୨ ଟି ଭାଷା ଓ ଉପଭାଷା ପ୍ରଚଳିତ ଅଛି । ସେଥିରୁ ୨୨ଟି ମୁଖ୍ୟ ଭାଷାକୁ ସମ୍ବିଧାନର ଅଷ୍ଟମ ଧାରାରେ ସ୍ୱୀକୃତି ଦିଆଯାଇଛି । ଧର୍ମ ଭଳି ଭାଷା ହେଉଛି ଏକ ଭାବପ୍ରବଣ ବିଷୟ । କାରଣ ମାତୃଭାଷା ହେଉଛି ଯେକୌଣସି ବ୍ୟକ୍ତିର ଅତ୍ୟନ୍ତ ଆତ୍ମୀୟ ସମ୍ପତ୍ତି । ଭାଷାହିଁ ସାମାଜିକ ସଂହତି, ଏକତା ଓ ପାରସ୍ପରିକତାକୁ ବାନ୍ଧି ରଖିଛି । ଭାରତ ଏକ ବହୁଭାଷା ଗଣତାନ୍ତ୍ରିକ ରାଷ୍ଟ୍ର ହୋଇଥିବାରୁ ଏଠାରେ ଭାଷାକୁ ନେଇ ଅନେକ ସମୟରେ ବିଭେଦ ଓ ବିଭ୍ରାଟ ସୃଷ୍ଟି ହେବା ସ୍ୱାଭାବିକ । ବିଶେଷକରି ହିନ୍ଦୀକୁ ରାଷ୍ଟ୍ରଭାଷା କରିବାଫଳରେ ଦେଶରେ ଏକ ବିଭେଦ ଦେଖାଦେଇ ଦକ୍ଷିଣ ଭାରତରେ ପ୍ରବଳ ହିନ୍ଦୀ ବିରୋଧୀ ମନୋଭାବ ମୁଣ୍ଡ ଟେକିଛି ।

2. Translate the following into Oriya. [25]

Nations are not immortal. They are not the permanent possessors of this planet. They are its temporary tenants. They will last long if they adhere to the moral law. The doom of nations cannot be delayed so long as the cupidities of man persist. Nations aim at permanence. We know, however, that all great societies perished leaving behind the great heritage of arts and skills, ideas and ideals on which we still build. No society dies in vain. All living things die but out of death comes life.

3. Write a short essay in about 150 (one hundred and fifty) words on any one of the following. [50]

(a) The Role and Independence of the Judiciary
(b) Justice and Compassion
(c) The Pitfalls of Population
(d) The Problem of Terrorism in India
(e) Trial by Media
(f) The Old Order Changeth Yielding Place to New

4. Make a precis of the following passage in about 100 (One hundred) words. [25]

A vast responsibility, therefore, rests on our universities and educational institutions and those who guide their destinies. They have to keep their lights burning and must not stray from the right path even when passion convulses the multitude and blinds many amongst those whose duty it is to set an example to others. We are not going to reach our goal through crookedness on flirting with evil in the hope that it may lead to good. The right end can never be fully achieved through wrong means.

Let us be clear about our national objective. We aim at a strong, free and democratic India where every citizen has an equal place and full opportunity of growth and service, where present-day inequalities in wealth and status have ceased to be, where our vital impulses are directed to creative and co-operative endeavour. In such an India communalism, separatism, isolation, untouchability, bigotry and exploitation of man by man have no place, and while religion is free, it is not allowed to interfere with the political and economic aspects of the nation's life. If that is so then all the business of Hindu and Muslim and Christian and Sikh must cease in so far as our political life is concerned, and we must build a united but composite nation where both individual and national freedom are secured.

We have passed through grievous trials. We have survived them but at a terrible cost, and the legacy they have left in tortured minds and stunted souls will pursue us for a long time. Our trials are not over. Let us prepare ourselves for them in the spirit of free and disciplined men and women, stout of

heart and purpose, who will not stray from the right path or forget our ideals and objectives. We have to start this work of healing, and we have to build and create. The wounded body and spirit of India call upon all of us to dedicate ourselves to this great task. May we be worthy of the task and of India.

5. Read the following passage and answer the questions that follow. [5 × 5 = 25]

Political education may be defined as the preparation of a citizen to take well informed, responsible and sustained action for participation in the national struggle for the realization of the socio-economic objectives of the country. The over-riding socio-economic objectives in India are the abolition of poverty and the creation of a modern democratic, secular and socialist society in place of the present traditional, feudal, hierarchical and inegalitarian one.

Under British rule, the Congress leaders argued that political education was an important part of education and refused to accept the official view that education and politics should not be mixed with one another. But when they came to power in 1947, they almost adopted the British Policy and began to talk of education being defiled by politics. 'Hands off education' was the call to political parties. But in spite of it, political infiltration into the educational system has greatly increased in the sense that different political parties vie with one another to capture the minds of teachers and students. The wise academicians wanted political support without political interference. What we have actually received is infinite political interference with little genuine political support. This interference with the educational system by political parties for their own ulterior motives is no political education at all; and with the all-round growth of elitism, it is hardly a matter for surprise that real political education within the school system (which really means the creation of a commitment to social transformation) has been made even weaker than in the pre-independence period.

At the same time, the freedom struggle came to an end and the major non-formal agency of political education disappeared. The press could and did provide some political education. But it did not utilize the opportunity to the full, and the stranglehold of vested interest continued to dominate it. The same can be said of political parties as well as of other institutions and agencies outside the school system which can be expected to provide political education. All things considered, it appears that we have made no progress in genuine political education in the post-independence period and have slided back in some respects. For instance, the education system has become even more elite-oriented. Patriotism has become the first casualty. Gandhiji gave us the courage to oppose the Government when it was wrong, in a disciplined fashion and on basic principles (he believed the means to be as important as the ends) and taught us to work among the poor people for mobilizing and organizing them. Today we have even lost the courage to fight on basic issues in a disciplined manner because agitational and anarchic politics for individual, group, or party aggrandisement has become common. The education system of today continues to support damnation of the priviledged ones. The situation will not change unless we take vigorous steps to provide genuine political education on an adequate scale. This is one of the major educational reforms we need, and if it is not carried out, mere linear expansion of the existing system of formal education will only support the status quo and hamper radical social transformation.

(a) What does political education in the real sense mean?

(b) What is the major pitfall of the present education system?

(c) What was the policy of the ruling party regarding political education immediately after independence?

(d) What should be the ultimate objective of political education?

(e) What is the main contribution of Mahatma Gandhi to the field of political education?

De Facto IAS