Odisha Judicial Service (Mains) 2017

General English · compulsory paper

2½ hours · 150 marks

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

1. Translate the following into English: [25 marks]

ସଫଳତାର ଚାବିକାଠି – ଏକାଗ୍ରତା । ଶିକ୍ଷାର୍ଥୀମାନଙ୍କ ପାଇଁ ଏକାଗ୍ରତା ଏକାନ୍ତ ଆବଶ୍ୟକ । ଆଜିକାଲି ଶିକ୍ଷାର୍ଥୀମାନେ ବହୁତ ପଢୁଛନ୍ତି, କିନ୍ତୁ ବିଚିତ୍ର କଥା ସେମାନଙ୍କର କିଛି ମନେରହୁନାହିଁ । ଏହାର ଏକମାତ୍ର କାରଣ ଏକାଗ୍ରତାର ଅଭାବ । ଏକାଗ୍ରତା ନ ରହିଲେ ଅନେକ ସମୟରେ ଆକସ୍ମିକ ଦୁର୍ଘଟଣା ଘଟି ଜନଜୀବନ ବିପର୍ଯ୍ୟସ୍ତ ହୋଇପଡ଼େ । ସାଇକେଲ, ମଟର ସାଇକେଲ, କାର୍, ବସ୍ ଚଲାଇଲାବେଳେ ଚାଳକ ଏକାଗ୍ର ନରହିଲେ ଏସବୁ ଦୁର୍ଘଟଣା ଘଟେ । କବି, ଲେଖକ, ନାଟ୍ୟକାର ସମସ୍ତେ ଏକାଗ୍ର ଭାବେ ନିଜ କର୍ମ ସାଧନ କରିଥାନ୍ତି । ଏକାଗ୍ର ନହେଲେ ଜଣେ ଛାତ୍ର ସେପରି ଭାଲ ଛାତ୍ର ହୁଏନାହିଁ । ଏକାଗ୍ର ନହେଲେ ଜଣେ ସାଧାରଣ ମଣିଷ ସେଇ ସାଧାରଣରେ ହିଁ ରହିଥାଏ । ଅସାଧାରଣ ହେବାକୁ ହେଲେ ଅସାଧ୍ୟ ସାଧନ କରିବାକୁ ହେଲେ ଏକାଗ୍ରତା ଏକାନ୍ତ ଆବଶ୍ୟକ । ଶିକାରୀ ଶିକାର କରିବାକୁ ହେଲେ ଏକାଗ୍ର ଭାବେ ତାକୁ ଲକ୍ଷ୍ୟ ରଖିଥାନ୍ତି, ପୋଲିସ୍ ଚୋରମାନଙ୍କୁ ଧରିବାକୁ ଏକାଗ୍ର ଭାବେ ତାଙ୍କୁ ଲକ୍ଷ୍ୟ ରଖିଥାନ୍ତି, ପୋଲିସ୍ ଚୋରମାନଙ୍କୁ ଧରିବାକୁ ଏକାଗ୍ର ଚିତ୍ତରେ ଲାଗିପଡ଼ନ୍ତି । ଏକାଗ୍ରତା ଯୋଗୁଁ ଜଣେ ସାଫଲ୍ୟ ଶୀର୍ଷ ସୀମାରେ ପହଞ୍ଚିପାରିଥାଏ ।

2. Translate the following into Oriya: [25 marks]

Experts say that people need at least 6 hours of sleep every night. If they do not get enough sleep they will feel sleepy the whole day. Younger kids need at least 9 hours of sleep every night. After school - activities can take away from sleep time for kids. Also parents with busy life styles stay up late and their kids do the same. Kids with little sleep have hard time sleeping at night and this will affect their daily routine and make them less active and productive through the day in school. Most parents are not aware of what goes on when their kids go to sleep and how the brain works when we are asleep.

Many people think that the brain shuts down when we go to sleep but it is the opposite. Experts say that the brain is very active when we are asleep and could be even more active than when we are awake. Experts recommended at least 6 hours of sleep for adults and 9 hours of sleep for young children. They say that sleep is an essential not a comfort and it can increase your life expectancy.

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

(a) In Praise of Tolerance

(b) Educating the Girl Child

(c) Climate Change

(d) Benefits of Yoga

(e) Judicial Activism

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

One reason for employment growing more slowly in the most recent period is actually the increasing involvement of young men and women in the higher stages of education. While this good news, it also means that there will be more and more young people entering the labour market with higher qualifications, expecting to find employment that is commensurate with their education. This likelihood too has not escaped the notice of the Planning Commission. It notes: “Much larger numbers of educated youth will be joining the labour force in increasing numbers during the Twelfth Plan and in the years beyond. The clear implication of this is that the pace of job / livelihood creation must be greatly accelerated”.

However, the problem extends far beyond simply increasing the aggregate rate of job creation. Much of the increased enrolment in education has been in private institutions : the approach paper notes that private higher education currently accounts for about four fifths of enrolment in professional higher education and one-third overall. Most of these especially the professional courses -- are associated with high user fees. Families across the country now put most of their hopes in educating their young as a means of social and economic advancement. Where access to good public educational institutions is limited (which is increasingly the case), such families educate their young at enormous cost, often selling their assets and going into debt in order to pay the high fees. Yet it is abundantly clear already that the large bulk of such private institutions do not live up to their promise in terms of ensuring employment or even employability.

Examples are rife of graduates with engineering, management and other degrees applying for jobs as sales persons or even as railway signal men because they are unable to find jobs that will use the skills they are supposed to have acquired. The reason for this state of affairs is that the system itself is simply not generating sufficient number of the kinds of jobs that are demanded by those with such degrees. But the poor quality of education in many institutions (both public and private) is also a big part of the problem. That is why it is surprising that the Planning Commission thinks that encouraging more private initiatives in higher education will solve the problem and that the current "not-for-profit" prescription in education needs to be examined. It is already only too evident — as the proliferation of teaching shops masquerading as higher education institutes suggest - that this is a sector with very strong information asymmetries, where consumers are often not able to sort out quality or can do so only after spending long years and often significant resources in the effort.

5. Read the following passage and answer the questions that follow: $(5 \times 5 = 25)$ [25 marks]

The inter-community relations have been so discredited in India by the incidence of intermittent religious conflicts that secularism, it is argued, has reached a stage beyond redemption. The inability of the state to observe religious neutrality and to maintain equidistance from religions and the resurgence of communalism which has compounded it are the main reasons attributed to this discomfiture. Moreover, secularism was posited exclusively within the realm of religion, and other areas of human existence, like culture and economy, were not incorporated into the secular conception.

The conception of secularism as religious harmony is based on a monolithic view of religion, which does not take into account the differentiation with it. Within each religion there are several cultural and social groups, between whom both contradictions and complementarities exist. As a result, religious pluralism and cultural pluralism connote entirely different realities even though they are used as interchangeable by many. The assumption of Indian secularism that the tensions arising out of religious pluralism can be overcome by harmony is unreal because of the cultural and social hierarchies that exist within religion. Because of the prevalence of these hierarchies, attempts to bring about religious harmony cannot cover all followers of any religion. The approach to secularism exclusively through inter-religious relations cannot lead to an abiding solution.

Being so, secularism in India appears to have begun its journey with a dead weight around its neck. It carries the burden of an irreconcilable resolution of realising communal harmony without creating material and ideological foundations to generate and sustain it. Implied in this reality is that the communal harmony attempted at the religious level leaves the internal contradictions

untouched. The importance attributed to religious harmony is indeed logical, given the reality of a multi-religious society. But it is not sufficiently inclusive to reconcile the cultural differences. For realising inclusiveness, cultural plurality is not sufficient; what is essential is cultural equality.

The Indian form of secularism draws upon cultural plurality, which does not dissolve but accentuates differences and thus tends to undermine secularism. Integral to the concept of secularism, therefore, is cultural equality ; so also are democracy and social justice. Without these three interrelated factors - equality, democracy and social justice - secularism cannot exist as a positive value in society.

The meaning of the Indian form of secularism, beyond inter-religious harmony, which the Constitution had sought to implement through practice, has not been internalised by state and society. No definition of secularism was prescribed at the time of adopting the Constitution or even when the concept was introduced into it in 1976.

The meaning, therefore, has been a subject of unending debate. A clearer reformulation of the concept and recovery of its meaning is now required in the light of historical experience and contemporary realities. It cannot be accomplished either by romanticising the indigenous past or by dismissing the ability of vernacular culture to engage with it. The alternative lies in imparting the concept and the values of democracy and social justice and cultural equality. To quote Romila Thapar: "Secularism has to be retrieved from being a pale shadow of what is projected as religious co-existence, to a system of values and actions that come from insisting upon democratic functioning and human rights." The success of secularism will depend upon such a reorientation.

(i) What is the state of inter-community relations and how has the Indian state handled this issue ?

(ii) Explain, why the conception of secularism as religious harmony has not succeeded in India.

(iii) Why has the reality of religious pluralism blocked the goal of realising communal harmony?

(iv) Which three interrelated factors are suggested as prerequisites for ensuring secularism in Indian society ? Why?

(v) Which two attitudes are mentioned in the concluding paragraph as preventing the reformulation and reorientation of the concept of secularism ? How ?