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सामान्य अध्ययन (प्रश्न पत्र-II)
अंग्रेजी भाषा और साहित्य
JPSC Mains Exam-2021
General Studies
(Question Paper-II)
English Language and Literature

Paper-II

ENGLISH LANGUAGE AND LITERATURE

PART-I

Note: The candidate are required to answer **six** questions in all. Question Nos. **1** and **5** are **compulsory**. Answer remaining **four** questions from the rest choosing atleast **one** question from Part-I and Part-II.

1. Answer **any five** of the following question : **7 × 5 = 35**
 - (i) Write a note on the position of English in the Germanic sub-family of the Indo-European family of languages.
 - (ii) Write a note on 'Centum' languages.
 - (iii) Write a note on the consonant shift in the Indo-European family of languages.
 - (iv) Describe the various branches of the Germanic sub-family.
 - (v) Old English is nearer to modern German than to modern English. Comment.
 - (vi) Describe the salient features of Middle English.
 - (vii) Write a note on the dialectal diversity of Middle English.
2. (a) Describe any two of the following with examples: **5 × 2 = 10**
 - (i) Shakespearean Sonnet
 - (ii) Horatian Ode
 - (iii) Ballad

(b) Explain **any two** of the following with examples. **5 × 2 = 10**

 - (i) Assonance
 - (ii) Sprung Rhythm
 - (iii) Spondaic Metre
3. Read the following passage and answer the questions that follow: **20**

I was in Hyderabad giving a lecture, when a 14-year-old girl asked me for my autograph. I asked her what her goal in life was. She replied, "I want to live in a developed India. For her, you and I will have to build this developed India. You must proclaim India is not an underdeveloped nation; it is a highly developed nation. Allow me to come back with vengeance. Got 10 minutes for your country? YOU say that our government is inefficient. YOU say that our laws are too old. YOU say that the municipality does not pick up the garbage. YOU say that the phones don't work. the railways are a joke, the airline is the worst in the world and mails never reach their destinations. YOU say that our country has been fed to the dogs and is the absolute pits YOU say, say and say.

What you do about it? Take a person on his way to Singapore. Give him a name- YOURS. Give him a face-YOURS. YOU walk out of the airport and you are at your International best. In Singapore, you don't throw cigarette butts on the roads or eat in the stores. YOU are as proud of their Underground Links as they are. You pay \$5 (approx. ₹275) to drive through Orchard Road (equivalent to Mahim Causeway or Pedder Road) between 5 p.m. and 8 p.m. You come back to the parking lot to punch your parking ticket if you have overstayed in a restaurant or a shopping mall irrespective of your status or identity. In Singapore, you don't say anything. Do YOU ? YOU wouldn't dare to eat in public during Ramadan, in Dubai. YOU wouldn't dare to go out without your head covered in Jeddah. YOU would not dare to buy an employee of the telephone exchange in London at 10 pounds (₹ 1025) a month to, "see to it that my STD and ISD calls are billed to someone else." YOU would not dare to speed beyond 55 mph (88 kph) in Washington and then tell the traffic cop. "Do you know who I am? I am so and so's son. Take your two bucks and get lost." YOU wouldn't chuck an empty coconut shell anywhere other than the garbage pail on the beaches in Australia and New Zealand. Why don't YOU spit paan on the streets of Tokyo ? Why don't YOU use examination jockeys or buy fake certificates in Boston ? We are still talking of the same YOU.

YOU, who can respect and conform to a foreign system in other countries but cannot who will throw papers and cigarettes on the road the moment you touch Indian ground. If you can be an involved and appreciative citizen in an alien country, why cannot you be the same here in India? Once in an interview, the famous ex-municipal Commissioner of Bombay (Mumbai) Mr. Tinakar had a point to make. "Rich people's dogs are walked on the streets to leave their affluent droppings all over the place," he said. "And then the same people turn around to criticise and blame the authorities for inefficiency and dirty pavements. What do they expect the officers to do? Go down with a broom every time their dog feels the pressure in his bowels? In America, every dog owner has to clean up after his pet has done the job. Same is in Japan. Will Indian citizens do that here?" He is right. We go to the polls to choose a government and after that forfeit all responsibility. We sit back wanting to be pampered and expect the government to do everything for us whilst our contribution is totally negative. We expect the government to clean up but we are not going to stop chucking garbage all over the place nor are we going to stop to pick up a stray piece of paper and throw it in the bin. We expect the railways to provide clean bathrooms but we are not going to learn the proper use of bathrooms. We want Indian Airlines and Air India to provide the best of food and toiletries but we are not going to stop pilfering at the least opportunity. This applies even to the staff, who is known not to pass on the service to the public. When it comes to burning social issues like those related to women, dowry, girl child and others, we make loud protests and continue to do the reverse at home. Our excuse? "It is the whole system which has to change, how will it matter if I alone forego my son's rights to a dowry?" So, who is going to change the system? What does a system consist of? Very conveniently for us, consists of our neighbours, other households, other cities, other communities, and the government. But definitely not me and YOU.

When it comes to us actually making a positive contribution to the system, we lock ourselves along with our families into a safe cocoon and look into the distance at countries far away and wait for a Mr. Clean to come along and work miracles for us with a majestic sweep of his hand. Or we leave the country and runaway. Like lazy cowards hounded by our fears, we run to America to bask in their glory and praise their system. When New York becomes insecure, we run to England. When England experiences unemployment, we take the next flight out to the Gulf. When the Gulf is war struck, we demand to be rescued and brought home by the Indian Government. Everybody is out to abuse the country. Nobody thinks of feeding the system. Our conscience is mortgaged to money. I am echoing J.F. Kennedy's words to his fellow Americans to relate to Indians...

"Ask what we can do for India and do what has to be done to make India what America and other Western countries are today." Let's do what India needs from us.

Questions

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| (i) What are the negative remarks we use about our country? | 3 |
| (ii) How does an Indian behave in Singapore? | 3 |
| (in) What is our attitude to elections and social issues? | 3 |
| (iv) What is meant by the statement. "Our conscience is mortgaged to money"? | 3 |
| (v) What do people do when asked to make any positive contribution to the system? | 3 |
| (vi) Summarise the passage in your own words in not more than 100 words. | 3 |
| 4. (a) Do as directed in any five of the following: | 1 × 5 = 5 |
| (i) The patient said to the doctor. "Thank you for your kindness". (Change into Indirect Speech) | |
| (ii) The family liked the boy. (Change into Passive voice) | |
| (iii) Tell me your address. (Change into a complex sentence) | |
| (iv) The Public are cautioned _____ pickpockets. (Insert a suitable preposition) | |
| (v) There are only five vowel sounds in the R.P. of England. (Rewrite to make it factually correct.) | |
| (vi) Let's go to _____ movies. (Insert a suitable article) | |
| (vii) I met a _____ yesterday. (Supply the feminine gender of 'wizard') | |
| (b) Substitute any five of the following with one word: | 1 × 5 = 5 |
| (i) One who believes that God does not exist. | |
| (ii) a person who loves or collects books. | |
| (iii) a state of being unmarried. | |

- (iv) writing on a tomb.
- (v) a long list of words and meanings.
- (vi) a fertile spot in a desert.
- (vii) a notice of death in a newspaper.
- (c) Make sentences to show the difference in meaning between the words given in each pair. Attempt **any five**: **1 × 5 = 5**
- | | | |
|--------------|---|--------|
| (i) accede | – | exceed |
| (ii) affects | – | effect |
| (iii) ail | – | ale |
| (iv) cite | – | site |
| (v) casual | – | causal |
| (vi) defy | – | deify |
| (vii) feign | – | fain |
- (d) Correct the following sentence. Attempt **any five**: **1 × 5 = 5**
- I am looking forward to see her.
 - Sixty miles are a wrong distance.
 - If I am you, I should agree.
 - Flour is made of wheat
 - Ring up me at 3:30.
 - You have done a mistake.
 - Let's have coffee.

PART-II

5. (a) Answer **any five** of the following questions: **7 × 5 = 35**
- Discuss Chaucer as a social chronicler of his age.
 - Write a short note on Elizabethan Prose.
 - Discuss Spenser as 'the poets' poet'.
 - Evaluate Dryden as a satirist.
 - Write a note on the periodical essay.
 - Discuss the Renaissance of Wonder.
 - Write a note on Feminism.
6. (a) Show that Macbeth, as conceived by Shakespeare, is, from start to finish, torn by internal conflict. 12

OR

Evaluate "Arms and the Man" as an 'Anti-romantic Comedy'.

- (b) Explain the following with reference to the context: **8**
- To tell you the truth, Badé Khan did not stay in Kanthapura. Being a Mohammedan he could stay neither in the Potters' Street nor in the Sudra Street, and you wouldn't of course expect him to live in the Brahmin Street. So he went to Patwari Nanjundia and growled at him, and the Patwari trembled and lisped and said he could do nothing. Only the Patel can do something. Then, straight went Badé Khan to the Patel and said, "Hé, Patel. The Government has sent me here, and I need a house to live in."

OR

Oh yes : quite a romance ! He was serving in the very battery I so unprofessionally charged. Being a thorough soldier, he ran away like the rest of them, with our cavalry at his heels. To escape their sabres

he climbed a water pipe and made his way into the bedroom of a Bulgarian yo
lady was enchanted by his persuasive commercial traveller's manners. She very modestly entertained
him for an hour or so, and then called in her mother lest her conduct should appear unmaidenly.

7. (a) Write a critical appreciation of either 'Mutability or "The Solitary Reaper'. **12**

(b) Explain the following with reference to the context: **8**

It droppeth as the gentle rain from heaven
Upon the place beneath, it is twice blest
It blesseth him that gives, and him that takes.
"Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown.

OR

Where words come out from the depth of truth:
Where tireless striving stretches its arm towards perfection:
Where the clear stream of reason has not lost its
Way into the dreary desert sand of dead habit.

8. (a) Explain, with reference to the context, any two of the following: **12**

(i) The chief use for delight is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgement and disposition of business. For expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best from those that are learned.

(ii) "You are too clumsy for decent society, he passionately exclaimed. 'If you cannot behave yourself, you had better go. Feed in some other restaurant and await me outside.' This delighted me. Out I went. There was a vegetarian restaurant close by, but it was closed. So I went without food that night. I accompanied my friend to the theatre, but he never said a word about the scene I had created. On my part of course there was nothing to say.

(iii) "Just one small seed", said Rakesh, and he touched the smooth bark of the tree that had grown. He ran his hand along the trunk of the tree and put his finger to the tip of a leaf. 'I wonder', he whispered 'Is this what it feels to be God'?

(b) Write a short essay on any one of the following in about 250 words: **8**

- (i) New Education Policy (NEP-2020)
- (ii) Impact of Increasing Oil Prices on Economy.
- (iii) Tribes of Jharkhand.
- (iv) Natural Resources of Jharkhand.