

Roll No.

Total Pages : 10

BT-2/M-20

32036

ENGLISH

Paper : HM-101-A

Time : Three Hours]

[Maximum Marks : 75

Note : Attempt any *five* questions.

1. (a) Correct the following sentences : (10)

- (i) His son-in-laws have come home.
- (ii) In three weeks time we are going to complete the work.
- (iii) The woman which works here is from Japan.
- (iv) Every students likes the teacher.
- (v) Does she has a car?
- (vi) That only, she is very arrogant.
- (vii) I cannot cope up with this pressure.
- (viii) What is the time in your watch?
- (ix) Our classroom is in the second floor.
- (x) He has white hairs.

(b) Punctuate the following sentences: (5)

- (i) we have paid our dues we expect all the privileges listed in the contract

- (ii) I need the following articles a glass a cup a jug and a napkin
- (iii) bravo you have won the match
- (iv) he said why do you blame me
- (v) I admire his intelligence I detest his character

2. (a) Use the following idioms and phrasal verbs in your sentences : (10)

- (i) calm down
- (ii) catch up
- (iii) crack down
- (iv) chip in
- (v) fall out
- (vi) sort out
- (vii) contribute in
- (viii) look down
- (ix) look in
- (x) end up

(b) Differentiate the following words by making meaningful sentences: (5)

- (i) I want to see the movie (tonight/ tonite).
- (ii) The curtains were tied. (loosely/loose)

- (iii) The President inaugurated the seminar by
the ceremonial lamp. (lightening/lighting)
- (iv) I decided to call her in the (knight/night)
- (v) The lady wants us to in the house.
(leave/live)

3. Make words with the following suffixes and prefixes: (15)

- (i) a,
- (ii) dys,
- (iii) con,
- (iv) ad,
- (v) neo,
- (vi) peri,
- (vii) ss,
- (viii) ed,
- (ix) ian,
- (x) al.
- (xi) ing
- (xii) Pro
- (xiii) Bio
- (xiv) Ab
- (xv) ly

4. Write a precise of the following passage. Also suggest a suitable title. (15)

Our knowledge of truths, unlike our knowledge of things, has an opposite, namely *error*. So far as things are concerned, we may know them or not know them, but there is no positive state of mind which can be described as erroneous knowledge of things, so long, at any rate, as we confine ourselves to knowledge by acquaintance. Whatever we are acquainted with must be something; we may draw wrong inferences from our acquaintance, but the acquaintance itself cannot be deceptive. Thus there is no dualism as regards acquaintance. But as regards knowledge of truths, there is a dualism. We may believe what is false as well as what is true. We know that on very many subjects different people hold different and incompatible opinions: hence some beliefs must be erroneous. Since erroneous beliefs are often held just as strongly as true beliefs, it becomes a difficult question how they are to be distinguished from true beliefs. How are we to know, in a given case, that our belief is not erroneous? This is a question of the very greatest difficulty, to which no completely satisfactory answer is possible. There is, however, a preliminary question which is rather less difficult, and that is: What do we *mean* by truth and falsehood? It is this preliminary question which is to be considered in this chapter.

In this chapter we are not asking how we can know whether a belief is true or false: we are asking what is meant by the question whether a belief is true or false. It is to be hoped

that a clear answer to this question may help us to obtain an answer to the question what beliefs are true, but for the present we ask only 'What is truth?' and 'What is falsehood?' not 'What beliefs are true?' and 'What beliefs are false?' It is very important to keep these different questions entirely separate, since any confusion between them is sure to produce an answer which is not really applicable to either.

There are three points to observe in the attempt to discover the nature of truth, three requisites which any theory must fulfill. (1) Our theory of truth must be such as to admit of its opposite, falsehood. A good many philosophers have failed adequately to satisfy this condition: they have constructed theories according to which all our thinking ought to have been true, and have then had the greatest difficulty in finding a place for falsehood. In this respect our theory of belief must differ from our theory of acquaintance, since in the case of acquaintance it was not necessary to take account of any opposite.

(2) It seems fairly evident that if there were no beliefs there could be no falsehood, and no truth either, in the sense in which truth is correlative to falsehood. If we imagine a world of mere matter, there would be no room for falsehood in such a world, and although it would contain what may be called 'facts', it would not contain any truths, in the sense in which truths are thins of the same kind as falsehoods. In fact, truth and falsehood are properties of beliefs and statements: hence a world of mere matter, since it would

contain no beliefs or statements, would also contain no truth or falsehood.

(3) But, as against what we have just said, it is to be observed that the truth or falsehood of a belief always depends upon something which lies outside the belief itself. If I believe that Charles I died on the scaffold, I believe truly, not because of any intrinsic quality of my belief, which could be discovered by merely examining the belief, but because of an historical event which happened two and a half centuries ago. If I believe that Charles I died in his bed, I believe falsely: no degree of vividness in my belief, or of care in arriving at it, prevents it from being false, again because of what happened long ago, and not because of any intrinsic property of my belief. Hence, although truth and falsehood are properties of beliefs, they are properties dependent upon the relations of the beliefs to other things, not upon any internal quality of the beliefs.

The third of the above requisites leads us to adopt the view – which has on the whole been commonest among philosophers – that truth consists in some form of correspondence between belief and fact. It is, however, by no means an easy matter to discover a form of correspondence to which there are no irrefutable objections. By this partly – and partly by the feeling that, if truth consists in a correspondence of thought with something outside thought, thought can never know when truth has been attained ~ many philosophers have been led to try to find

some definition of truth which shall not consist in relation to something wholly outside belief. The most important attempt at a definition of this sort is the theory that truth consists in *coherence*. It is said that the mark of falsehood is failure to cohere in the body of our beliefs, and that it is the essence of a truth to form part of the completely rounded system which is The Truth.

5. Develop an outline of a presentation on "Racial Discrimination." (15)

OR

Develop an outline of a presentation on "Global Warming".

6. Write an essay on any *one* of the following topic given below : (15)
- (i) Cyberspace and internet.
 - (ii) Digital Economy.
 - (iii) Need brings greed, if greed increases it spoils breed.
 - (iv) Humanity as religion.

7. Read the following passage carefully and answer the questions that follow:

Scientists are primarily moved by curiosity, by the passionate desire to know how things happen in life and Nature and secondly, by the desire to use this knowledge for human welfare. Nobody can deny that science has rendered

invaluable service to mankind in various spheres. It is due to the discoveries of science that we have been able to find a cure for most diseases and prevent the outbreak of epidemics, thereby vastly increasing life expectancy. The most valuable service which science has rendered to mankind is that it has given it supreme self-confidence. It has given man the assurance that, instead of being a slave to his environment, he can control and modify it to suit his needs. Before the scientific era, an agriculturalist eked out a precarious existence, his livelihood depending upon the vagaries of the weather. Insect pests, locusts, drought devastated his fields. Now we have built huge dams to supply waters through perennial canals, manufactured fertilizers which enormously increase agricultural production, produced effective pesticides, learnt how to prevent soil erosion, introduced multiple cropping and devised other ways to improve output. Population control would still be needed if food production is to keep pace with the growth in numbers, but the spectacular progress which scientific cultivation has made possible in the field of agriculture has belied all Malthusian fears. Progress in the industrial field has been even more spectacular, thanks to the application of science to industry. The world, particularly the developed part of it, now enjoys a standard of living which in former ages was not even enjoyed by the wealthier classes. The higher standards of living have made it possible for the governments to provide the social services on a liberal scale. The machine has not only relieved man of heavy burdensome tasks, but

has also provided him with ample leisure in which he can engage himself in cultural pursuits, cultivate various kinds of hobbies and travel. It is through science that he has been able to invent new sources of entertainment and education, such as cinema, radio and television.

The enormous popularity of these sources of entertainment proves how useful they are to mankind. Before the invention of the printing press, education was confined to a small section of the community and was of a predominantly religious character. The printing press revolutionized the art of publication and brought books, periodicals and newspapers within everyone's reach. Democracy would have been impossible without the printing press. The modern media of mass communication are another fruitful source of education, are being spent on manufacturing weapons of mass annihilation and space exploration, the affluent nations are not prepared to help developing nations on a scale which would make a significant impact on their lives. Many civilizations in the past perished because the people recklessly exploited natural resources, exhausted the soil and turned the land into a desert. Impelled by the profit-motive, nations are still recklessly exploiting world resources without giving any serious thought to what would happen a few hundred years hence. When we know that man has to live on this planet for millions of years, this policy of exploiting natural resources and not judiciously conserving them is, to put it mildly, extremely short-sighted. The same short-sightedness is being displayed over population growth. Science has

rendered great service to humanity by finding a cure for most diseases, by preventing the outbreak of epidemics which formerly used to kill millions of persons, and by curtailing the death rate in other ways. But unless men learn to curtail the birth rate as well, we will, before long, be faced with a population explosion. Science has not proved that Malthus was wrong. It has only proved that for some time natural restraints on population in the form of wars, pestilences and famines can be held back. This planet can be made a decent place to live in only if man is wise. Science gives knowledge and power, but not necessarily wisdom.

Questions :

- (i) Explain "The machine has not only relieved man of heavy burdensome tasks, but has also provided him with ample leisure in which he can engage himself in cultural pursuits, cultivate various kinds of hobbies and travel." (5)
 - (ii) How are numerous sources of entertainment useful for man? (5)
 - (iii) How to make this planet a better place to live in ? (5)
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