

**MIZORAM PUBLIC SERVICE COMMISSION**  
**MIZORAM CIVIL SERVICES (COMBINED COMPETITIVE)**  
**MAIN EXAMINATION, 2023**

**ENGLISH PAPER-II**

Time Allowed : 3 hours

FM : 100

*Marks for each question is indicated against it.*

*Attempt any 5 (five) questions taking not more than 3 (three) questions from each Part.*

**PART - A**

1. Write notes on *any two* of the following: **(2×10=20)**
  - (a) Features of Modern Poetry
  - (b) The Poets of 1930s
  - (c) Stream of Consciousness Novel
  - (d) Colonial Undertones in Indian Writings in English
  - (e) Marxist Influence on modern Literature
  
2. Yeats' poetry is replete with "cultural" and "natural" symbols. Discuss with examples from your reading of some of the major poems of the poet. **(20)**
  
3. (a) "Ultimately, it is Auden's representation of human suffering that enables his poetry to withstand the test of time." To what extent does your understanding of the prescribed poems of Auden support this statement? **(20)**  
**OR**  
(b) Discuss the salient features in AK Ramanujan's poetry with specific references to the prescribed poems.
  
4. 'Waiting for Godot' is an absurd drama and it presents the absurdity of human life. Discuss. **(20)**

**PART - B**

5. Give a critical analysis of the following: **(20)**
  - (a) Go placidly amid the noise and haste,  
and remember what peace there may be in silence.  
As far as possible without surrender,  
be on good terms with all persons.  
  
Speak your truth quietly and clearly;  
and listen to others,  
even the dull and the ignorant;  
they too have their story.  
  
Avoid loud and aggressive persons;  
they are vexatious to the spirit.  
If you compare yourself with others,

you may become vain and bitter,  
for always there will be greater and lesser persons than yourself.

Enjoy your achievements as well as your plans.  
Keep interested in your own career, however humble;  
it is a real possession in the changing fortunes of time.

Exercise caution in your business affairs,  
for the world is full of trickery.  
But let this not blind you to what virtue there is;  
many persons strive for high ideals,  
and everywhere life is full of heroism.

Be yourself.  
Especially, do not feign affection.  
Neither be cynical about love;  
for in the face of all aridity and disenchantment,  
it is as perennial as the grass.  
Take kindly the counsel of the years,  
gracefully surrendering the things of youth.

Nurture strength of spirit to shield you in sudden misfortune.  
But do not distress yourself with dark imaginings.  
Many fears are born of fatigue and loneliness.

Beyond a wholesome discipline,  
be gentle with yourself.  
You are a child of the universe  
no less than the trees and the stars;  
you have a right to be here.

And whether or not it is clear to you,  
no doubt the universe is unfolding as it should.  
Therefore be at peace with God,  
whatever you conceive Him to be.  
And whatever your labors and aspirations,  
in the noisy confusion of life, keep peace with your soul.  
With all its sham, drudgery, and broken dreams,  
it is still a beautiful world.  
Be cheerful.  
Strive to be happy.

**OR**

(b) Critics of evolutionary ethics have traditionally focused on its lack of an adequate explanation of moral obligation, on both the individual and the group level. Huxley's move to a psychoanalytical account of moral obligation was similar to the eighteenth- and nineteenth-century attempts to derive our notion the moral sentiment from psychology. The problem with such strategies, as Sidgwick pointed out, was not the validity of the hypothesis but its relevance for ethics. Even Huxley admitted that the sense of moral obligation was no more than a psychological factor, which, to an important degree, needed to be mediated by the rational mind. Huxley noted that guilt, which was central to the Freudian interpretation of moral obligation, could be psychologically and morally damaging. For example, in his description of the Nazi mind, Huxley claimed that "an excess load of unrealistic guilt" led individuals to project their sense of unbearable condemnation onto Jewish scapegoats. "Most

Nazis genuinely believe that Jews are a major source of evil; they can do so because they have projected the beastliness in their own souls into them. The terrible feature of such projection is that it can turn one's vices into virtues: thus, granted the Nazi believes the Jews are evil, it is his moral duty to indulge his repressed aggression in cruelty and violence towards them."

The value of psychoanalysis lay in its ability to probe and resolve rationally the pathological obligation. In Huxley's discussion, they provided an explanation of why humans might feel of society to promote social evolution. But these were very vague categories. What did intrinsically valuable mean? For Huxley they were obvious: aesthetic, spiritual, and intellectual experiences. But aside from asserting their importance, Huxley did not attempt any justification of them. He was clear that they did not contribute to survival. Rather, they were the values of "high culture"; of considerable importance to a small fraction of the population and traditionally the yardstick by which they measured civilization. But they could, and have, been viewed differently: as the tools of repression, the products of vanity, commodities, and so on. Jerry Falwell, Jacques Derrida, the Ayatollah Khomeini, Allan Bloom, Vaclav Havel, Madonna, and Noam Chomsky (to name just a few) probably would have differed with Julian Huxley about the significance of high culture as well as what was "intrinsically valuable."

Similarly, the value of individual fulfillment and the social engineering to bring it about were values typifying Western, democratic, liberal thought. In Huxley's day, as in ours, it was not universally accepted, even in the West. And even if it were, the issue in ethics has not been consensus but justification.

Huxley's ethics was a projection of his values onto the history of man. In classic Whig fashion, he conceptualized the past as leading to what he valued in the present and posited the direction of future evolutionary progress from the same perspective. Sincere-and often inspired-as his rhetoric was, it ultimately depended on a shared commitment by his reader rather than logical arguments. Cosmic evolution and biological evolution were blind processes, as Huxley described in numerous publications. And yet he demanded his reader accept the idea that this neutral universe had a direction and that man had an obligation (real, not merely psychological) to further its progress. He could do this by creating values and purpose, according to Huxley. But if man created these values and goals, how were we to be assured of their moral value? To project man's beliefs (the ones of which Huxley approved) onto the cosmos was to create a modern myth, and perhaps there is the key to Huxley's position.

From early in his career Huxley wanted to replace the Christian worldview with a scientific humanism. Huxley believed that the difference between his philosophy and religion was that religion was based on the hypothesis of the existence of a god, whereas his views were based on the scientific method. But what he actually proposed was the creation of a new myth, one dressed in the guise of evolutionary biology but nonetheless with an entire set of assumptions, values, and beliefs. Like many of the attempts since Comte to use science to go beyond religion but still maintain the sense of religious awe, Huxley's naturalism assumed the vision he pretended to discover.

6. In **Lord Jim**, Jim symbolizes the lofty idealist and dreamer who is torn by the darkness of guilt. Discuss. (20)
7. (a) Discuss *Sons and Lovers* as a study of human relationship. (20)  
**OR**  
(b) How are the themes of repression and oppression presented in the novel *Mrs. Dalloway*?
8. (a) Explain how the village of Kanthapura is a microcosm of the entrenched hierarchy in Indian society (20)  
**OR**  
(b) Examine *A House for Mr. Biswas* as a diasporic novel.