

MIZORAM PUBLIC SERVICE COMMISSION

TECHNICAL COMPETITIVE EXAMINATIONS FOR RECRUITMENT TO THE POST OF GRADE-III OF MIZORAM HEALTH SERVICE (AYUSH SUB-CADRE), UNDER HEALTH & FAMILY WELFARE DEPARTMENT, GOVERNMENT OF MIZORAM. SEPTEMBER, 2023

GENERAL ENGLISH

Time Allowed : 3 hours

Full Marks : 100

*The figures in the margin indicate full marks for the questions.
Attempt all questions.*

1. Choose *any one* of the following topics and write a short essay. (25)
 - Role of a doctor in the upliftment of general health of the community.
 - Are Natural Medicines a Good Alternative to Pharmaceutical?
 - Ways to achieve Health Equity.
 - Role and impact of technology in the development of Medical Science.
2. Write a precis of the following passage by reducing it to one third of its length. (20)

Many of the serious health concerns in modern America can be linked to poor diet. People who regularly consume foods high in sodium, sugar, and saturated fats not only increase their chances of obesity, but also increase their risks of developing heart disease, hypertension, diabetes, and several types of cancer. Although some people who regularly consume unhealthy foods do so knowingly, there is also a significant portion of the population that remains undereducated about proper nutrition. What is more, individuals who live in food deserts—areas in low-income neighborhoods that lack easy access to healthy, affordable food—may not even have the opportunity to obtain nutritious food. Although there have been some recent government efforts to reduce the number of food deserts, more community-based efforts should be encouraged and supported.

Food deserts are located in high-poverty areas, such as sparsely populated rural areas or densely populated, low-income urban centers. Food deserts most often develop when major supermarket chains either relocate out of these areas or simply refrain from building stores there in the first place. Major food retailer chains tend to limit their store locations to wealthier urban or suburban neighborhoods. This means that those who live in high-poverty areas often also live miles away from the fresh meats, dairy products, and produce available at supermarkets. Residents of these areas who do not have cars are thus forced to travel long distances on public transportation to do their grocery shopping, or else they are limited to the food available at local convenience stores and gas stations. These types of food retailers often only sell packaged, processed foods that offer little nutritional value.

Furthermore, fast food restaurants are disproportionately concentrated in low-income areas; recent estimates suggest that those living in the poorest areas of a city experience 2.5 times more exposure to fast food restaurants than the wealthiest inhabitants of the city. Because individuals who live in food deserts tend to get their meals from fast food restaurants or convenience stores, they often suffer from a variety of health issues. Research has found that individuals who live in low-income neighborhoods are much more likely to develop problems with obesity, diabetes, and hypertension than those who live in more affluent neighborhoods.

A solution to the problem of food deserts seems obvious: more supermarkets should be built in low-income neighborhoods. The problem with this solution, of course, is that it is difficult to lure supermarket chains into poor areas. Because poorer people have less money to spend on food, supermarket chains do not consider them to be attractive customers. One way that the government can help to offset this issue is by offering tax breaks or other incentives for supermarkets in low-income areas. In 2010, the Obama administration implemented the Healthy Food Financing program, which is a set of initiatives designed to help bring grocery stores into areas currently designated as food deserts.

Directions (Question Nos. 3 - 12) : Read and comprehend the passage provided to answer the questions that follow. Marks are indicated at the end of each question.

Seventy six years ago, on the evening of August 14, 1947, a few hours before Britain's Indian Empire was formally divided into the nation-states of India and Pakistan, Lord Louis Mountbatten and his wife, Edwina, sat down in the vice regal mansion in New Delhi to watch the latest Bob Hope movie, "My Favorite Brunette." Large parts of the subcontinent were descending into chaos, as the implications of partitioning the Indian Empire along religious lines became clear to the millions of Hindus, Muslims, and Sikhs caught on the wrong side of the border. In the next few months, some twelve million people would be uprooted and as many as a million murdered. But on that night in mid-August the bloodbath—and the fuller consequences of hasty imperial retreat—still lay in the future, and the Mountbattens probably felt they had earned their evening's entertainment. Mountbatten, the last viceroy of India, had arrived in New Delhi in March 1947, charged with an almost impossible task. Irrevocably enfeebled by the Second World War, the British belatedly realized that they had to leave the subcontinent, which had spiralled out of their control through the nineteen-forties. But plans for brisk disengagement ignored messy realities on the ground. Mountbatten had a clear remit to transfer power to the Indians within fifteen months. Leaving India to God, or anarchy, as Mohandas Gandhi, the foremost Indian leader, exhorted, wasn't a political option, however tempting. Mountbatten had to work hard to figure out how and to whom power was to be transferred. The dominant political party, the Congress Party, took inspiration from Gandhi in claiming to be a secular organization, representing all four hundred million Indians. But many Muslim politicians saw it as a party of upper-caste Hindus and demanded a separate homeland for their hundred million co-religionists, who were intermingled with non-Muslim populations across the subcontinent's villages, towns, and cities. Eventually, as in Palestine, the British saw partition along religious lines as the quickest way to the exit. But sectarian riots in Punjab and Bengal dimmed hopes for a quick and dignified British withdrawal and boded ill for India's assumption of power. Not surprisingly, there were some notable absences at the Independence Day celebrations in New Delhi on August 15th. Gandhi, denouncing freedom from the imperial rule as a "wooden loaf," had remained in Calcutta, trying, with the force of his moral authority, to stop Hindus and Muslims from killing each other. His great rival Muhammad Ali Jinnah, who had fought bitterly for a separate homeland for Indian Muslims, was in Karachi, trying to hold together the precarious nation-state of Pakistan. Nevertheless, the significance of the occasion was not lost on many. While the Mountbattens were sitting down to their Bob Hope movie, India's constituent assembly was convening in New Delhi. The moment demanded grandiloquence, and Jawaharlal Nehru, Gandhi's closest disciple and soon to be India's first Prime Minister, provided it. "Long years ago, we made a tryst with destiny," he said. "At the stroke of the midnight hour, while the world sleeps, India will awaken to life and freedom. A moment comes, which comes but rarely in history when we step out from the old to the new when an age ends, and when the soul of a nation, long suppressed, finds utterance." Posterity has enshrined this speech, as Nehru clearly intended. But today his quaint phrase "tryst with destiny" resonates ominously, so enduring has been the political and psychological scars of partition. The souls of the two new nation-states immediately found utterance in brutal enmity. In Punjab, armed vigilante groups, organized along religious lines and incited by local politicians, murdered countless people, abducting and raping thousands of women. Soon, India and Pakistan were fighting a war—the first of three—over the disputed territory of Kashmir. Gandhi, reduced to despair by the seemingly endless cycle of retaliatory mass murders and displacement, was shot dead in January 1948, by a Hindu extremist who believed that the father of the Indian nation was too soft on Muslims.

Answer the questions:

(3×5=15)

3. What did Lord Louis Mountbatten and his wife Edwina do on the threshold of India's Independence?
4. Why was a large part of the subcontinent descending into chaos?
5. What were the almost impossible tasks the viceroy had to face when he came to India in March 1947?
6. Why did the Muslim politicians demanded a separate homeland?
7. Why were Gandhi and Muhammad Ali Jinnah absent from the independence celebrations in New Delhi?

Directions (Question Nos. 8 - 12) : Choose the correct answer from the choices given:

(2×5=10)

8. From the passage, what can we conclude about the view of the author about Lord Mountbatten?
(a) Appreciative (b) Sarcastic
(c) Neutral (d) Speculative
9. What is the author likely to agree to as the reason for the chaos in the sub-continent in 1947?
(a) Because Gandhi was assassinated
(b) Because the British left the sub-continent in haste.
(c) Because the Hindus and Muslims could not live in peace.
(d) Because Lord Mountbatten was watching a movie on 14th August 1947.
10. What could possibly "grandiloquence" mean as inferred from the context in which it has been used in the passage?
(a) Grand Party (b) Celebrations
(c) Lofty speech (d) Destiny
11. What is the author primarily talking about in the article?
(a) Mountbatten's association with India. (b) Nehru's speech
(c) Gandhi's assassination (d) The aftermath of the partition.
12. The author persists on talking about the "Bob Hope movie" in the article. Why?
(a) Because the movie was a classic of 1947
(b) He thinks it caused the partition of the sub-continent.
(c) He uses it to show the apathy of the Britishers towards the sub-continent
(d) It was Mountbatten's favourite movie.

Directions (Question Nos. 13 - 27) : Choose the nearest in meaning for the following questions from the choices provided:

(2×15=30)

13. Fill in with appropriate word: She wasn't feeling well, so she was _____ to go to the evening party.
(a) Reliant (b) Reluctant
(c) Relinquished (d) Resistance
14. Which is the antonym for 'vicious'?
(a) Passive (b) Savage
(c) Merciless (d) Cordial

15. Which word has the same meaning as 'hostility'?
- (a) Cynosure (b) Antagonism
(c) Support (d) Behemoth
16. What is the right word for someone 'practising living like a hermit'?
- (a) Ascetic (b) Raconteur
(c) Aesthetic (d) Eclectic
17. Select the word that means 'something huge'.
- (a) Collusion (b) Behemoth
(c) Trivial (d) Piety
18. What is the opposite of 'amass'?
- (a) Relegate (b) Digress
(c) Assemble (d) Dissipate
19. Find the word which has the same meaning as 'cleave'.
- (a) Big (b) Cut
(c) Little (d) Green
20. Fill in with the appropriate word: 'The decision will _____ the entire nation.'
- (a) Impact (b) Impress
(c) Implant (d) Implement
21. What is another word for 'precarious'?
- (a) Secure (b) Exalted
(c) Uncertain (d) Important
22. Which of the following word means 'to recede back'?
- (a) Come (b) forward
(c) Retreat (d) move
23. Which word means 'being implied' without 'being stated'?
- (a) Hostile (b) tacit
(c) Overt (d) Generic
24. Choose the right antonym of the word 'amicable'.
- (a) Grumpy (b) Friendly
(c) Pleasant (d) Affable
25. What is the synonym for 'berated'?
- (a) Praised (b) Supervised
(c) Reproached (d) Detained
26. What is the opposite for 'intrepid'?
- (a) Cowardly (b) Courageous
(c) Fearful (d) Timid
27. The word opposite to 'quench' is _____.
- (a) Parch (b) Douse
(c) Extinguish (d) Smother