

# MIZORAM PUBLIC SERVICE COMMISSION

## GENERAL COMPETITIVE EXAMINATIONS FOR RECRUITMENT TO THE POST OF INSPECTOR UNDER EXCISE & NARCOTICS DEPARTMENT NOVEMBER, 2019

### GENERAL ENGLISH PAPER - I

Time Allowed : 3 hours

Full Marks : 100

*Marks for each question is indicated against it.*

*Attempt all questions.*

1. Write an essay on any one of the following topics (not less than 500 words): (25)

- Religion and Politics
- The Impact of Media and Technology
- AIDS – A dormant volcano

2. Give the précis of the following passage in one third of its length: (15)

When we survey our lives and efforts we soon observe that almost the whole of our actions and desires are bound up with the existence of other human beings. We notice that whole nature resembles that of the social animals. We eat food that others have produced, wear clothes that others have made, live in houses that others have built. The greater part of our knowledge and beliefs has been passed on to us by other people though the medium of a language which others have created. Without language and mental capacities, we would have been poor indeed comparable to higher animals.

We have, therefore, to admit that we owe our principal knowledge over the least to the fact of living in human society. The individual if left alone from birth would remain primitive and beast like in his thoughts and feelings to a degree that we can hardly imagine. The individual is what he is and has the significance that he has, not much in virtue of the individuality, but rather as a member of a great human community, which directs his material and spiritual existence from the cradle to grave.

3. Write a letter to the editor of a local newspaper of your town/city to draw the attention of the Superintendent of Police to the law and order situation in your locality. (15)

**Directions (Questions 4-10): In the following question, out of the four alternatives, select the alternative which best expresses the meaning of the idiom/phrase. (7×2=14)**

4. Bite the bullet

- |                          |                               |
|--------------------------|-------------------------------|
| (a) To get someone drunk | (b) Talking nonsense          |
| (c) Fight with others    | (d) Face unpleasant situation |

5. Bone of contention

- |                            |                |
|----------------------------|----------------|
| (a) Point of an argument   | (b) Worthless  |
| (c) Without any hesitation | (d) To succeed |

6. Hand over fist

- |                              |                         |
|------------------------------|-------------------------|
| (a) Get panic                | (b) State of high alert |
| (c) Quickly and continuously | (d) Get comfortable     |

7. To die in harness  
(a) Die early (b) Die after doing work  
(c) To die while in duty (d) Die peacefully
8. No avail  
(a) Effortless (b) Without any result  
(c) Very nervous (d) Dispose of
9. Hard and fast  
(a) Weak (b) Strong  
(c) Very strict (d) Cause of trouble
10. All at sea  
(a) Something outstanding (b) Forgive all  
(c) State of confusion (d) Living in Luxury
11. Expand the idea contained in **any one** of the following: **(15)**  
(a) The real dignity of man lies, not in what he has, but in what he is.  
(b) Where there is a will, there is a way.  
(c) The pen is mightier than the sword.

**Directions (Questions 12-19): Read the following passage given below and answer the questions based on the passage. (8×2=16)**

The task which Gandhiji undertook was not only the achievement of political freedom but also the establishment of a social order based on truth and non-violence, unity and peace, equality and universal brotherhood, and maximum freedom for all. This unfinished part of his experiment was perhaps more difficult to achieve than the achievement of political freedom. Political struggle involved fight against a foreign power and all one do was either join it or wish its success. In establishing social order of this pattern, there was lively possibility of a conflict arising between groups and classes, of our own people. Experience shows that man values his possessions even more than his life because in the former he sees the means for perpetuation and survival of his descendants even after his body is reduced to ashes. A new order cannot be established without radically changing the mind and attitude of men towards property and at some stage or the other, the 'haves' have to yield place to 'have-nots'. We have seen, in our time, attempts to achieve a kind of egalitarian society and a picture of it after it was achieved. But this was done, by and large, through the use of physical force.

In the ultimate analysis, it is difficult, if not impossible to say that the instinct to possess has been rooted out or that it will not reappear in an even worse form under a different guise. It may even be that, like a gas kept confined within containers under great pressure, or water held by a big dam, once a barrier breaks the reaction will one day sweep back with a violence equal in extent and intensity to what was used to establish and maintain the outward egalitarian form. This enforced egalitarianism consists, in its own bosom, the seed of its own destruction.

The root cause of class conflict is possessiveness or the acquisitive instinct. So long as the ideal that is to be achieved is one of securing the maximum material satisfaction, possessiveness can neither be suppressed nor eliminated but will grow on what it feeds. Nor will it cease to be such – it is possessiveness, still, whether it is confined to only a few or is shared by many.

If egalitarianism is to be ensured, it has to be based on not on the possession of the maximum material goods by a few or by all but on voluntary, enlightened renunciation of those goods which cannot be shared by others or can be enjoyed only at the expense of theirs. This

calls for substitution of spiritual values that is sometimes equated with progress these days, neither spells peace nor progress. Mahatma Gandhi has shown us how the acquisitive instinct inherent in man could be transmuted by the adoption of the ideal of trusteeship by which the wealthy people would be the trustees of trusts that looked after the welfare of the people in general.

12. According to the passage, egalitarianism will not survive if
  - (a) It is based on voluntary renunciation
  - (b) It is achieved by resorting to physical force
  - (c) Underprivileged people are not involved in its establishment
  - (d) People's outlook towards it is not radically changed
13. According to the passage, why does man value his possessions more than his life?
  - (a) He has an inherent desire to share his possessions with others
  - (b) He is endowed with the possessive instinct
  - (c) Through his possessions he can preserve his name even after his death
  - (d) Only his possessions help him earn love and respect from his descendants
14. According to the passage, which was the unfinished part of Gandhiji's experiment?
  - (a) Educating people to avoid class conflict
  - (b) Achieving total political freedom for the country
  - (c) Establishment of an egalitarian society
  - (d) Radically changing the mind and attitude of men towards truth and non-violence
15. Which of the following statements is 'not true' in the context of the passage?
  - (a) True egalitarianism can be achieved by giving up one's possessions under compulsion
  - (b) Man values his life more than his possessions
  - (c) Possessive instinct is a natural part of the human being
  - (d) In the political struggle, the fight was against the alien rule
16. According to the passage, true egalitarianism will last if
  - (a) It is thrust upon people
  - (b) It is based on truth and non-violence
  - (c) People inculcate spiritual values along with material values
  - (d) 'Haves' and 'have-nots' live together peacefully
17. According to the passage, people ultimately overturn the form of a social order
  - (a) Which is based on coercion and oppression
  - (b) Which does not satisfy their basic needs
  - (c) Which is based upon conciliation and rapprochement
  - (d) Which is not congenial to the spiritual values of the people
18. What can you infer from the phrase "root out"?
  - (a) to destroy something
  - (b) instill something
  - (c) find and remove something/ someone
  - (d) to flatten something

19. Which of the following statements is not true in the context of the passage?
- (a) A new order can be established by radically changing the outlook of people towards it
  - (b) Adoption of the ideal of trusteeship can minimise possessive instinct
  - (c) Enforced egalitarianism can be the cause of its own destruction
  - (d) Idea of new order is to secure maximum material satisfaction

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