Odisha Judicial Service (Mains) 2018

General English · compulsory paper

Time: 2½ hours. Full marks: 150. The figures in the right-hand margin indicate marks. Answer all questions.

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

ମାନବିକତା ହେଉଛି ମନୁଷ୍ୟୋଚିତ ଦିବ୍ୟଗୁଣ । ମଣିଷ ଯେଉଁ କର୍ମ କଲେ ସମାଜରେ ଜଣେ ମଣିଷ ପରି ମଣିଷ ଭାବେ ପରିଗଣ୍ୟ ହୋଇଥାଏ ତା'ର ସେହି କର୍ମକୁ ହିଁ ମାନବିକତା କୁହାଯାଏ । ଔଚିତ୍ୟ ମାନବିକତାର ଶ୍ରେଷ୍ଠ ଗୁଣ । ବହୁ ଦିବ୍ୟ ଗୁଣ ଭିତରେ ମାନବିକତା ଶ୍ରେଷ୍ଠ । ନୈତିକତା ତଥା ଆଧ୍ୟାତ୍ମିକତା ଏହାର ପ୍ରାଣ । ମଣିଷ ଯେଉଁସବୁ କାର୍ଯ୍ୟ କରେ ସବୁଥିରେ ସେ ସଫଳତା ହାସଲ କରିପାରେ ନାହିଁ । ଫଳରେ ଲକ୍ଷ୍ୟ ବା ଆଶା ପୂରଣ ପାଇଁ ନାନା ପନ୍ଥାର ଆଶ୍ରୟ ନିଏ । ପାଶ୍ଚାତ୍ୟ ଶିକ୍ଷାରୁ ବହୁ କୁପନ୍ଥାର ଆଶ୍ରୟ ମଧ୍ୟ ମିଳିଥାଏ । କିନ୍ତୁ ମାନବିକତା ଏପରି ଏକ ଗୁଣ ଯାହା ମାନବର ଅନ୍ୟାନ୍ୟ ଯାବତୀୟ ଶକ୍ତି ଓ କର୍ମକୁ ନିୟନ୍ତ୍ରିତ କରି ତାହାକୁ ଦେବୋପମ କରିଦିଏ । ଯଦି ମଣିଷ ହୋଇ ସେ ମାନବିକତା ଶୂନ୍ୟ ହୋଇପଡ଼େ, ତେବେ ସେ ଇତର ପ୍ରାଣୀଠାରୁ ମଧ୍ୟ ହୀନ ବୋଲି ପରିଗଣିତ ହୁଏ । ଆଧୁନିକ ଜଡ଼ବାଦୀ ସଭ୍ୟତାର ବ୍ୟକ୍ତିମାନେ ଧନକୁ ହିଁ ମାନବିକତାର ପ୍ରକୃତ ମାନଦଣ୍ଡ ଭାବେ ଗ୍ରହଣ କରିଥାନ୍ତି । କିନ୍ତୁ ଏହା ଭୌତିକ ଭୋଗବିଳାସର ସାମଗ୍ରୀ । ଧନ ଅବଶ୍ୟ ମାନବର ଉତ୍କର୍ଷ ସାଧନାରେ ସହାୟକ । ତେବେ ତାହା ମାନବିକତା ପରି ଦିବ୍ୟଗୁଣ କହିବା ଅସତ୍ୟ । ବରଂ ଧନର ଅପବ୍ୟବହାରରେ ମାନବିକତା ମଳିନ ହୁଏ, ହ୍ରାସ ଘଟେ । ଧନ ଗର୍ବରେ ମଣିଷ ଅନ୍ଧ ହୋଇ ଧରାକୁ ସରା ଜ୍ଞାନ କରେ ।

2. Translate the following into Odia: **[25 marks]**

Though the whole history of mankind is dotted with the deeds of injustice and cruelty, the events of famine and plagues, and the furies of war, the good deeds of daring spirits are so numerous and overwhelming that they shine out distinctly from the pages of history. The great dreamers, doers and builders have let the world from darkness to light and from destruction to construction. The tales of the heroic deeds have come down from generation to generation and inspired people to work for human progress. The lesson of history is that truth and love always win and tyrants and murderers howsoever strong are always defeated. All great spiritualists have called upon people to give up the ways of war for the path of peace and love. Responsibility demands that we pay our own way and leave something behind for those who will follow. Leaving a heritage of having lived an ethical, moral and productive life is something all of us can do. Teaching a functional illiterate how to read would enrich that person's life and enable him or her to make a bigger and better contribution to society. Acts such as giving a word of encouragement and setting an example of gentle kindness and thoughtful consideration for others are much-needed in our society today and would leave your impact on future generations.

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

(a) Human activity destroys wildlife habitats.

(b) Gender bias in an office environment.

(c) Violence in media causes violence in children.

(d) If I could change one thing about me.

(e) Education of children with special needs.

(f) Given an opportunity to create a brand-new religion, what would it be like and why?

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

Where thee is labour, there is sweetness. Nothing tastes so sweet as that which is earned by labour. What is got by labour always proves a blessing. 'By the sweat of thy brow thou shalt earn thy bread' — such was the divine decree. When Heaven wants us to labour why should not the fruits of labour be sweeter, more delicious, more enjoyable than the gifts of fortunes?

Everybody is attracted more by strenuous living than indolent ease. There is in a fight a joy, an enthusiasm, an exhilaration of spirit, which is genial to man's tastes and inclinations. It is no wonder, therefore, if a man should cherish more the results of labour than the gifts of fortune, which bring their own punishment. He alone who has sweated for money knows the right use of it. He will never waste it on righteous feasting and merry-making, but will indulge only in innocent pleasures that fill his life with joy. No one ever squanders the fruits of labour. But a man who is born with a silver spoon in his mouth will spend prodigally and afterwards will have to eat the bread of sorrow because of his carelessness and extravagance. Again, there is dignity of labour which calls into play our latent faculties, energy and brain. It is, therefore, sweeter and holier and appeals more to our higher nature than the gifts that come unasked from the hands of fortune. Fortune is a fickle goddess; her wheel is always revolving. If today it raises a man to the top, tomorrow it hurls him crashing to the bottom. Therefore, the gifts of fortune last but for a short time, but the fruits of labour endure with us forever and remain sweet and enjoyable. Their flabour is never lost.

Who does not like to have the fruits from his own garden, especially when the tree has been planted, reared and pruned by his own hands, fruits which are more delicious than those which come from the market? Let us, therefore, all endeavour to get what we want by the labour of our own hands, for 'honest labour bears a lovely face'.

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

I will take four characteristics which seem to me jointly to form the basis of an ideal character: vitality, courage, sensitiveness and intelligence. I do not suggest that this list is complete, but I think it carries us a good way. Moreover, I firmly believe that, by proper physical, emotional and intellectual care of the young, these qualities could all be made very common.

Now, one of the great defects of traditional morality has been the low estimate placed upon intelligence. The Greeks did not err in this respect, but the Church led men to think that nothing matters except virtue, and virtue consists in abstinence from a certain list of actions arbitrarily labelled 'sin'. So long as this attitude persists, it is impossible to make men realize that intelligence does more good than an artificial conventional 'virtue'. When I speak of intelligence, I include both actual knowledge and receptivity to knowledge. The two are, in fact, closely connected. Ignorant adults are unteachable: on such matters as hygiene of diet, for example, they are totally incapable of believing what science has to say. The more man has learnt, the easier it is for him to learn still more — always assuming that he has not been taught in a spirit of dogmatism. Ignorant people have never been compelled to change their mental habit and stiffened into an unchangeable attitude. It is not only that they are credulous where they should be sceptical; it is just as much that they are incredulous where they should be receptive. No doubt, the word 'intelligence' properly signifies rather than an aptitude for acquiring knowledge already acquired; but I do not think this aptitude is acquired except by exercise, any more than the aptitude of a pianist or an acrobat. It is, of course, possible to impart information in ways that do not train intelligence; it is not only possible but easy and frequently done. But I do not believe that it is possible to train intelligence without imparting information or at any rate causing knowledge to be acquired. And without intelligence our complex modern world cannot subsist; still less can it make progress. I regard the cultivation of intelligence, therefore, as one of the major purposes of education. This might seem common place, but in fact it is not. The desire to instill what are regarded as correct beliefs has made educationist too often indifferent to the training of

intelligence. To make this clear, it is necessary to define intelligence a little more closely, so as to discover the mental habits which it requires. For this purpose I shall consider only that aptitude for acquiring knowledge, not the store of actual knowledge which might legitimately be included in the definition of intelligence.

The instinctive foundation of the intellectual life is curiosity which is found among animals in its elementary forms. Intelligence demands an alert curiosity, but it must be of a certain kind. The sort that leads village neighbours to try to peer through curtains after dark has no very high value. The wide-spread interest in gossip is inspired, not by a love of knowledge but by malice: no-one gossips about other people's secret virtues, but only about their secret vices. Our neighbours' sins, like the consolations of religions, are so agreeable that we do not stop to scrutinize the evidence closely. Curiosity properly so called, on the other hand, is inspired by a genuine love of knowledge. You may see this impulse in a moderately pure form at work in a cat which has been brought to a strange room and proceeds to smell every corner and every piece of furniture. You will see it also in children, who are passionately interested when a drawer or cupboard, usually closed, is open for their inspection. Animals, machines, thunderstorms and all forms of manual work arouse the curiosity of children, whose thirst for knowledge puts the most intelligent adult to shame. This impulse grows weaker with advancing year until at last what is unfamiliar inspires only disgust, with no desire for a closer acquaintance. This is the stage at which people announce that the country is going to the dogs and that 'things are not what they were in my young days'. The thing which is not the same as it was in that far-off time is the speaker's curiosity. And with the death of curiosity we may reckon that active intelligence, also, has died.

(a) Why does the author consider 'intelligence' to be more beneficial than 'virtue'?

(b) What, according to the author, does intelligence consist in?

(c) Who are the ignorant people and what is their habitual attitude?

(d) Why does the author regard the cultivation of intelligence as a major purpose of education?

(e) What happens to curiosity with the advance of age and what is the grievous consequence of the loss of curiosity?