Odisha Judicial Service (Mains) 2021

General English · compulsory paper

JSM – 21/1 · 2½ hours · 150 marks

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

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

ଗଣତନ୍ତ୍ରର ଶାସନ ହେଉଛି ଗଣଙ୍କ ଦ୍ୱାରା ଶାସନ । ଏଥିରେ ଜନତାଙ୍କ ଜନତାର ଶାସନ ପ୍ରତ୍ୟକ୍ଷ ନ ହୋଇ ପରୋକ୍ଷ ହେବାହିଁ ସ୍ୱାଭାବିକ । ସିଧାସଳଖ ଭାବରେ ଶାସନ ତୁଲାଇ ଥାନ୍ତି ଜନତାର ପ୍ରତିନିଧି । ସେହି ପ୍ରତିନିଧିମାନଙ୍କୁ ସେମାନେ ନିଜେ ବାଛନ୍ତି ଓ ଯାହାଙ୍କ ହାତରେ ଶାସନ କ୍ଷମତା ଓ ଶାସନ ଭାର ଜାଣିଶୁଣି ସମର୍ପି ଦେଇଥାନ୍ତି । ସୁତରାଂ ଲୋକ ପ୍ରତିନିଧି ମନୋନୟନ ହେଉଛି ଗଣତନ୍ତ୍ର ର ମେରୁଦଣ୍ଡ । ଯେଉଁ ଦେଶରେ ଲୋକମାନେ ଶାସନ ସମ୍ବନ୍ଧୀୟ ଜ୍ଞାନରେ ସୁଶିକ୍ଷିତ, ସେମାନେ କେବଳ ଯଥାର୍ଥ ପ୍ରତିନିଧି ବାଛି ପାରିବେ । ସେ ଦେଶର ଭୋଟ ଦାତାମାନେ ଲୋକପ୍ରତିନିଧି ହେବାପାଇଁ ଉପଯୁକ୍ତ । ଅନ୍ୟଭାବରେ ବିଚାର କଲେ ଯେଉଁ ଦେଶର ଜନତା ନିଜ ଅଧିକାର ତଥା କର୍ତ୍ତବ୍ୟ ଜ୍ଞାନ ସମ୍ବନ୍ଧରେ ଅଳ୍ପ ସେ ଦେଶରେ ଗୁଣ ଅପେକ୍ଷା ପ୍ରୋପାଗଣ୍ଡା ବେଶି କାମ କରିଥାଏ, ସେଠାରେ ଭଲମନ୍ଦ ଚିହ୍ନିବାର ଯୋଗ୍ୟତା ନଥାଏ ।

ଗଣତନ୍ତ୍ରର ଶାସନରେ ପ୍ରଭୁ କିମ୍ବା ଦାସ, ଶୋଷକ କିମ୍ବା ଶୋଷିତ ର କଳ୍ପନା କରାଯାଇ ନପାରେ । ତେଣୁ ସାମାଜିକ ନ୍ୟାୟ, ଅର୍ଥନୈତିକ ସମତା, ବ୍ୟକ୍ତିଗତ ଅଧିକାର ଓ ବ୍ୟକ୍ତିଗତ ସ୍ୱାଧୀନତା ଲାଭ ସଙ୍ଗେ ସଙ୍ଗେ ସମଷ୍ଟିଗତ ପ୍ରଗତି ଉପଯୁକ୍ତ ଶାସନ ର ସ୍ୱାଭାବିକ ପରିଣତି ବୋଲି ବୁଝି ହୁଏ । ସୁତରାଂ ବ୍ୟକ୍ତିର କ୍ରିୟା କଳାପ, ମାନସିକ ଦୃଷ୍ଟିକୋଣ, ସାଧୁତା ଓ କାର୍ଯ୍ୟ ଦକ୍ଷତା ସମ୍ପର୍କରେ ବିଚାର କରି ଉପଯୁକ୍ତ ପ୍ରତିନିଧି ବାଛିବା ଉଚିତ୍ ।

ଅନେକ ବ୍ୟକ୍ତି ଗଣତନ୍ତ୍ରର ଶାସନର ସ୍ୱାଭାବିକ ପରିଣତିକୁ କଳ୍ପନାର ବିଳାସ ବୋଲି ଭାବିଥାନ୍ତି । କାରଣ ଏଥିରେ ପୁଞ୍ଜି ପତି ର ବିଶାଳ ପ୍ରସାଦ ଓ ଭିକାରୀର ପତ୍ର କୁଡ଼ିଆ ତଥା ରାସ୍ତାକଡ଼ର ଗରିବ ଲୋକ ମଧ୍ୟରେ ଅର୍ଥନୈତିକ ସମତା ଆଣିବା ଅସମ୍ଭବ । ଯେଉଁଠି ଶିକ୍ଷିତ ଭୋଟଦାତାମାନେ ଉଦାସୀନ ରହିବେ ସେଠାରେ ଅସାଧୁ ପ୍ରଚାର ସର୍ବସ୍ୱ ବ୍ୟକ୍ତିମାନଙ୍କର ଜୟ ହୋଇଥାଏ । ଯଥାର୍ଥ ପ୍ରତିନିଧି ଚୟନ କରିବା ଦାୟିତ୍ୱ ସାଧାରଣ ଜନତାଙ୍କ ଉପରେ ନ୍ୟସ୍ତଯୋଗ୍ୟତା ନଦେଖି ନୀତି ହୀନ ବ୍ୟକ୍ତିଙ୍କୁ ଉଚ୍ଚ ଆସନ ଦେଲେ ପରିଣତି ଭୟଙ୍କର ହୋଇଥାଏ ଭଲ ଶାସକ ନିକଟରେ । ସାଧୁତା, ସଚ୍ଚୋଟତା, ସତ୍ୟନିଷ୍ଠା, ମୈତ୍ରୀ, କ୍ଷମା ପ୍ରଭୃତି ସୁଗୁଣ ରହିବା ଉଚିତ୍ । ତଦ୍ଦ୍ୱାରା ଏକ ସ୍ୱଚ୍ଛ ସୁନ୍ଦର ସମାଜ ଗଠନ ହୋଇପାରିବ ।

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

A great part of Arabia is desert. Here there is nothing but sand and rock. The sand is so hot that you cannot walk over it with your bare feet in the daytime. Here and there in the desert are springs of water that comes from deep down under the ground — so deep that the sun cannot dry them up. These springs are few and far apart but whenever there is one, green grass very soon covers the ground all around it. Soon fig trees and palm trees grow tall and graceful, making a cool, green, shady place around the spring. Such place is called an oasis.

The Arabs who are not in the cities live in the desert all the year round. They live in tents that can be put up and taken down very easily and quickly so that they can move from one oasis to another, seeking grass and water for their sheep, goats, camels and horses. These desert Arabs eat ripe sweet figs and also the dates that grow upon the palm trees ; they dry them too, and use them as food all the year round.

These Arabs have finest horses in the world. An Arab is very proud of his riding horse and loves him almost as he loves his wife and children. He never puts heavy loads upon his horse and often lets him stay in the tent with his family.

The camel is much more useful to the Arab than his beautiful horse, however, for he is much larger and stronger. One camel can carry as much as or more than two horses. The Arab loads the camel with goods and rides him too for miles and miles across the desert- just as if he were really the 'Ship of the Desert', which he is often called.

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

(a) Role of Media in a democracy

(b) Right to Privacy as a fundamental right

(c) Independence of Judiciary

(d) Consumer protection in India

(e) Capital Punishment

(f) Right to Information

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

The habit of reading is one of the greatest resources of mankind ; and we enjoy reading books that belong to us much more than if they are borrowed. A borrowed book is like a guest in the house ; it must be treated with punctiliousness, with a certain considerate formality. You must see that it sustains no damage. It must not suffer while under your roof. You cannot leave it carelessly, you cannot mark it, you cannot turn down the pages, you cannot use it familiarly. And then, someday, although this is seldom done, you really ought to return it.

But your own books belong to you ; you treat them with that affectionate intimacy that annihilates formality. Books are for use, not for show ; you should own no book that you are afraid to mark up, or afraid to place on the table, wide open and face down. A good reason for marking favourite passages in books is that this practice enables you to remember more easily the significant saying, to refer to them quickly and then in later years is like visiting a forest where you once blazed a trail. You have the pleasure of going over the old ground and recalling both the intellectual scenery and your own earlier self.

Everyone should begin collecting a private library in youth ; the instinct of private property, which is fundamental in human beings can here be cultivated with every advantage and no evils. One should have one's own bookshelves which should not have doors, glass windows or keys ; they should be free and accessible to the hand as well as to the eye. The best of decorations is books ; they more varied in colour and mural appearance than any wall paper, they are more attractive in design and they have the prime advantage of being separate personalities, so that if you sit alone in the room in the firelight you are surrounded with intimate friends. The knowledge that they are there in plain view is both stimulating and refreshing. You do not have to read them all. Most of my indoor life is spent in a room containing six thousand books ; and I have a stock answer to the invariable question that comes from strangers. “Have you read all these books ?” “Some of them twice.” This reply is both true and unexpected.

There are of course, no friends like living, breathing, corporeal men and women ; my devotion to reading has never made me a recluse. How could it be ? Books are of the people, by the people, for the people. Literature is the immortal part of history ; it is the best and the most enduring part of personality. But book-friends have this advantage over living friends ; you can enjoy the most truly aristocratic society in the world whenever you want it. The great dead are beyond our physical reach, and the great livings are usually almost inaccessible ; as for our personal friends and acquaintances, we cannot always see them. Perchance they are asleep, or away on a journey.

But in a private library, you can at any moment converse with Socrates or Shakespeare or Dumas or Dickens or Shaw or Galsworthy. And there is no doubt in these books you see these men at their best. They wrote for you, they “laid themselves out”, they did their ultimate best to entertain you, to

make a favourable impression, you are necessary to them as an audience is to an actor, only instead of seeing them masked, you look into their most heart of hearts.

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

In this age of changing values when the entire world is dominated by a materialistic approach to life, it is of utmost importance for scientists, philosophers and artists and others to think together and see how our contribution to the modern world can help bring greater happiness and peace to all living beings.

We may classify human beings as being scientists, artists, technologists and so on. For intellectuals, the most dominant topic of interest for the present age is science with all its branch of knowledge. As the desire for scientific studies and knowledge increases in the world, the more imperative it becomes to emphasize the human values, for without it, the human intellect can become a formidable and dangerous force. The people of the world are afraid of the hydrogen bomb, nuclear weapons and many other such deadly devices which have been invented. In fact, actually, one should be more afraid of the human intellect what is able to produce all these things than of the weapons themselves. How much further will the human mind go and what more miracles of knowledge are we going to witness ?

Modern scientists, with rare exceptions, generally think of science as an end in itself. The everyday human being thinks of all the material benefits to humanity by science. We may add that man cannot live by the advantages of a materialistic age alone and that we are in danger of becoming more and more materialistic. With all the discoveries that make travel and communication easier, our world is more torn by strife and misunderstanding than ever before. Though the World War II came to an end, wars have not ceased and since 1945 we live still in fear of another world war. We heave a sigh of relief when one crisis is over only to be faced with another similar crisis.

What man can do is incomprehensively great and is a miracle in itself, but yet, when man does not understand himself, all this capacity is of no use to the world. Right relationship in life can only be achieved through the qualities of the heart and mind. If human values are important as we know they are, urgent revolution must take place in the educational system. Morality must be the foundation of all aspects of living and knowledge. Investigation into right living, knowing how to live creatively and consciously, is in itself a science of life. True morality teaches us that there is no good end without the right means. The greatest gift of the human being is to be truly human and this is the basis of human values applicable to scientists, artists, politicians and all others. For this the education of the heart is important. Morality at the highest level is as important in the field of art as in the field of science. While art without vulgarity and crudity is important, so must science be without cruelty and selfishness.

(a) Why is it imperative to emphasize human values in our age?

(b) What is the major fear gripping the mind of humanity at present?

(c) Why should one be more afraid of the human intellect than even nuclear weapons?

(d) What does true morality teach scientists, artists, politicians and all others alike?

(e) What does the writer mean by ‘education of the heart’?