

Sl. No. 131717

A-DBQG-N-EQCA

**GENERAL STUDIES, ESSAY  
AND COMPREHENSION**

Time Allowed : Three Hours

Maximum Marks : 200

**INSTRUCTIONS**

*Please read each of the following instructions carefully before attempting questions.*

*All the SIX questions are to be attempted.*

*Question No. 1 is printed both in Hindi and English. Answer to this shall be written either in Hindi or English, conforming to the medium indicated in the Attendance list against the name of the candidate. The same shall also be indicated by the candidate on the cover of the answer book in the space provided.*

*Other questions are printed in English only and should be attempted in English only.*

*The number of marks carried by a part/question is indicated against it.*

*The question on précis shall be attempted only on the précis sheets provided separately, which shall be securely attached to the answer book, without any mention of roll no.*

*All parts of a question shall be attempted together in the answer book. Attempts of parts/questions shall be counted in chronological order.*

*Unless struck off, attempt of a part/question shall be counted even if attempted partly. Any page or portion of the page left blank in the answer book must be clearly struck off.*

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

1. Write essays on any *four* of the following in about 300 words each : 20×4=80

- (a) Role of films in promotion of Freedom struggle
- (b) Impact of climate change on agriculture and cropping pattern in India
- (c) Mass transport systems are the key to reducing fuel expenditure
- (d) Ensuring good hygiene will give the nation better pay-offs than food subsidies
- (e) Religious fundamentalism – a challenge to national security
- (f) Child labour : an accepted endemic reality in India

1. निम्न में से किन्हीं चार पर लगभग 300 शब्दों (प्रत्येक) में निबन्ध लिखिए : 20×4=80

- (क) स्वाधीनता संग्राम के प्रोत्साहन में फिल्मों की भूमिका
- (ख) भारत के कृषि एवं फसलों के प्रतिरूप (पैटर्न) पर मौसम परिवर्तन का प्रभाव

- (ग) इंधन खर्च को कम करने व पर्यावरण के सुधार के लिए जन परिवहन तंत्र मूल आवश्यकता है
- (घ) उत्तम स्वास्थ्य विज्ञान सुनिश्चित करना, खाद्य आर्थिक सहायता की तुलना में जनमानस को अधिक लाभकारी होगा
- (ङ) धार्मिक कट्टरवाद – राष्ट्रीय सुरक्षा के लिए एक चुनौती
- (च) (बाल-मजदूरी) बाल-श्रम : भारत की एक मान्य स्थानिक वास्तविकता

2. Write arguments for and against each of the following in about 300 words :  $20 \times 2 = 40$

- (a) Development and creation of jobs must take priority over social development.
- (b) Pre-poll alliances are better than post-poll partnerships.

3. Write Reports on the following in about 200 words each :  $10 \times 2 = 20$

- (a) Penetration of Left Wing extremism in tribal areas.
- (b) Domestic violence against women in India.

4. Attempt a précis of the given passage in one-third of its length. *Do not* suggest a title. Write the précis, as far as possible, in your own words. State the number of words at the end of the answer. Write the précis on the separate sheets provided and fasten them to the answer book.

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The belief that fashion alone should dominate opinion has great advantages. It makes thought unnecessary and puts the highest intelligence within the reach of everyone. It is not difficult to learn the correct use of such words as 'complex,' 'sadism,' 'Oedipus,' 'bourgeois,' 'deviation,' 'left'; and nothing more is needed to make a brilliant writer or talker. Some, at least, of such words represented much thought on the part of their inventors; like paper money they were originally convertible into gold. But they have become for most people inconvertible, and in depreciating have increased nominal wealth in ideas. And so we are enabled to despise the paltry intellectual fortunes of former times.

The modern-minded man, although he believes profoundly in the wisdom of his period, must be presumed to be very modest about his personal powers. His highest hope is to think first

what is about to be thought, to say what is about to be said, and to feel what is about to be felt; he has no wish to think better thoughts than his neighbours, to say things showing more insight, or to have emotions which are not those of some fashionable group, but only to be slightly ahead of others in point of time. Quite deliberately he suppresses what is individual in himself for the sake of the admiration of the herd. A mentally solitary life, such as that of Copernicus, or Spinoza, or Milton after the Restoration, seems pointless according to modern standards. *Copernicus should have delayed his advocacy of the Copernican system until it could be made fashionable; Spinoza should have been either a good Jew or a good Christian; Milton should have moved with the times, like Cromwell's widow, who asked Charles II for a pension on the ground that she did not agree with her husband's politics.* Why should an individual set himself up as an independent judge? Is it not clear that wisdom resides in the blood of the Nordic race or, alternatively, in the proletariat? And in any case what is the use of an eccentric opinion, which never can hope to conquer the great agencies of publicity?

*The money rewards and widespread though ephemeral fame which those agencies have made possible places temptations in the way of able men which are difficult to resist. To be pointed out, admired, mentioned constantly in the press, and offered easy ways of earning much money is highly agreeable; and when all this is open to a man, he finds it difficult to go on doing the work that he himself thinks best and is inclined to subordinate his judgement to the general opinion.*

(438 words)

5. Read the following passage and answer the questions : 4×5=20

I believe that the civilization India has evolved is not to be beaten in the world. Nothing can equal the seeds sown by our ancestors. Rome went, Greece shared the same fate; the might of the Pharaohs was broken; Japan has become Westernized; of China nothing can be said; but India is still, somehow or other, sound at the foundation. The people of Europe learn their lessons from the writings of the men of Greece or Rome, which exist no longer in their former glory. In trying to learn from them, the Europeans

imagine that they will avoid the mistakes of Greece and Rome. Such is their pitiable condition. In the midst of all this India remains immovable and that is her glory. It is a charge against India that her people are so uncivilized, ignorant and stolid, that it is not possible to induce them to adopt any changes. It is a charge really against our merit. What we have tested and found true on the anvil of experience, we dare not change. Many thrust their advice upon India, and she remains steady. This is her beauty : it is the sheet-anchor of our hope.

Civilization is that mode of conduct which points out to man the path of duty. Performance of duty and observance of morality are convertible terms. To observe morality is to attain mastery over our mind and our passions. So doing, we know ourselves. The Gujarati equivalent for civilization means "good conduct".

If this definition be correct, then India, as so many writers have shown, has nothing to learn from anybody else, and this is as it should be. We notice that the mind is a restless bird; the more it gets the more it wants, and still remains unsatisfied. The more we indulge our passions the more

unbridled they become. Our ancestors, therefore, set a limit to our indulgences. They saw that happiness was largely a mental condition. A man is not necessarily happy because he is rich, or unhappy because he is poor. The rich are often seen to be unhappy, the poor to be happy. Millions will always remain poor. Observing all this, our ancestors dissuaded us from luxuries and pleasures. We have managed with the same kind of plough as existed thousands of years ago. We have retained the same kind of cottages that we had in former times and our indigenous education remains the same as before. We have had no system of life-corroding competition. Each followed his own occupation or trade and charged a regulation wage. It was not that we did not know how to invent machinery, but our forefathers knew that, if we set our hearts after such things, we would become slaves and lose our moral fibre. They, therefore, after due deliberation decided that we should only do what we could with our hands and feet. They saw that our real happiness and health consisted in a proper use of our hands and feet. They further reasoned that large cities were a snare and a useless encumbrance and the people would not be happy in them, that there would be gangs of thieves and

robbers, prostitution and vice flourishing in them and that poor men would be robbed by rich men. They were, therefore, satisfied with small villages. They saw that kings and their swords were inferior to the sword of ethics, and they, therefore, held the sovereigns of the earth to be inferior to the Rishis and the Fakirs.

- (i) Give the meaning of the following words in the passage :

life-corroding, sovereigns, anvil,  
indigenous.

- (ii) Why was India vis-à-vis other countries charged for not being developed ?
- (iii) What is the relationship between civilization and morality ?
- (iv) What is the foothold of Indian civilization according to the author ?
- (v) What justification does the author advance for practising ancestral occupation and why ?

6. (a) Rewrite the sentences in correct form :

1×10=10

- (i) The retention of a major portion of our earnings have helped build our new house.
- (ii) Geeta suspects Seeta for stealing the pen.
- (iii) She's used to get up early.
- (iv) Jane thought she can win the prize.
- (v) The gardener picked up flowers in the garden.
- (vi) I wish I was as tall as my leader.
- (vii) Sharmas will start after the breakfast.
- (viii) I look forward to see him soon.
- (ix) Each boy and each girl was in their best dress.
- (x) Why is Ruby appearing so sad ?

- (b) Use the following words in sentences of your own so as to bring out their meanings :

1×10=10

- (i) coast/beach
- (ii) contagious/infectious
- (iii) famous/famed
- (iv) incident/accident
- (v) price/cost

- (c) Fill in the blanks with appropriate preposition : 1×5=5

- (i) The beauty of Venice consists \_\_\_\_\_ the style of its ancient buildings.
- (ii) My insomnia was bad enough \_\_\_\_\_ me to seek advice \_\_\_\_\_ a psychiatrist.
- (iii) The method I was taught came \_\_\_\_\_ a girl guide.
- (iv) He owns a mansion girdled \_\_\_\_\_ a black path.

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## सामान्य ज्ञान, निबन्ध और अर्थग्रहण

समय : तीन घण्टे
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अधिकतम अंक : 200
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### अनुदेश

सभी अनुदेशों को, प्रश्नों के उत्तर देने से पहले, ध्यानपूर्वक पढ़ लें।

सभी छः प्रश्नों के उत्तर देना अनिवार्य है।

प्रश्न संख्या 1 उभय हिंदी और अंग्रेजी दोनों में छपा है। इसका उत्तर केवल हिंदी अथवा केवल अंग्रेजी में लिखा जाना चाहिए। परीक्षार्थियों को सुनिश्चित कर लेना चाहिए कि निबन्ध का माध्यम वही भाषा हो जो उन की उपस्थिति सूची में दर्ज है। परीक्षार्थी को उत्तर पुस्तिका के कवर पेज में नियत स्थान पर भी इस बात का उल्लेख करना चाहिए।

अन्य प्रश्न सिर्फ अंग्रेजी में छपे हैं और उत्तर अंग्रेजी में ही लिखना अनिवार्य है।

प्रत्येक प्रश्न/प्रश्न के भाग के अधिकतम अंक उसके अंत में दिये गए हैं।

सारलेख के प्रश्न का उत्तर केवल उसी प्रयोजन के लिए दिये गए विशेष सारलेख पृष्ठों पर लिखा जाना चाहिए। उन्हें तत्पश्चात् सावधानीपूर्वक उत्तर पुस्तिका के साथ संलग्न कर दें। उस में कहीं रोल नंबर नहीं लिखा जाये।

एक प्रश्न के सभी भागों के उत्तर उत्तर पुस्तिका में एक स्थान पर लिखे जाने चाहिए। प्रश्नों/प्रश्नके भाग के उत्तर अनुक्रमवार गिने जायेंगे।

अगर उत्तर काटा नहीं गया है, तो आंशिक उत्तर देने पर भी उसे गिना जायेगा। यदि उत्तर पुस्तिका में कोई पृष्ठ खाली छोड़ दिया गया है, उसे लकीर खींच कर स्पष्टतः काट देना आवश्यक है।

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