

## MA Linguistics

<b>SECTION I</b>	<b>10 MARKS</b>	<b>COMPREHENSION</b>
<b>SECTION II</b>	<b>20 MARKS</b>	<b>GENERAL KNOWLEDGE AND APTITUDE</b>
<b>SECTION III</b>	<b>30 MARKS</b>	<b>GRAMMAR</b>
<b>SECTION IV</b>	<b>40 MARKS</b>	<b>LANGUAGE ANALYSIS APTITUDE</b>
<b>TOTAL</b>	<b>100 MARKS</b>	

**The following is only a sample of the question paper**

### **Section I (Comprehension: 10 Marks)**

**Read the following passage carefully and answer the questions that follow.**

Any serious educational theory must consist of two parts: a conception of the ends of life, and a science of psychological dynamics, i.e. of the laws of mental change. This conception, the purpose of education, has a definition which is partly individual, partly social. It consists, in the individual, of both intellectual and moral qualities: a certain minimum of general knowledge, technical skill in one's own profession, and a habit of forming opinions on evidence, impartiality, kindness, and a modicum of self-control. In communities, civilization demands respect for law, justice as between man and man, purposes not involving permanent injury to any section of the human race, and intelligent adaptation of means to ends. If these are to be the purpose of education, it is a question for the science of psychology to consider what can be done towards realizing them, and, in particular, what degree of freedom is likely to prove most effective.

On the question of freedom in education there are at present three main schools of thought. 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. Children, like adults, will not all be virtuous if they are all free. Those who believe that liberty will ensure moral perfection think that education should have no positive purpose, but should merely offer an environment suitable for spontaneous development. 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. 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.

The arguments in favour of a great degree of freedom in education are derived not from man's natural goodness, but from the effects of authority, both on those who suffer it and on those who exercise it. Those who are subject to authority become either submissive or rebellious, and each attitude has its drawbacks.

The submissive lose initiative, both in thought and action; moreover, the anger generated by the feeling of being thwarted tends to find an outlet in bullying those who are weaker. That is why tyrannical institutions are self-perpetuating: what a man has suffered from his father he inflicts upon his son. Thus an unduly authoritative education turns pupils into timid tyrants, incapable of either claiming or tolerating originality in word or deed.

Rebels, on the other hand, though they may be necessary, can hardly be just to what exists. Moreover, there are many ways of rebelling, and only a small minority of these are wise. Galileo was a rebel and was wise; believers in the flat-earth theory are equally rebels, but are foolish. There is a great danger in the tendency to suppose that opposition to authority is essentially meritorious and that unconventional opinions are bound to be correct. Yet this excessive rebelliousness is often the effect that too much authority has on spirited pupils.

What is wanted is neither submissiveness nor rebellion, but good nature, and general friendliness both to people and to new ideas. If the young are to grow into friendly adults, it is necessary that they should feel that their environment is friendly. This requires that there should be a certain sympathy with the child's important desires. And, in teaching, every attempt should be made to cause the pupil to feel that it is worth his while to know what is being taught. When the pupil co-operates willingly, he learns twice as fast and with half the fatigue. All these are valid reasons for a very great degree of freedom.

It is easy, however, to carry the argument too far. It is not desirable that children, in avoiding the vices of the slave, should acquire those of the aristocrat. Consideration for others, not only in great matters, but also in little everyday things, is an essential element in civilization. I am not thinking of mere forms of politeness. I am thinking rather of willingness to take a fair share of necessary work, to be obliging in small ways. Consideration for others does not, with most children, arise spontaneously, but has to be taught, and can hardly be taught except by the exercise of authority.

I do not think that educators have yet solved the problem of combining the desirable forms of freedom with the necessary minimum of moral training. Children who have been driven wild by parental tyranny may require a longer or shorter period of complete liberty before they can view any adult without suspicion. But children who have been sensibly handled at home can bear to be checked in minor ways, so long as they feel that they are being helped in the ways that they themselves regard as important. Adults can achieve a great deal in the way of discipline without ceasing to be regarded with friendly feelings by their pupils.

I think modern educational theorists are inclined to attach too much importance to the negative virtue of not interfering with children, and too little to the positive merit of enjoying their company. If you have the sort of liking for children that many people have for horses or dogs, they will be apt to respond to your suggestions, and to accept prohibitions, perhaps with some good-humoured grumbling, but without resentment. The desirable sort of interest is that which consists in spontaneous pleasure in the presence of children, without any ulterior purpose. Teachers who have this quality will seldom need to interfere with children's freedom, but will be able to do so, when necessary, without causing psychological damage.

1. The main idea of the essay is that children will grow into balanced adults if

A. they grow up in a friendly environment free of any rules.

- B. they are disciplined in a friendly yet authoritative manner.
  - C. they are subject to complete authority no matter how good they are.
  - D. they have complete freedom even though they may be very bad.
2. To be able to live in a community, we need to have
- A. education.
  - B. freedom.
  - C. co-operation.
  - D. discipline.
3. The sentence '*tyrannical institutions are self-perpetuating*' in para 4 means that
- A. schools are places where bullies are made.
  - B. teachers tend to become sadistic disciplinarians.
  - C. institutions create frustrated and angry people.
  - D. people who have been bullied become bullies.
4. The phrase '*timid tyrants*' in para 4 refers to people who
- A. bully others in small but harmless ways.
  - B. bully all those who are weaker than them.
  - C. are bullied and bully those weaker than them.
  - D. are bullies who cannot appreciate new ideas.
5. The sentence '*Galileo was a rebel and was wise*' in para 5 means that
- A. he had unconventional opinions but found ways to express them.
  - B. he expressed his opinions even if it meant disobeying the authorities.
  - C. he hated authority but never expressed his opinions in public.
  - D. he expressed only those opinions that did not get him into trouble.
6. According to the author, the purpose of education is to create
- A. considerate individuals tolerant of new ideas and people.
  - B. an atmosphere of complete freedom in which people can grow.
  - C. a community based on consideration for others.
  - D. people who can accept authority without questioning it.
7. According to the author the main aim of education should be a balanced combination of
- A. advancing one's personal views and exercising one's freedom over other people in the society.
  - B. perusing individual intellectual goals and practicing technical skills to excel professionally.
  - C. developing skills to live life and understanding psychological needs of one another in a society.
  - D. practicing self control in dealing with people and gaining knowledge on how to live life.

8. In education, the idea of practicing and imparting knowledge on the concept of *freedom* has emerged from observations about \_\_\_\_\_. [2 marks]

- A. human beings and their attitude to life in general
- B. people who exercise control and those who are subject to control
- C. people who are rebellious and do not know the reason for rebelling
- D. children who are not brought up with liberal values

9. Which of the following statements is **NOT TRUE**?

- A. Consideration for fellow human beings is not an inherent quality in children.
- B. Submissive individuals tend to view life in a positive light and are successful in life.
- C. Most of the people who protest against authority are seldom logical or convincing.
- D. Children who have authoritative parents cannot easily accept their parents as friends.

10. According to the text, good teachers \_\_\_\_\_. Hence, they can motivate children to become good human beings without curbing their freedom.

- A. are non-authoritative
- B. encourage rebellious children
- C. are empathetic and fun-loving
- D. love the company of children

### Section II (General Knowledge and Aptitude: 20 Marks)

1. What is the missing letter in this series:

f g e h d i c ?

2. Which of the following options is the closest in meaning to the word below:

Eternal

- (a) unmeasurable
- (b) prolonged
- (c) perpetual
- (d) innumerable

3. marshal : Prisoner : : Principal :

- (a) student
- (b) teacher
- (c) parent
- (d) president

4. **Statements:** Some taxis have horns. Some taxis have lights

**Conclusions:**

- I. Every taxi has either horn or light.
- II. Some taxis have neither light nor horn.
- III. Some taxis have horns as well as lights.
- IV. No taxi has horn as well as light.

- (a) Only I and II follow
- (b) Only II and III follow
- (c) Only II and IV follow

- (d) either III or IV follows
- (e) all follow

5.

### Section III (Grammar: 30 marks)

**Explain the difference in the meaning between the following pairs of sentences.**

1. I deposited the money in the bank  
I left my wallet on the bank
- 2.....

**Identify the errors in the following sentences and rewrite the correct sentences.**

1. I have been waiting for this moment since a long time.
2. Doctors always advise us to eat moderate and exercise regularly.
3. ....

### Section IV (Language Analysis Aptitude: 40 Marks)

(Sets of data will be given in this section)

1. Analyse the data below from language X and answer the given questions

1. pan 'man'
2. panta!m 'men'
3. pankasi 'on a man'
4. pankotoya 'for a man'
5. panhi!r) 'with a man'
6. pankasita!m 'on men'
7. pankasiseh 'as on a man'
8. panseh 'manlike'
9. pansehta!m 'like men'
10. nanahta!m 'mothers'
11. nanahkotoya 'for a mother'

- (a) How is the plural formed in language X?
- (b) Give the language X equivalent for the following:  
with a mother, motherlike, mother, like mother