

**ENGLISH
(COMPULSORY)**

Time Allowed : Three Hours

Maximum Marks : 300

QUESTION PAPER SPECIFIC INSTRUCTIONS

Please read each of the following instructions carefully before attempting questions.

All questions are to be attempted.

The number of marks carried by a question is indicated against it.

Answers must be written in **ENGLISH** only.

Word limit in questions, wherever specified, should be adhered to and if answered in much longer or shorter than the prescribed length, marks will be deducted.

Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

1. Write an essay in about 600 words on any *one* of the following topics : 100

- (a) OTT and the future of Multiplexes
- (b) Global warming in an unequal world
- (c) Social media and the marketing of the self
- (d) Happiness is a state of mind

2. Read carefully the passage given below and write your answers to the questions that follow in clear, correct and concise language : $15 \times 5 = 75$

It must be emphasised that rights have corresponding duties as well as obligations. The two are correlated. Rights and duties of citizens are two sides of the same coin. The relationship between them is two fold. Firstly, society functions on the principles of reciprocity. My rights involve a duty, on the part of others to respect my rights and also a duty on my part to respect the similar rights of others. Society works on the principle of, "he who takes gives and he who gives takes". Indeed, my right is a part and parcel of the good of other members of society and, therefore, the degree of my enjoyment of a particular right has to be conceived in terms of the similar claims of other citizens. My right is integrally related to the rights of my fellow human beings. The one cannot exist without the other. A society in which people care less for their own duties and more for their rights, sooner or later, disintegrates. In their frantic effort for the vindication of their own rights at the expense of fellow human beings, society will be reduced to the status of a jungle in which ultimately the law of might will prevail. In order that everyone enjoys his or her rights it is necessary that we recognise our obligations towards others. We cannot say that we shall be free while others will be bound with their obligations. Such a position is quite untenable and inhuman.

Secondly, the logic of rights and duties also implies that if we have certain claims against the state, it is also our responsibility to contribute something towards its enrichment by doing a socially useful work. The state creates those conditions in which we can realise ourselves. In return for this, it is our duty to take advantage of these conditions and give our best to it. The best way in which we can contribute to the social stock is by following duties towards our nation, in recognising our social responsibilities and unscrupulously respecting the similar rights of others. One does not contribute only by being a son of a prime minister or a poet but by being oneself. I may not succeed in my life, but if I have given sufficient indications of sincere efforts to make such contribution, as I am capable of, my job is done. It is a duty of every one of us that we must develop our personality so as to be able to contribute our best to society. A citizen should make available valuable judgement

on the various issues confronting it. One must pay one's taxes to the state and must refrain from interfering with the similar rights of other members of society. So long as the state helps in fostering a climate conducive to happiness of the individuals, the citizens must also help it in maintaining law and order and must honestly perform their public duties. They should leave no stone unturned for strengthening their own country and if need arises must be prepared to defend it at any cost. These obligations by being reciprocal in character do not impose restrictions on the rights of individuals; rather, they give them fuller and greater reality. To think that my rights can be separated from my duties is to be guilty of gross selfishness. It is only by performing a useful function in society that we contribute towards its enrichment. A state in which citizens care more about their rights, and less about their duties remains in a precarious situation. It would lead first to anarchy and then to its disintegration. In order to preserve my right it is necessary that I must convince my fellow human beings that in granting such a right they would be enabling me to participate in the good of society. I must show, that so far as the society does not secure me this right, it derogates me from the status of a human being and my capacity to make my contribution to social welfare. It is only in the apprehension of this equation between individual's functions and social well-being by the members of society that a true theory of rights can be constructed and society can be built on stable foundations.

- (a) What is the correlation between rights and duties ? 15
- (b) Enumerate the duties of the state mentioned in the passage. 15
- (c) What are the responsibilities of the citizens towards the nation ? 15
- (d) Elaborate the principle on which society works. 15
- (e) Write the meaning of the idiom 'leave no stone unturned'. 15
3. Make a précis of the following passage in about one-third of its length. Do not give a title to it. The précis should be written in your own words : 75

Like all the sins except pride, anger is perversion, caused by pride, of something in our nature which in itself is innocent, necessary to our own existence and good. Thus, while everyone is proud in the same way; each of us is angry or lustful or envious in his own way.

Natural, or innocent, anger is the necessary reaction of a creature when its survival is threatened by the attack of another creature and it cannot save itself (or its offspring) by flight. Such anger, accompanied by physiological changes, like increased secretion of adrenalin, inhibits fear so that the attacked culture is able to

resist the threat to its extinction. In the case of young creatures that are not capable of looking after themselves, anger is a necessary emotion when their needs are neglected : a hungry baby does right to scream. Natural anger is a reflex reaction, not a voluntary one; it is a response to a real situation of threat and danger, and as soon as the threat is removed, the anger subsides. No animal lets the sun go down upon its wrath.

Anger, even when it is sinful, has one virtue; it overcomes sloth. Anybody, like a schoolmaster, a stage director or an orchestral conductor, whose business it is to teach others to do something, knows that, on occasions, the quickest – perhaps the only – way to get those under him to do their best is to make them angry.

Anger as a sin is either futile (the situation in which one finds oneself cannot or should not be changed, but must be accepted) or unnecessary (the situation could be mastered as well or better without it). Man is potentially capable of the sin of anger because he is endowed with memory – the experience of an event persists – and with the faculty of symbolization (to him, no object or event is simply itself). He becomes actually guilty of anger because he is first of all guilty of the sin of pride, of which anger is one of many possible manifestations.

Because every human being sees the world from a unique perspective, he can, and does, choose to regard himself as its centre. The sin of anger is one of our reactions to any threat, not to our existence, but to our fancy that our existence is more important than the existence of anybody or anything else. None of us wishes to be omnipotent, because the desires of each are limited. We are glad that other things and people exist with their own ways of behaving – life would be very dull if they didn't – so long as they do not thwart our own. Similarly, we do not want others to conform with our wishes because they must – life would be very lonely if they did – but because they choose to; we want 'devoted' slaves.

The middle class culture in which I grew up strongly discouraged overt physical expression of anger; it was far more permissive, for example, towards gluttony, lust and avarice. In consequence, I cannot now remember 'losing' my temper so that I was beside myself and hardly knew what I was doing. Since childhood, at least, I have never physically assaulted anyone, thrown things or chewed the carpet. (I do, now and again, slam doors.) Nor have I often seen other people do these things. In considering anger, therefore, most of my facts are derived from introspection and may not be valid for others, or from literature, in which truth has to be subordinated to dramatic effect.

In my own case – I must leave the psychological explanation to professionals – my anger is more easily aroused by things and impersonal events than by other people. I don't, I believe, expect others to do what I wish and am seldom angry when they don't. I do not mind losing at cards if the other players are more skilful than I, but, if I cannot help losing because I have been dealt a poor hand, I get furious. If traffic

lights fail to change obligingly to red when I wish to cross the road, I am angry; if I enter a restaurant and it is crowded, I am angry. My anger, that is to say, is most easily aroused by a situation which is (a) not to my liking, (b) one I know I cannot change and (c) one for which I can hold no human individual responsible.

This last condition is the most decisive. I like others to be on time and hate to be kept waiting, but if someone deliberately keeps me waiting because, say, he is annoyed with me or wishes to impress me with his importance, I am far less angry than I am if I know him to be unpunctual by nature. In the first case, I feel I must be partly responsible – if I had behaved otherwise in the past, he would not have kept me waiting; and I feel hopeful – perhaps I can act in the future in such a way that our relationship will change and he will be punctual next time. In the second case, I know that it is in his nature to be late for others, irrespective of their relationship, so that, in order to be on time, he would have to become another person.

(885 words)

4.(a) Rewrite the following sentences after making necessary corrections. Do not make unnecessary changes in the original sentence : $1 \times 10 = 10$

4.(a)(i) The book comprises of twelve chapters.

4.(a)(ii) He scarcely comes to see me now.

4.(a)(iii) If I will have time, I shall visit the art exhibition.

4.(a)(iv) He bought the book before he met me.

4.(a)(v) I found that he is guilty.

4.(a)(vi) She is senior than me in service.

4.(a)(vii) Shakespeare is Kalidasa of English literature.

4.(a)(viii) Home is place where we earn our grace.

4.(a)(ix) While I was travelling in a train, piece of luggage fell on my head.

4.(a)(x) One of the students were absent for a week.

4.(b) Supply the missing words :

$1 \times 5 = 5$

4.(b)(i) The regulations apply _____ all the employees.

4.(b)(ii) Why are you afraid _____ my sister ?

4.(b)(iii) The decision depends _____ the statement of the witness.

4.(b)(iv) The train will depart _____ platform number five.

4.(b)(v) You should think _____ the matter again.

4.(c) Use the correct form of the verbs given in brackets :

$1 \times 5 = 5$

4.(c)(i) My father _____ (be) eighty years old next Monday.

4.(c)(ii) The workmen _____ (repair) the road near our house.

4.(c)(iii) We _____ (wait) for you since yesterday.

4.(c)(iv) She _____ (read) the newspaper, when I saw her.

4.(c)(v) If water freezes, it _____ (turn) to ice.

4.(d) Write the antonyms of the following :

$1 \times 5 = 5$

4.(d)(i) Emigration

4.(d)(ii) Negative

4.(d)(iii) Prudence

4.(d)(iv) Infernal

4.(d)(v) Mandatory

5.(a) Rewrite the following sentences as directed without changing the meaning :

$1 \times 10 = 10$

- 5.(a)(i)** Few students knew the answer ____? (Add a tag question)
- 5.(a)(ii)** The problem is very complex. It cannot be solved easily. (Combine the sentences using 'too' – 'to')
- 5.(a)(iii)** He lost his purse. He lost his bicycle. (Combine the sentences using 'not only' – 'but also')
- 5.(a)(iv)** The teacher said, "something is better than nothing." (Change into indirect speech)
- 5.(a)(v)** Somebody stole my laptop. (Change into passive voice)
- 5.(a)(vi)** He ran very fast. He did not want to miss the last train. (Rewrite the sentence using 'so as')
- 5.(a)(vii)** Physics is the most interesting of all subjects I study. (Rewrite the sentence using comparative degree)
- 5.(a)(viii)** My friend does not drink. He does not smoke. (Combine the sentences using 'neither – nor')
- 5.(a)(ix)** Work hard. You will not succeed in life. (Rewrite the sentence using 'unless')
- 5.(a)(x)** I have some duties. I must perform them. (Rewrite the sentence using an infinitive)

5.(b) Use the following words to make sentences that bring out the meaning clearly. Do not change the form of the words. (No marks will be given for vague and ambiguous sentences) :

$1 \times 5 = 5$

5.(b)(i) Quarantine

5.(b)(ii) Parody

5.(b)(iii) Expedite

5.(b)(iv) Gullible

5.(b)(v) Veracity

5.(c) Choose the appropriate word to fill in the blanks :

1×5=5

5.(c)(i) The _____ government did not last long. (coalition / collision)

5.(c)(ii) The sun is _____ from the earth than the moon. (further / farther)

5.(c)(iii) We reached an _____ agreement. (amicable / amiable)

5.(c)(iv) His behaviour is so _____ that no one likes him. (childish / childlike)

5.(c)(v) Coarse _____ are much in demand now for reasons of health. (serials / cereals)

5.(d) Use the following idioms/phrases in sentences of your own to bring out their meaning clearly : 1×5=5

5.(d)(i) put out

5.(d)(ii) to come to terms

5.(d)(iii) in the blues

5.(d)(iv) to go against the grain

5.(d)(v) land of milk and honey
