

<b>CSM – 2/20</b>
<b>Compulsory Paper – II</b>
<b>English</b>

*Time : 3 hours*

*Full Marks : 300*

*The figures in the right-hand margin indicate marks.*

*Answer all questions.*

- Write an essay in about **1,000** words on any **one** of the following : 100
  - Deforestation and the Environment
  - Gender Inequality in the Indian Family
  - Charms of the Outdoor Life
  - Issues of Public Health in India
- Read the text below and answer the questions that follow :

Gandhi had profound things to say on the practice of ahimsa. For him, it was wrongly understood as

not causing harm. If an animal was dying of an interminable disease and had only a few hours left to live, it was an act of love to end its life with a fatal injection. It involved violence, but was not a violent act. As Gandhi once said, not 'non-violence' but 'compassion' or 'love' was the correct English translation of ahimsa.

There are also several other respects in which Gandhi stretched and deepened the concept of ahimsa. In the Indian traditions, harm is defined widely to include not only physical but also psychological, moral and other forms of pida or klesa (pain).

Gandhi not only accepted this broad definition, but stretched it further. In his view, one might harm or kill a man by shooting him or by denying him the basic necessities of life over a period of time. Whether one killed him 'at a stroke' or 'by inches', the result was the same, and the individual involved was guilty of violence. Insulting,

demeaning or humiliating others, diminishing their self-respect, speaking harsh words, passing harsh judgements, anger and mental cruelty were also forms of harm.

Gandhi's idea of ahimsa was the basis of the practice of Satyagraha, involving transforming others through one's suffering. He called it a 'surgery of the soul'. A satyagrahi took his stand on what he considered to be his true or just demand, but kept open the possibility of revising his views in the light of his struggle.

He appealed to the better instincts of his opponent, activated his conscience, broadened his mind and heart, and sought his cooperation in looking for and achieving a just resolution. Although Gandhi was a deeply religious man, he could not be more different from a fanatic or a fundamentalist. This was so because he firmly believed that no religion was perfect and that it must subject it self to the test of human reason.

and experience. It could never be perfect because it was revealed or communicated in a particular language, at a particular point in history, and was subject to a variety of interpretations.         

Since this was so, every religion deserved respect. It also had much to learn from others, and should therefore approach them in a spirit of humility. Gandhi himself provided an excellent example of this by borrowing freely from other religions, especially Christianity and blending it beautifully with Hinduism.

Gandhi's guiding principle was, let noble thoughts come to us from all directions. He wanted to live in a house with walls to protect him but with windows wide open to allow fresh currents of thought. In a profound sense, Gandhi is one of the first theorists and practitioners of multiculturalism or a creative dialogue between cultures. His way of understanding the nature of religion guarded against fanaticism and has great relevance to our troubled world.

Gandhi's idea of political leadership is also fascinating and inspirational. As a leader of a national movement, he was extremely conscious of what was expected of a leader and what the limits of his power were. When he felt his non-cooperation movement had gone in a wrong direction and turned violent, he called it a Himalayan blunder and stopped it. It is difficult to think of any leader in history who publicly acknowledged his mistake and even tried to rectify it. Gandhi seems to have felt the same way about communal violence, especially between 1946 and 1948. He thought he had perhaps not paid the matter sufficient attention. As someone who tormented himself over the smallest error of judgement, Gandhi took personal responsibility for it and threw all that he had, including his life, into his fight against violence.

**Questions :**

**6×5 = 30**

- (a) How did Gandhi expand the concept of Ahimsa ?

- (b) What was the relation between Ahimsa and Satyagraha ?
  - (c) What were Gandhi's views on religion ?
  - (d) What was Gandhi's idea of political leadership ?
  - (e) What happened when Gandhi made a mistake ?
3. Expand the idea of any **one** of the following : 20
- (a) Actions speak louder than words.
  - (b) Cleanliness is next to godliness.
  - (c) Laughter is the best medicine.
  - (d) Time is money.
4. Write a precis of the following text in about **350** words : 40
- An oft-quoted legal maxim is that ignorance of the law is no excuse. However, in order for citizens to know the law, it is necessary that the law be made available to them in an affordable,

accessible manner – most importantly, in a language they can understand. This is no simple task in a democracy of a billion-plus people speaking 121 languages. Even three-quarters of a century after independence and over two decades after the birth of the internet, the Indian state is still struggling to make available all Indian laws available to Indian citizens in languages they can understand. Three specific policy issues stand out in this context : the India code website launched by the legislative department, the plain language drafting movement, and lastly, the issue of authorised translations of law.

After a law is enacted by Parliament and receives the President's assent, it is published in the Gazette of India. This version, considered the authoritative text of the law and recognised in the evidence act, is relied upon by courts. In reality, the gazette has been relatively inaccessible and the legal community mostly relies on commercial

publishers who publish annotated versions of the bare text published in the gazette. Unlike the government, these private publishers also incorporate subsequent amendments to the law and produce a consolidated version. With the birth of the internet, the government had an opportunity to radically rethink the manner in which it disseminated legal information – and took baby steps by launching the India Code Portal.

Now, most central laws and some state laws are at least available on one website (which received a substantial technological and information upgrade with a series of Delhi High Court orders) and some credit is due to its prime movers. But the website loses all significance because neither the legislative department nor the NIC is willing to certify the accuracy of the text of the law they make available on India Code. The portal carries the following disclaimer : "Material provided on this site is provided 'as is', without warranty of

any kind, either express or implied, including, without limitation, warranty of fitness for a particular purpose. Legislative department specifically does not make any warranties or representations as to the accuracy, completeness or adequacy of any such material or the same being up-to-date." It is rather worrying that the legislative department of the mighty central government of the world's largest democracy is unable to certify the accuracy of its own legislation. Also, they have chosen the most obsolete technology. Currently, India Code makes available legislation in a PDF and HTML format. This poorly compares with the utility offered by foreign government websites – computer languages such as Akoma Ntoso (AKN), for instance, make it easier to access different versions of the law in time. Many of these foreign websites also offer API (Application Programming Interface) access to common users. In simple English, API access

makes it possible for innovators to build a variety of applications based on information put out by the government. For example, in the UK, which offers API access to [www.legislation.gov.uk](http://www.legislation.gov.uk), third parties have reportedly developed useful apps that allow lecturers to self-publish relevant extracts of legislation.

Besides access to laws, an important question that needs to be addressed is with respect to the form of the law itself. Only when the text of law is drafted in plain language will there be a benefit for citizens. There is no movement for plain language drafting in India – though this has been recognised as a basic right internationally. Fundamentally, the plain language movement sees communication of the law to be a core aspect. Making sure a law discloses volumes of information, in a manner that would not overload or confuse the reader, became an important keystone. New Zealand, Germany, the UK,

Australia and Hong Kong have been drafting legislation, guidelines or manuals to ensure plain language. For example, the Tax Law Rewrite Project (TLRP) of the UK aims to rewrite direct tax legislation in a simple, accessible format using modern language and shorter sentences. The movement also gives emphasis on legal vocabulary not being archaic or outdated, as can be seen in many colonial-era laws in India. The time has come for India, belated as it may be, to embrace the plain language drafting movement and enable citizens to make better-informed decisions.

Central legislation is generally published only in English and Hindi, a legal requirement under the Constitution and the Official Languages Act (OLA). No legal mandate exists for the government to translate the law into any of the other 121 languages spoken in India, or for that matter even into the 22 languages mentioned in the Eighth

Schedule. Despite this, a presidential order was issued in 1960, creating the Official Languages (Legislative) Commission – now 'Official Language Wing' or OLW – which was tasked with translating central laws into regional language enumerated in the Eighth Schedule. The OLW works in close collaboration with official languages (legislative) commissions (of the states) or state law departments. A draft made by the states is sent to the OLW, the central authority, where the draft is vetted by a working group and a language officer. This official translation is sent to the President of India to be signed into law, thus gaining the status of "authoritative text" (as defined by the Authoritative Texts Act, 1973, or ATA). The problem is, the process is hardly smooth. And crucial legislation, like that Civil Procedure Code, 1908, or even the IPC of 1860 are unavailable in some Eighth Schedule Languages.

Now, the ATA has a prominent limitation : the authenticity of the text is guaranteed only to translations into languages recognised in the Eighth Schedule. These are not even a fraction of the existing number of languages spoken in India, and only through inclusion into the Eighth Schedule can authoritative translations come to be in those languages. And that's a distant dream for many languages. Access to such translated texts is another major issue. Besides publishing it in the official gazette and legislative department website, there are no publication guidelines.

Three core aspects come to the fore. Firstly, proper dissemination strategies and the latest technological standards must be adopted, like the user-friendly interface of the UK website. Secondly, the plain language approach will ensure those affected by a law are in a position to ascertain its meaning and effect – this only deepens democratic rule of law. Thirdly, a

multilingual nation like India must convey the law to all its citizens – the European Union, for instance, has published laws in 24 EU languages. English is anyway not the primary language of the majority of our population, and archaic legal vocabulary makes it doubly prohibitive. A constitutional democracy like India must not tolerate the status quo.

5. [A] Complete the sentences choosing appropriate word from the list below for each blank : 1×10 = 10

**List :** introduction, apart, anything, within,  
agreed, fetch, natural, collecting, reduce,  
reason.

- (a) When you go into the kitchen, can you  
\_\_\_\_\_ a glass of water for me ?
- (b) Trees were planted along the street to  
\_\_\_\_\_ the traffic noise.

- (c) The book was delivered \_\_\_\_\_ a week.
- (d) I started \_\_\_\_\_ stamps when I was seven years old.
- (e) They protested about the \_\_\_\_\_ of the new rules.
- (f) You rarely have to tell Mukesh \_\_\_\_\_ twice.
- (g) There was no \_\_\_\_\_ to be pessimistic.
- (h) He was unhurt \_\_\_\_\_ from a small cut above his eye.
- (i) The teachers \_\_\_\_\_ to meet the student representatives.
- (j) Her death was due to \_\_\_\_\_ causes.

[B] Provide **one-word** substitutes for the expressions given below :  $1 \times 10 = 10$

- (a) A soldier who fights for the sake of money

- (b) That which can not be seen
- (c) A man whose wife is dead
- (d) A disease that can be spread by touch
- (e) A person who can neither read nor write
- (f) A collection of people in a temple
- (g) That which is not to the point
- (h) Fit to be chosen
- (i) The place where clothes are kept
- (j) Closed vehicle for carrying sick or wounded people

[C] Use the following idioms in sentences of your own : 2×5 = 10

- (a) Give the slip
- (b) Call on
- (c) Get over
- (d) Storm in a tea cup
- (e) From pillar to post

6. [A] Write an antonym for each of the following words : 1×5 = 5

- (a) Smile
- (b) Attraction
- (c) Harmony
- (d) Diligent
- (e) Offensive

[B] Write a synonym for each of the following words : 1×5 = 5

- (a) Ambiguous
- (b) Arduous
- (c) Lethal
- (d) Fragile
- (e) Sterile

[C] Use suitable modals to complete the sentences : 1×5 = 5

- (a) The farmers \_\_\_\_\_ in the field right from sunrise and will continue to do so till sunset.

- (b) My mother asked me when \_\_\_\_\_  
have a glass of milk.
- (c) Since 1992, there \_\_\_\_\_ no  
earthquakes here.
- (d) If you're feeling ill, I \_\_\_\_\_ at home  
today, if I were you.
- (e) Ram isn't home yet. He \_\_\_\_\_ have  
been held up at work.

7. [A] Replace the **underlined words** with the  
correct phrasal verb from the brackets :

1×5 = 5

- (a) His bank loan was wiped out.  
(written away, written off, written over)
- (b) The Indian cricket team has acquired  
distinction.  
(won laurels, won the day, got through)
- (c) The female elephant went uncontrollably  
wild.  
(got the jitters, went berserk, hit the  
jackpot)

- (d) The opposing army yielded to abject subjection before Alexander's might.

(looked off colours, kicked up a row,  
licked the dust)

- (e) The two friends quarrelled this afternoon.  
(fell on, fell out, fell through)

[B] Use the correct verb forms to complete the conditional sentences :  $1 \times 5 = 5$

- (a) Unless it \_\_\_\_\_ (rain), I'll pick you up at 8.00.
- (b) If it \_\_\_\_\_ for my friends, I wouldn't have got the job.
- (c) If you \_\_\_\_\_ (leave) now, you'll be home in two hours.
- (d) If I \_\_\_\_\_ (understand) how it worked, I'd explain it to you.
- (e) If we \_\_\_\_\_ (travel) together we would have saved money.

[C] Provide noun forms of each verb and use the nouns in sentences :  $1 \times 5 = 5$

- (a) Explain
- (b) Assist
- (c) Permit
- (d) Lose
- (e) Leak

8. [A] Correct the errors in the sentences below :

$1 \times 10 = 10$

- (a) He is the most wisest of all.
- (b) You well organised the function.
- (c) I had slept for hours.
- (d) I am busy in my work.
- (e) She finished her work when I met her.
- (f) It is time you go to bed.
- (g) He pays more attention to films than books.
- (h) One should take care of his health.

- (i) He does not know to swim.
- (j) My all family is going to visit the Taj.

[B] Rewrite the sentences according to the instructions given in the brackets :

1×10 = 10

- (a) I look forward to meet you at the station.

(Correct the sentence)

- (b) The teacher made him repeat his work.

(Change it into passive voice)

- (c) He said, "Will you listen to such a man ?"

(Put the sentence in indirect speech)

- (d) I am going to \_\_\_\_\_ down for half an hour.

(Choose the correct word to fill in the

blank space : lie / lay)

- (e) I cannot see you.

(Add to the sentence a suitable adverb or adverbial expression of either time or place)

(f) He screamed in great fear. One might think he had seen a ghost.

(Join the two sentences into one by using 'as if')

(g) I desire to be a doctor.

(Rewrite the sentence using the noun form of 'desire')

(h) The house is infested \_\_\_\_\_ with rats.

(Supply the appropriate preposition)

(i) us, God, will forgive, our sins.

(Combine these words to form a sentence)

(j) All the rooms are vacant.

(Convert it into an interrogative sentence)

9. Translate the following into English : 30

ମୁଁ ଗପ ଶୁଣିବାକୁ ଭାରି ଭଲପାଏ । ମା' ସନ୍ଧ୍ୟାବେଳେ ପୂଜା କରିସାରି ଶୋଇକରି ଆମକୁ ଗପକହେ । ରାମାୟଣ ମହାଭାରତରୁ ଯେତେ ଲୋକଙ୍କ ଚରିତ୍ର ପିଲାଙ୍କ ଆଗରେ ବର୍ଣ୍ଣନା କରାଯାଇପାରେ

ସେସବୁ ସେ କହେ । ତା' ଛଡ଼ା ଭାରତର ଐତିହାସିକ ଘଟଣା,  
 ଆନନ୍ଦମଠ, ଦେବୀ ଚୌଧୁରୀଶା, ରାଣା ପ୍ରତାପ, ରବୀନ୍ଦ୍ରନାଥ,  
 ଅନେକ ଗପ ମା' ଆମକୁ ସଜାବେଳେ ଘଣ୍ଟାଏ ଶୁଣାଏ । ଖୁଦିରାମଙ୍କ  
 କଥା ଯେମିତି ପଢ଼ିଲା, ସେ ସରଳ ଭାବରେ ସେ କଥାକୁ, ବିଶେଷକରି  
 ଅରବିନ୍ଦଙ୍କ ଚରିତ୍ର ଏପରି ବର୍ଣ୍ଣନା କଲା ଯେ, ଆମର ତାଙ୍କପ୍ରତି ଭକ୍ତି  
 ଜାତ ହେଲା । ଆମ ଘରେ ମହାରାଣୀ ଭିକ୍ଟୋରିଆଙ୍କର ଛବି ଆଲବମ୍  
 ଥାଏ । ସେଇଟା ଆଲବମ୍ କି ଛବିବହି କହିପାରିବିନାହିଁ ।  
 ଭିକ୍ଟୋରିଆଙ୍କର ଶିଶୁ ଅବସ୍ଥାରୁ ସାମ୍ରାଜ୍ୟୀ ହେବା ପର୍ଯ୍ୟନ୍ତ ବହୁ ଛବି  
 ସେ ବହିରେ ଥାଏ । ଭିକ୍ଟୋରିଆ ଚାରିବର୍ଷ ବୟସରେ ଗୋଟିଏ  
 ଠେଲାଗାଡ଼ିରେ ଅଜିଆ ପକାଇବାକୁ ଯାଉଛନ୍ତି । ଠେଲାଗାଡ଼ିକୁ ଠେକୁ  
 ଠେକୁ ବାଟରେ ସେ ତାଙ୍କ ପାଖରେ ଥିବା ଲୋକଙ୍କୁ କହିଲେ —  
 “ମୁଁ ଆଉ ନେବିନାହିଁ ।” ସେ ତାଙ୍କୁ ବୁଝାଇ କହିଲା — “ଯାହା  
 କରିବ ବୋଲି ଠିକ୍ କରିଛ କଷ୍ଟ ପଡୁ ପଛେ ତାକୁ କରିବାକୁ  
 ହେବ ।”



୫୨/୭୩