

Serial No.

D-PCF-L-TRP

**GENERAL STUDIES, ESSAY AND
COMPREHENSION**

Time Allowed : Three Hours

Maximum Marks : 200

INSTRUCTIONS

Question No. 1 is printed both in Hindi and English.

Answer to Question No. 1 should be written either only in English or only in Hindi.

Candidates must ensure that the medium of writing the Essay component is the same as indicated in the Attendance List and on the cover of the Answer Book in the space provided for the purpose.

Question Nos. 2, 3 and 4 are printed in English only.

Answers to Question Nos. 2, 3 and 4 must be written in English only.

Candidates should attempt all questions.

The number of marks carried by each question is indicated against each.

Use the attached precis-sheets for answering Question Nos. 2(a) and 2(b). Then these sheets may be detached from the question paper and attached firmly to your answer book.

ध्यान दें : अनुदेशों का हिन्दी रूपान्तर इस प्रश्न-पत्र के पिछले पृष्ठ पर छपा है ।

1. Write an essay on any **ONE** of the four topics given below, in about **800 words** :— 80

- (a) Do the modern means of Telecommunication and Internet pose a threat to our culture and society ?
- (b) Can laws alone fight corruption ?
- (c) Women empowerment and national development.
- (d) Security imperatives for India in the emerging geo-political environment.

निम्नलिखित चार में से किसी एक विषय पर लगभग **800 शब्दों** में एक निबन्ध लिखिए :— 80

- (क) क्या दूरसंचार और इंटरनेट के आधुनिक साधन हमारी संस्कृति और सुरक्षा के समक्ष एक खतरा प्रस्तुत करते हैं ?
- (ख) क्या कानून अकेले भ्रष्टाचार से लड़ सकते हैं ?
- (ग) महिला सशक्तीकरण और राष्ट्रीय विकास ।
- (घ) उभरते भू-राजनैतिक पर्यावरण में भारत के सुरक्षा आदेशक ।

2. Attempt a precis of each of the following passages in your own words, reducing it to about a third of its present length and assigning a short appropriate title. The precis must be written only on the special precis sheets provided : $2 \times 15 = 30$

(a) Nations are built by the imagination and untiring enthusiastic efforts of generations. One generation transfers the fruits of its toil to another which then takes forward the mission. As the coming generation also has its dreams and aspirations for the nation's future, it therefore adds something from its side to the national vision which the next generation strives hard to achieve. This process goes on and the nation climbs steps of glory and gains higher strength.

Any organisation, society, or even a nation without a vision is like a ship cruising on the high seas without any aim or direction. It is the clarity of national vision which constantly drives the people towards the goal.

Our last generation, the glorious generation of freedom fighters led by Mahatma Gandhi and many others, set for the nation a vision of free

India. This was the first vision, set by the people for the nation. It, therefore, went deep into the minds and hearts of the masses and soon became the great inspiring and driving force for the people to collectively plunge into the struggle for freedom movement. The unified dedicated efforts of the people from every walk of life won freedom for the country.

The next generation has put India strongly on the path of economic, agricultural and technological development. But India has stood too long in the line of developing nations. Let us, collectively, set the second national vision of Developed India. It means the major transformation of our national economy to make it one of the largest economies in the world; where the countrymen live well above the poverty line, their education and health is of a high standard, national security is reasonably assured, and the core competence in certain major areas gets enhanced significantly so that the production of quality goods, including export, rises and brings all-round prosperity for the countrymen.

(about 280 words)

(b) We all know what we mean by a 'good' man. The ideally good man does not drink or smoke, avoids bad language, converses in the presence of men only exactly as he would if there were ladies present, attends church regularly, and holds the correct opinions on all subjects. He has a wholesome horror of wrong doing, and realises that it is our painful duty to castigate Sin. He has a still greater horror of wrong thinking, and considers it the business of the authorities to safeguard the young against those who question the wisdom of the views generally accepted by middle-aged successful citizens. Apart from his professional duties, he spends much time in good works : he may encourage patriotism and military training; he may promote industry, sobriety and virtue among wage-earners and their children by seeing to it that failures in these respects receive due punishment. Above all, his 'morals', in the narrow sense, must be irreproachable.

It may be doubted whether a 'good' man, in the above sense, does, on the average, any more

good than a 'bad' man. I mean by a 'bad' man the contrary of what we have been describing. A 'bad' man is one who is known to smoke and to drink occasionally, and even to say a bad word when someone treads on his toe. His conversation is not always such as could be printed, and he sometimes spends fine Sundays out-of-doors instead of at church. Some of his opinions are subversive; for instance, he may think that if you desire peace you should prepare for peace, not for war. Towards wrong doing he takes a scientific attitude, such as he would take towards his motor-car if it misbehaved; he argues that sermons and prison will no more cure vice than men a broken tyre. In the matter of wrong thinking he is even more perverse. He maintains that what is called 'wrong thinking' is simply thinking, and what is called 'right thinking' is repeating words like a parrot.

(about 360 words)

3. Study the following passages and answer the questions that follow each passage :— 2×20=40

(a) The work which Gandhiji had taken in hand was not only the achievement of political freedom but establishment of a social order based on truth and non-violence, unity and peace, equality and universal brotherhood, and maximum freedom for all. The unfinished part of his experiment was perhaps even more difficult to achieve than the achievement of freedom. In the political struggle the fight was against a foreign power and all could or did either join in it or at least wish it success and give to it their moral support. In establishing the social order of his pattern, there was a lively possibility of a conflict arising between groups and classes of our own people. Experience shows that man values his possessions because here he sees the means of perpetuation and survival through his descendants even after his body is reduced to ashes. That new order cannot be established without radically changing men's mind and attitude towards property and at some stage

or other the haves have to yield place to the have-nots. We have seen in our time attempts to achieve a kind of egalitarian society. But this was done by and large by the use of physical force. In the result, it is difficult to say that the instinct to possess has been rooted out or that it will not reappear in an even worse form under a different face. It may even be that like gas kept confined within metallic containers under great pressure, or water held behind a big dam, that breaks the barrier, reaction will one day sweep back with violence equal in extent and intensity to what was used to establish and maintain the outward egalitarian form. This enforced egalitarianism contains in its bosom the seed of its own destruction. The root cause of class-conflict is possessiveness or the acquisitive instinct. So long as the ideal that is held up to be achieved is one of securing the maximum of material satisfaction, possessiveness is neither suppressed nor eliminated but grows by what it feeds upon. Nor does it cease to be such — it is possessiveness still whether it is confined to a few only or is bared

by many. If egalitarianism is to endure, it has to be based not on the possession of the maximum of material goods whether by few or by all but on voluntary, enlightened renunciation — denying oneself what cannot be shared by others or can be enjoyed only at the expense of others.

This calls for substitution of spiritual values for purely material ones. Mahatma Gandhi showed us how the acquisitive instinct inherent in man could be transmuted by the adoption of the ideal of trusteeship by those who have for the benefit of all those who have not so that instead of leading to exploitation and conflict it would become a means and incentive to the amelioration and progress of society.

(i) What, according to the author was the unfinished part of Gandhiji's experiment ?

5

(ii) Why is a change in men's attitude to property necessary for establishing a new social order ?

5

(iii) Why does the author say that enforced egalitarianism contains the seeds of its own destruction ? 5

(iv) How can the acquisitive instinct of man be made a tool for social progress ? 5

(b) The happy man is the man who lives objectively, who has free affections and wide interests, who secures his happiness through these interests and affections and through the fact that they, in turn, make him an object of interest and affection to many others. To be a recipient of affection is a potent cause of happiness, but the man who demands affection is not the man upon whom it is bestowed. The man who receives affection is, speaking broadly, the man who gives it. But it is useless to attempt to give it as a calculation, in the way in which one might lend money at interest, for a calculated affection is not genuine and is not felt to be so by the recipient.

What then can a man do who is unhappy because he is encased in self ? So long as he continues to think about the causes of his

unhappiness, he continues to be self-centred and therefore does not get outside the vicious circle, if he is to get outside it, it must be by genuine interests, not by simulated interests adopted merely as a medicine. Although this difficulty is real, there is nevertheless much that he can do if he has rightly diagnosed his trouble. If, for example, his trouble is due to a sense of sin, conscious or unconscious, he can first persuade his conscious mind that he has no reason to feel sinful, and then proceed to plant this rational conviction in his unconscious mind, concerning himself meanwhile with some more or less neutral activity. If he succeeds in dispelling the sense of sin, it is possible that genuine objective interests will arise spontaneously. If his trouble is self-pity, he can deal with it in the same manner after first persuading himself that there is nothing extraordinarily unfortunate in his circumstances.

If fear is his trouble, let him practise exercises designed to give courage. Courage has been recognised from time immemorial as an important virtue, and a great part of the training of boys

and young men has been devoted, to producing a type of character capable of fearlessness in battle. But moral courage and intellectual courage have been much less studied; they also, however, have their technique. Admit to yourself every day at least one painful truth, you will find it quite useful. Teach yourself to feel that life will still be worth living even if you were not, as of course you are, immeasurably superior to all your friends in virtue and intelligence. Exercises of this sort prolonged through several years, will at last enable you to admit facts without flinching and will, in so doing, free you from the empire of fear over a very large field.

- (i) What kind of affection can be a potent cause of happiness ? 5
- (ii) How can a 'self-encased' person get out of his sense of unhappiness ? 5
- (iii) How can a person overcome his feeling of self-pity and fear ? 5
- (iv) Explain the various kinds of courage mentioned by the author. 5

4. (A) Develop counter-arguments to the following statements in about 75 words each :—

2×5=10

(a) Freedom of expression is an absolute right.

(b) Old is gold.

- (B) (i) Fill in the blanks with suitable articles :—

5

(a) We need _____ lot of food.

(b) Did you hear _____ latest gossip ?

(c) He is _____ M.A. in English.

(d) He finished his assignment in less than _____ hour.

(e) The workers formed _____ union.

- (ii) Fill in the blanks with appropriate prepositions :—

5

(a) Try to cut it _____ a sharp knife.

(b) He was accused _____ theft.

(c) She threw the ball _____ me.

(d) He is suffering _____ a chronic disease.

(e) I congratulated her _____ her wedding.

(iii) Use the following phrases in sentences of your own so as to bring out their correct meaning :— 5

(a) fall out

(b) get off

(c) hold back

(d) make out

(e) deal in.

(iv) Correct the following sentences :— 5

(a) He suggested me to read this book.

(b) My friend has just return back from London.

(c) Their lives are in a danger.

(d) She is one of the best athelete in our country.

(e) There is a boy here says he knows you.

(C) Write a report in about **250 words** on **ONE** of the following :— 20

- (a) Damage caused to life and property because of recent floods.
- (b) Implementation of National Rural Health Mission (NRHM) in your district.

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सामान्य अध्ययन, निबन्ध और अर्थग्रहण

अनुमत्य समय : तीन घण्टे

अधिकतम अंक : 200

अनुदेश

प्रश्न संख्या 1 हिन्दी तथा अंग्रेजी दोनों में छपा है।

प्रश्न संख्या 1 का उत्तर केवल अंग्रेजी में या केवल हिन्दी में लिखा जाना चाहिए।

उम्मीदवारों को सुनिश्चित कर लेना चाहिए कि निबन्ध घटक के लेखन का माध्यम वही है, जो कि उनकी उपस्थिति सूची में दर्ज है और उत्तर पुस्तिका के पहले पृष्ठ में इस बात के लिए व्यवस्थित स्थान में लिखा है।

प्रश्न संख्या 2, 3 एवं 4 केवल अंग्रेजी में छपे हैं।

प्रश्न संख्या 2, 3 एवं 4 के उत्तर केवल अंग्रेजी में लिखना अनिवार्य है।

उम्मीदवारों को सभी प्रश्नों के उत्तर देने चाहिए। प्रत्येक प्रश्न के अधिकतम अंक प्रश्न के सम्मुख दिए गए हैं।

संलग्न सार लेखन पत्रक का प्रयोग प्रश्न संख्या 2(a) एवं 2(b) के उत्तर देने हेतु करें। इसके पश्चात इन पत्रकों को प्रश्न पत्र से अलग करके अपनी उत्तर पुस्तिका के साथ मजबूती से बांधें।

Note : English version of the Instructions is printed on the front cover of this question paper.

अपना अनुक्रमांक इस पत्रक पर न लिखें
DO NOT WRITE YOUR ROLL NO. ON THIS SHEET

सामान्य अध्ययन, निबन्ध और अर्थग्रहण
GENERAL STUDIES, ESSAY AND COMPREHENSION

सार लेखन के लिए विशेष पत्रक
SPECIAL SHEET FOR PRECIS

इस पत्रक के दोनों ओर लिखिए। प्रत्येक खण्ड में एक शब्द और प्रत्येक पंक्ति में पांच शब्द लिखिए। अपने उद्धरण में सामान्य रूप से विराम आदि चिन्ह लगाइए और यदि आवश्यक हो तो प्रत्येक पैराग्राफ के अन्त में एक पंक्ति खाली छोड़ते हुए इसे पैराग्राफों में विभक्त कीजिए। यदि चाहें तो उत्तर-पुस्तिका के साधारण कागज पर पहले एक कच्चा प्रारूप तैयार कर सकते हैं। अपनी उत्तर-पुस्तिका दे देने से पहले कच्चे कार्य को आर-पार पंक्ति डालकर काट दिया जाना चाहिए। आप सारपत्रक को अपनी उत्तर-पुस्तिका के अन्दर सुरक्षित रूप से बांध दीजिए।

Use both sides of this sheet. Write one word in each division and five words in each line. Punctuate your passage in the usual way and divide it into paragraphs, if necessary, leaving a line blank at the end of each paragraph. You may make a rough copy first, if you so wish, on ordinary paper in the answer-book. The rough work should be scored through before you hand over your answer-book. You should fasten the precis sheet securely inside your answer-book.

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अपना अनुक्रमांक इस पत्रक पर न लिखें
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सामान्य अध्ययन, निबन्ध और अर्थग्रहण
GENERAL STUDIES, ESSAY AND COMPREHENSION

सार लेखन के लिए विशेष पत्रक
SPECIAL SHEET FOR PRECIS

इस पत्रक के दोनों ओर लिखिए। प्रत्येक खण्ड में एक शब्द और प्रत्येक पंक्ति में पांच शब्द लिखिए। अपने उद्धरण में सामान्य रूप से विराम आदि चिन्ह लगाइए और यदि आवश्यक हो तो प्रत्येक पैराग्राफ के अन्त में एक पंक्ति खाली छोड़ते हुए इसे पैराग्राफों में विभक्त कीजिए। यदि चाहें तो उत्तर-पुस्तिका के साधारण कागज पर पहले एक कच्चा प्रारूप तैयार कर सकते हैं। अपनी उत्तर-पुस्तिका दे देने से पहले कच्चे कार्य को आर-पार पंक्ति ढालकर काट दिया जाना चाहिए। आप सारपत्रक को अपनी उत्तर-पुस्तिका के अन्दर सुरक्षित रूप से बांध दीजिए।

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