

OEL – 1/21

General English

Time : 2 hours

Full Marks : 100

The figures in the right-hand margin indicate marks.

Answer all questions.

1. Write an essay on any **one** of the following topics : 50
 - (a) Role of India in the current world order
 - (b) Military reforms in 21st Century India
 - (c) Digital Economy
 - (d) Language debate in India
 - (e) Sustainable Development

2. Write a precis of the following and suggest a suitable title for it : 20

The modern mind, that is to say the better type of the modern mind, is practical and pragmatic,

ethical and social, altruistic and humanitarian. It is governed by a practical idealism for social betterment. The ideals which move it represent the spirit of the age, the Zeitgeist, the Yugadharmā. It has discarded to a large extent the philosophic approach of the ancients, their search for ultimate reality, as well as the devotionalism and mysticism of the medieval period. Humanity is its God and social service its religion. This conception may be incomplete, as the mind of every age has been limited by its environment, and every age has considered some partial truth as the key to all truth. Every generation and every people suffer from the illusion that their way of looking at things is the only right way, or is, at any rate, the nearest approach to it. Every culture has certain values attached to it, limited and conditioned by that

culture. The people governed by that culture take these values for granted and attribute a permanent validity to them. So the values of our present day culture may not be permanent and final; nevertheless they have an essential importance for us for they represent the thought and spirit of the age we live in. A few seers and geniuses, looking into the future, may have a better vision of humanity and the universe; they are of the vital stuff out of which all real advances come. The vast majority of people do not even catch up to the present-day values, though they may talk about them in the jargon of the day, and they live imprisoned in the past. We have therefore to function in line with the highest ideals of the age we live in, though we may add to them or seek to mould them in accordance with our national

genius. Those ideals may be classed under two heads: humanism and the scientific spirit. Between these two there has been an apparent conflict but the great upheaval of thought to-day, with its questioning of all values, is removing the old boundaries between these two approaches, as well as between the external world of science and the internal world of introspection. There is a growing synthesis between humanism and the scientific spirit, resulting in a kind of scientific humanism. Science also, while holding on to fact, is on the verge of other domains, or at any rate, has ceased to deny them contemptuously. Our five senses and what they can perceive, obviously, do not exhaust the universe. During the recent years there has been a profound change in the scientist's picture of the physical world. Earlier,

science used to look at nature as something almost apart from man. But now, Sir James Jeans tells us that the essence of science is that 'man no longer sees nature as something distinct from himself'. And then the old question arises which troubled the thinkers of the Upanishads : how can the knower be known ? How can the eyes that can see external objects see themselves ? And if the external is part and parcel of the internal, what we perceive or conceive is but a projection of our minds, and the universe and nature and the soul and mind and body, the transcendent and the immanent are all essentially one, how then are we, within the limited framework of our minds to understand this mighty scheme of things objectively ? Science has begun to touch these problems and though they may elude it, still the

earnest scientist of to-day is the prototype of the philosopher and the man of religion of earlier ages. 'In this materialistic age of ours', said Albert Einstein, 'the serious scientific workers are the only profoundly religious people'.

3. Read the passage in Q. No. 2 and answer the questions given below : 2×5 = 10

- (a) What are the distinguishing features of 'Modern mind' ?
- (b) What does the passage say about the values of 'present day culture' ?
- (c) What, according to the passage, is 'scientific humanism' ?
- (d) What kind of change has occurred in a scientist's picture of the world recently ?

(e) What, according to the passage, was the message of the Upanishads ?

4. You are a Public Health Worker in your district where a new variation of the Covid-19 virus is found. Write a letter to the District Magistrate to take appropriate administrative measures to contain the spread of the disease. 20

