

NOTE:(i) Part-II is to be attempted on the separate Answer Book.

(ii) Attempt ALL THE Questions From Part II

(iv) Candidate must write Q. No. in the Answer Book in accordance with Q. No. in the Q. Paper.

(v) No Page/Space be left blank between the answers. All the blank pages of Answer Book must be crossed.

(vi) Extra attempt of any question or any part of the attempted question will not be considered.

PART-II

Q.2. Write a précis of the following passage in about 120 words and also suggest a suitable title: (20)

On the question of freedom in education there are at present three main schools of the thought, deriving partly from differences as to ends and partly from differences in psychological theory. There are those who say that children should be completely free, however bad they may be; there are those who say they should be completely subject to authority, however good they may be; and there are those who say they should be free, but in spite of freedom they should be always good. This last party is larger than it has any logical right to be; children, like adults, will not all be virtuous if they are all free. The belief that liberty will ensure moral perfection is a relic of Rousseauism, and would not survive a study of animals and babies. Those who hold this belief think that education should have no positive purpose, but should merely offer an environment suitable for spontaneous development. I cannot agree with this school, which seems to me too individualistic, and unduly indifferent to the importance of knowledge. We live in communities which require co-operation, and it would be utopian to expect all the necessary co-operation to result from spontaneous impulse. The existence of a large population on a limited area is only possible owing to source and technique; education must therefore, hand on the necessary minimum of these. The educators who allow most freedom are men whose success depends upon a degree of benevolence, self-control, and trained intelligence which can hardly be generated where every impulse is left unchecked, their merits, therefore, are not likely to be perpetuated if their methods are undiluted. Education, viewed from a social standpoint, must be something more positive than a mere opportunity for growth. It must, of course, provide this, but it must also provide a mental and moral equipment which children cannot acquire entirely for themselves.

Q.3. Read the following passage carefully and answer the questions that follow:

The majority of people have always lived simply, and most of humanity still struggles on a daily basis to eke out a meager existence under dire circumstances. Only in affluent industrialized countries do people have the luxury of more goods and services than they need to survive. On the basis of material wealth, North Americans and Europeans should be the happiest people on earth, but according to the 2012 Happy Planet Index (HPI), they are not. Surprisingly, what had begun as an experimental lifestyle evolved into a quiet revolution that spread the word through books such as Duane Elgin's best-selling *Voluntary Simplicity: Toward a Way of Life that is Outwardly Simple Inwardly Rich* (1981), as well as numerous magazines, alternative communities of the like-minded, and later, Internet websites. Combined with a growing awareness of the environmental consequences of consumerism, the voluntary simplicity movement sought to reduce the consumption of goods and energy and to minimize one's personal impact on the environment. "Voluntary" denotes a free and conscious choice to make appropriate changes that will enrich life in a deeper, spiritual sense. "Simplicity" refers to the hick of clutter, that is, eliminating all those things, patterns habits, and ideas that take control of our lives and distract us from our inner selves. However, this is not to be confused with poverty, which is involuntary, degrading and debilitating. Neither does it mean that people must live on a farm or reject progress or technology, or do ye/about what is necessary for their comfort and welfare. To practice voluntary simplicity, one must differentiate between what one wants (psychological desires) and what one needs (basic requirements of life), and seek a healthy balance that is compatible with both. In a consumer society where advertising bombards us with the message that without this, that, and the other product, we are unsuccessful, undesirable, and unimportant, being clear on what you really need and resisting what you-

(2)

Among three schools of thought **which** differ in terms of freedom in education of children, Rousseau supports the third one that they should be given complete liberty as their **behaviour** seem perfect.

The author contradicts with him, arguing **that** liberty cannot ensure moral perfection in them.

~~He adds that~~ such school of thought cannot understand the value and importance of education because it has no positive purpose as per their perspective.

People living in a **community** **require** co-operation, and education is a necessary element for it.

Education must provide mental and moral growth opportunity in children covering their every aspect of life because they cannot acquire such themselves.

Topic:

- (1) Freedom of Education
- (2) Different approaches towards freedom of Education.

Idea is generally ok.
Punctuation needs a
little improvement.

(1)

There should always be one school of thought. Two attempts are not allowed. ^{There are basically three schools of thought who differ from one another in terms of} freedom in education. Some say that children should be given complete liberty, although they are getting bad. Some says that they should be bound to a specific authority, although they are good. Similarly, the third school of thought say that they should be free but they should be good, which ^{is} are larger in number. Liberty cannot lead children towards virtue like adults. It ensures moral perfection in them, the belief is a relic of Rousseauism. This school of thought is utterly indifferent to the importance of knowledge as they think that education should have no positive purpose. The

existence of a large population in an area requires ^{co-operation and} education is a necessary element for it.

Education must provide mental and moral ^{growth} opportunity in children and their every aspect of life as well because they cannot acquire such for themselves.

Topic:

- (1) Freedom of Education
- (2) Different approaches towards freedom of Education.