

C.P.F. - 2010

NO.

105710

C.P.F. (AC) Exam, 2010

A-DQG-K-FQD

ESSAY, PRECIS WRITING AND COMPREHENSION

Time Allowed : Two Hours

Maximum Marks : 150

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.

Questions No. 2 and 3 are printed in English only.

Answers to Questions No. 2 and 3 must be written in English only.

Candidates should attempt all questions.

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

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

(A) (12)
C.P.F. 2009

No. 094142

E-DQG-J-FQD

ESSAY, PRÉCIS WRITING AND COMPREHENSION

Time Allowed : Two Hours

Maximum Marks : 150

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.

Questions No. 2, 3 and 4 are printed in English only.

Answers to Questions No. 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 at the end of the question.

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 below, in about 600 words :

60

- (a) Should uniformed services personnel be allowed to form associations ?
- (b) 'Not reason (or facts) but attitude resolves problems.'
- (c) Should a developing country spend money on space research ?
- (d) Should corporal punishment of children be banned in our schools and homes ?

निम्नलिखित चार में से किसी **एक** विषय पर लगभग 600 शब्दों में एक निबन्ध लिखिए :

- (क) क्या वर्दीधारी सेवा कार्मिकों को श्रमिक संघों को बनाने दिया जाना चाहिए ?
- (ख) 'समस्याएँ अभिवृत्ति से सुलझती हैं, न तर्क से और न तथ्यों से ।'
- (ग) क्या विकासशील देश को अंतरिक्ष अनुसंधान पर धन खर्चना चाहिए ?
- (घ) क्या बच्चों को शारीरिक दंड हमारे स्कूलों और घरों में निषिद्ध होना चाहिए ?

2. Attempt a précis of the following passage in your own words, reducing it to about a third of its present length and assigning a short appropriate title. The précis must be written only in the special précis sheet provided.

20

Remember that the aim of your discipline should be to produce a *self-governing* being; not to produce a being to be *governed by others*. In feudal times, when one of the chief evils the citizen had to fear was the anger of his superiors, it was well that during childhood, parental vengeance should be a chief means of government. But now that the good or evil which he experiences is mainly that which in the order of things results from his own conduct, he should from his first years begin to learn, experimentally, the good or evil consequences which naturally follow this or that conduct. Aim, therefore, to diminish the parental government, as fast as you can substitute for it in your child's mind that self-government arising from a foresight of results. During infancy, a considerable amount of absolutism is necessary. A three-year-old urchin playing with an open razor, cannot be allowed to learn by this discipline of consequences, for the consequences may

be too serious. But as intelligence increases, the number of peremptory interferences may be, and should be, diminished with a view to gradually ending them as maturity is approached. All transitions are dangerous; and the most dangerous is the transition from the restraint of the family circle to the non-restraint of the world. Hence the importance of pursuing the policy we advocate which, by cultivating a boy's faculty of self-restraint, by continually increasing the degree in which he is left to his self-restraint, and by so bringing him step-by-step to a state of unaided self-restraint, obliterates the ordinary sudden and hazardous change from externally-governed youth to internally-governed maturity. Let the history of your domestic rule typify, in little, the history of our political rule at the outset, autocratic control where control is really needful; by and by, an incipient constitutionalism in which the liberty of the subject gains some express recognition; successive extensions of this liberty of the subject gradually ending in parental abdication.'

(about 330 words)

3. Summarise in your own words the following passage in about a third of its present length. It must be written only in the special précis sheet provided. 20

"The teacher, like the artist, the philosopher, and the man of letters, can only perform his work adequately if he feels himself to be an individual directed by an inner creative impulse, not dominated and fettered by an outside authority. It is very difficult in this modern world to find a place for the individual. He can subsist at the top as a dictator in a totalitarian state or a plutocratic magnate in a country of large industrial enterprises, but in the realm of the mind it is becoming more and more difficult to preserve independence of the great organized forces that control the livelihoods of men and women. If the world is not to lose the benefit to be derived from its best minds, it will have to find some method of allowing them scope and liberty in spite of organization. This involves a deliberate restraint on the part of those who have power, and a conscious realization that there are men to whom free scope must be afforded. Renaissance Popes could feel in this way towards Renaissance artists, but the powerful men of our day seem to have more difficulty

in feeling respect for exceptional genius. The turbulence of our times is inimical to the flowering of culture. The man in the street is full of fear, and therefore unwilling to tolerate freedoms for which he sees no need. Perhaps we must wait for quieter times before the claims of civilization can again override the claims of party spirit. Meanwhile, it is important that some at least should continue to realize the limitations of what can be done by organization. Every system should allow loopholes and exceptions, for if it does not, it will in the end, crush all that is best in man.' (about 296 words)

4. Study the following passage, and then answer the questions given below :

The advances of the scientific age have not been fortuitous. They are the logical outcome of fearless thought, practised now unfortunately by only a few and even by the few only in limited fields. Imagine, however, the possibilities inherent in the application to the social and political questions of the day of the same style of thought pursued with the same energy and cooperation that went to the production of the atom bomb. Almost without exception, the major

problems facing governments and peoples today are technical ones — full production and employment, social security, housing, race-relations, food supplies, agricultural policy, health, war, distribution. The solution of these problems is impossible except by the methods of science.

This complex civilization, rendered so by science, needs the scientific method in every aspect of the citizen's life. Science is no longer neutral. When the first atomic bomb exploded in New Mexico, it exploded with it all further possibility for science to stand aside. It can no longer be socially irresponsible but the main body of citizens cannot wish to see it become all-powerful. Through no wish of its own, science has been forced to assume a commanding position.

The future of politics is scientific. Only philosophers can now safely guide the destinies of men. This is not a new view. Even Plato, in spite of his insistence on the importance of the expedient, confessed, "I was forced to the condition that only the true philosophy can enable us to discern in all cases what is good for communities and individuals"; and that accordingly the human race will see better days if either those who rightly and genuinely follow

philosophy acquire political power, or else the class who have political control become real philosophers.

Science is the learning of the democracies. It has always been so in Greece as in our times; and recent history has shown most clearly that other forms of government can only exist provided that the scientific spirit is eliminated even when its technology is retained. Only in a community where the citizens have freedom of action can science flourish and only when science flourishes can the citizens be free. Democracy and science go hand in hand. It is not a coincidence that the principles of citizenship were taught in Greece when science flourished and have come into their own again in modern times.

But even in a democracy there will always be forces in opposition to the spread of knowledge and liberty of thoughts among the citizens. The danger of the rising oligarchy is ever present and science is not the learning of the oligarchies — even scientific ones. Rhetoric and tradition are the remnants of oligarchies. The possibility of a scientific oligarchy is now the most imminent of the changes we may have to face.

Science has given to the citizen through technology the power of self-destruction, but has placed alongside it the basic philosophy that has vitalised science itself. On what use he makes of these twin gifts depends the world's future. If, as he has done in the past, he grasps avidly the former and neglects the latter, then Norman Collins is right, "Modern man is obsolete, a self-made anachronism becoming more incongruous by the minute. He has exalted change in everything but himself."

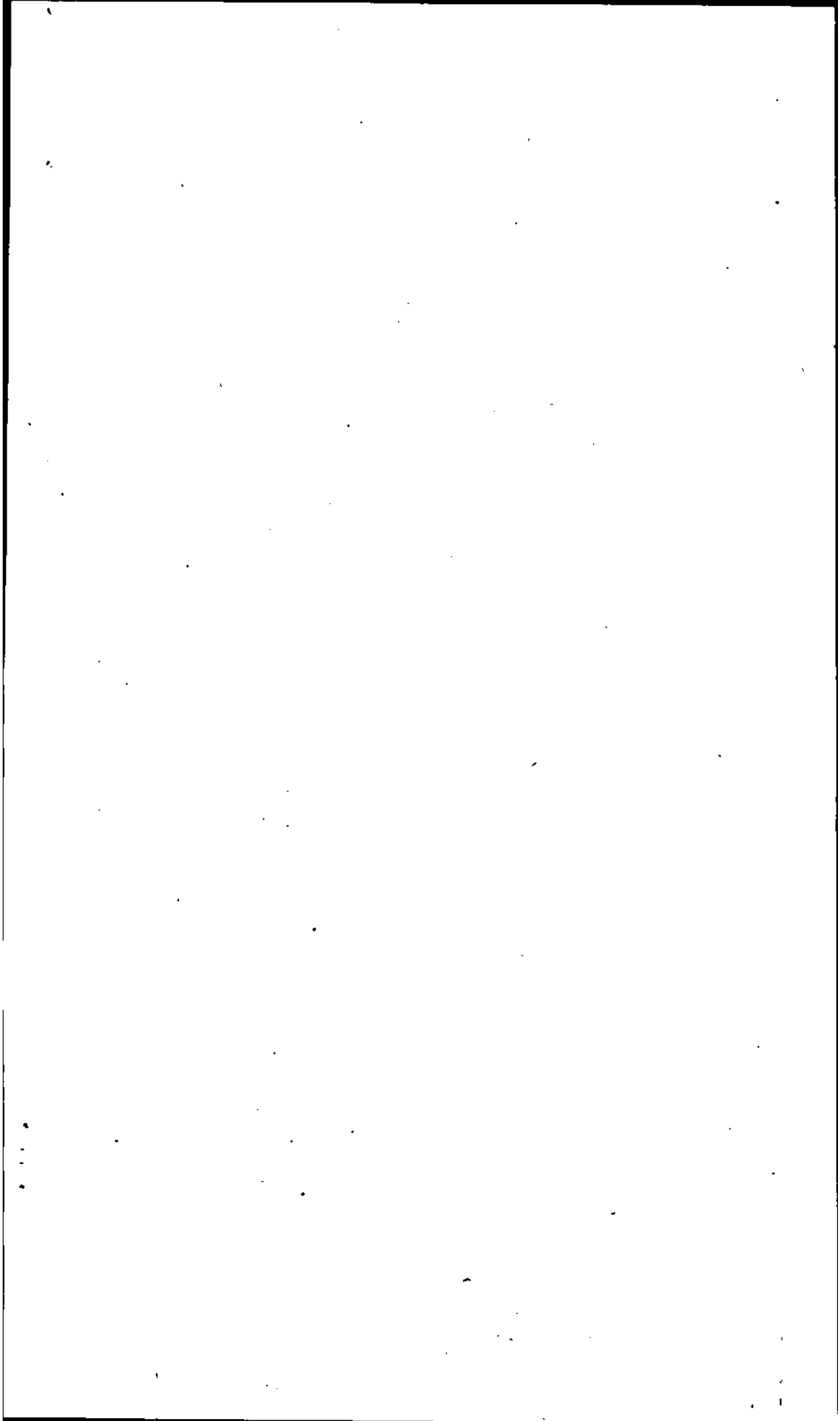
After three centuries, science is now supreme and as a result the world stands at the cross-roads. But if we recognise the need for change, break the chains of habit and indulge in the single-minded pursuit of truth, the new scientific age shall be bright with promise for citizenship and for the citizen on every plane of communal life.

Questions :

(Answer in your own words)

- (i) How does scientific knowledge affect the political system ? 5
- (ii) How has science rendered modern civilization complex ? 5

- (iii) In what way has science been given a commanding position ? 5
- (iv) When will democracy be changed into oligarchy ? 5
- (v) How do politics and philosophy complement each other ? 5
- (vi) What can man do to strike a balance between inventions and social development ? 5
- (vii) Can a philosopher guide the destiny of man ? 5
- (viii) Explain the portions underlined in the passage, keeping in view the context in which they appear. 3×5=15



निबन्ध, सारलेखन और अर्थग्रहण

अनुमत्य समय : दो घण्टे

अधिकतम अंक : 150

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 ।

परीक्षा देने वालों 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 में इस बात के लिए व्यवस्थित स्थान में लिखा है ।

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

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

उम्मीदवारों को सभी प्रश्नों के उत्तर देने चाहिए ।

प्रत्येक प्रश्न के अधिकतम अंक प्रश्न के अन्त में दिए गए हैं ।

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

C I S F (L.D.C.) Exam, 2009

No 000571

V-R-IN-DS

**ESSAY, PRÉCIS WRITING AND
COMPREHENSION**

Time Allowed : Two Hours

Maximum Marks : 100

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.

Questions No. 2, 3 and 4 are printed in English only.

Answers to Questions No. 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.

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

1. Write an essay in about 500 words on any *one* of the following topics : 40

- (a) Cultural strategies in combating terrorism
- (b) Regulating private security agencies
- (c) Community Policing
- (d) Migration from villages to cities — can the trend be reversed ?

निम्नलिखित विषयों में से किसी एक पर निबन्ध लिखिए, जो लगभग 500 शब्दों में होना चाहिए : 40

- (क) आतंकवाद का मुकाबला करने में सांस्कृतिक रणनीतियाँ
- (ख) निजी सुरक्षा एजेंसियों का विनियमन करना
- (ग) सामुदायिक पुलिसन
- (घ) गाँवों से शहरों तक प्रवासन — क्या इस प्रवृत्ति को विपरीत दिशा में मोड़ा जा सकता है ?

2. Attempt a précis of the following passage using between 100 to 130 (of your own) words. The précis must be written only in the précis sheet provided (one word in each block of the sheet). The précis sheet must then be securely attached to the answer book.

15

'Among most of the philosophers of antiquity there was a close connection between a view of the universe and a doctrine as to the best way of life. Some of them founded fraternities which had a certain resemblance to the monastic orders of later times. Socrates and Plato were shocked by the Sophists because they had no religious aims. If philosophy is to play a serious part in the lives of men who are not specialists, it must not cease to advocate some way of life. In doing this it is seeking to do something of what religion has done, but with certain differences. The greatest difference is that there is no appeal to authority, whether that of tradition or that of a sacred book. The second important difference is that a philosopher should not attempt to establish a church; Auguste Comte tried but failed, as he deserved to do. The third is that more stress should be laid on the intellectual virtues than has been customary since the decay of Hellenic civilization.

There is one important difference between the ethical teachings of ancient philosophers and those appropriate to our own day. The ancient philosophers appealed to gentlemen of leisure, who could live as seemed good to them, and could even, if they chose,

find an independent city having laws that embodied the master's doctrines. The immense majority of modern educated men have no such freedom; they have to earn their living within the existing framework of society, and they cannot make important changes in their own way of life unless they can first secure important changes in political and economic organisations. The consequence is that a man's ethical convictions have to be expressed more in political advocacy, and less in his private behaviour than was the case in antiquity. And a conception of a good way of life has to be a social rather than an individual conception. Even among the ancients, it was so conceived by Plato in *The Republic*, but many of them had a more individualistic conception of the ends of life.'

3. Summarise in your own words the following passage in about 100 words. It must be written only in the special précis sheet provided (one word in each block) which must then be securely attached to the answer book : 15

'Most religious beliefs are based on faith, and the point about them is that although you may be quite convinced of them yourself, you cannot be sure of persuading other people to believe them too, just because you cannot produce evidence for them. For instance, if you believe that there are two eggs in a nest, and want somebody to believe it too, you take him and show him the eggs. But if you want somebody to believe that he will go to heaven when

he dies, you can't take him and show him heaven, and so you can't persuade him that you are right. And yet, of course, you may be right.

Now it is with regard to beliefs of this kind, beliefs for which there is no actual evidence and which may, therefore, be wrong all the time, even though we may be quite sure that they are right, that people are more tolerant than they used to be.

Formerly, if a man thought differently about religious matters from his neighbours, he was very likely to be burnt alive. And if he did not believe in God and had no religion at all, he was thought exceedingly wicked and was punished. This is no longer so. Today we are tolerant of other people's beliefs and on the whole let them think what they please.

Now this toleration is a new thing in the world, and it is one of the most important things in modern civilization. It has come very gradually, and it has only been won after a hard fight. The fight has been not so much to let people think what they liked — obviously you couldn't stop them doing that — as to let them write and say what they thought.'

4. Study the following passage, and then answer the questions given at the end :

'There are several factors that contribute to wisdom. Of these I should put first a sense of proportion; the capacity to take account of all

the important factors in a problem and to attach to each its due weight. This has become more difficult than it used to be owing to the extent and complexity of the specialized knowledge required of various kinds of technicians. Suppose, for example, that you are engaged in research in scientific medicine. The work is difficult and is likely to absorb the whole of your intellectual energy. You have no time to consider the effect which your discoveries or inventions may have outside the field of medicine. You succeed (let us say), as modern medicine has succeeded, in enormously lowering the infant death-rate, not only in Europe and America, but also in Asia and Africa. This has the entirely unintended result of making the food supply inadequate and lowering the standard of life in the most populous parts of the world. To take an even more spectacular example, which is in everybody's mind at the present time — you study the composition of the atom from a disinterested desire for knowledge and incidentally place in the hands of powerful lunatics the means of destroying the human race. In such ways the pursuit of knowledge may become harmful unless it is combined with wisdom; and wisdom in the sense of comprehensive vision is not necessarily present in specialists in the pursuit of knowledge.

Comprehensiveness alone, however, is not enough to constitute wisdom. There must be, also, a certain awareness of the ends of human life. This may be

illustrated by the study of history. Many eminent historians have done more harm than good because they viewed facts through the distorting medium of their own passions. Hegel had a philosophy of history which did not suffer from any lack of comprehensiveness, since it started from the earliest times and continued into an indefinite future. But the chief lesson of history which he sought to inculcate was that from the year A.D. 400 down to his own time, Germany had been the most important nation and the standard bearer of progress in the world. Perhaps one could stretch the comprehensiveness that constitutes wisdom to include not only intellect but also feeling. It is by no means uncommon to find men whose knowledge is wide but whose feelings are narrow. Such men lack what I am calling wisdom.

I think the essence of wisdom is emancipation, as far as possible, from the tyranny of the here and the now. We cannot help the egoism of our senses. Sight and sound and touch are bound up with our own bodies and cannot be made impersonal. Our emotions start similarly from ourselves. An infant feels hunger or discomfort; gradually with the years his horizon widens, and, in proportion as his thoughts and feelings become less personal and less concerned with his own physical states, he achieves growing wisdom. This is of course a matter of degree. No one can view the world with complete impartiality; however, it is possible to make a continual approach towards impartiality, on

the one hand, by knowing things somewhat remote in time or space, and, on the other hand, by giving to such things their due weight in our feelings. It is this approach towards impartiality that constitutes growth in wisdom.

Perhaps in this sense wisdom can be taught. I think that this teaching should have a larger intellectual element than has been customary in what has been thought of as moral instruction. I think that the disastrous results of hatred and narrow mindedness to those who fed them can be pointed out incidentally in the course of giving knowledge. Knowledge and morals ought not to be too much separated. It is true that the kind of specialized knowledge which is required for various kinds of skills has very little to do with wisdom. But it should be supplemented in education by wider surveys calculated to put it in its place in the totality of human activities. Even the best technicians should also be good citizens, i.e. citizens of the world and not of any one nation. With every increase of knowledge and skill, wisdom becomes more necessary for every such increase augments our capacity of realizing our purposes, and therefore augments our capacity for evil, if our purposes are unwise. The world needs wisdom as it has never needed it before; and if knowledge continues to increase, the world will need wisdom in the future even more than it does now.

Questions :

(Answer in your own words)

- (a) When does knowledge cause more harm than good to human life ? 3
- (b) How does specialized knowledge affect wisdom ? 3
- (c) What are the repercussions of researches in medicine ? 3
- (d) When does history cause potential harm to human life ? 3
- (e) How do thoughts and feelings contribute to wisdom ? 3
- (f) How can wisdom be taught ? 3
- (g) Explain the underlined portions in the passage. $2 \times 3 = 6$
- (h) Use the following words in a complete and correct sentence each of your own : $2 \times 3 = 6$
 - (i) inculcate
 - (ii) supplemented
 - (iii) tyranny

निबन्ध, सारलेखन और अर्थग्रहण

अनुमत्य समय : दो घण्टे

अधिकतम अंक : 100

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 तथा 4 केवल अंग्रेजी में छपे हैं ।

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

उम्मीदवारों को सभी प्रश्नों के उत्तर देने चाहिए ।

प्रत्येक प्रश्न के अधिकतम अंक प्रश्न के अन्त में दिए गए हैं ।

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

No. 2553

S O./Steno Examination
2006, 2007 & 2008

C-FB-KD-AQCJ

**NOTING AND DRAFTING,
PRECIS WRITING**

Time Allowed : Two Hours

Maximum Marks : 100

INSTRUCTIONS

Each question is printed both in Hindi and in English.

Answers must be written in the medium of English or Hindi as specified in the Admission Certificate issued to you, which must be stated clearly on the cover of the answer-book in the space provided for the purpose. No credit will be given for the answers written in a medium other than that specified in the Admission Certificate.

The number of marks carried by each question is indicated at the end of the question.

Note : The name of your office or your name, roll number or address must not be disclosed while writing the answers.

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

1. Make a précis of the following passage in about 210 words and suggest a title for it :

35

The concept of local self government is not new to our country and there is mention of community assemblies in the Vedic texts. Around 600 B.C., the territory north of the river Ganga, comprising modern day north Bihar and eastern U.P. was under the suzerainty of small republics called Janapadas among which Lichhavis were the most powerful. In these Janapadas, the affairs of the State were conducted by an assembly consisting of local chieftains. In the post Mauryan times as well, there existed republics of Malavas and the Kshudrakas, where decisions were taken by "sabhas". The Greek Ambassador, Megasthenes, who visited the court of Chandragupta Maurya in 303 B.C. described the City Council which governed Pataliputra – comprising six committees with 30 members. Similar participatory structures also existed in South India. In the Chola Kingdoms, the village council, together with its sub-committees and wards, played an important part in administration, arbitrated disputes and managed social affairs. They were also responsible for revenue collection, assessing individual contribution and negotiating the collective assessment with the King's representative. They had virtual ownership of village waste land, with right of sale, and they were active in irrigation, road building and related works. Their transactions, recorded on the walls of village temples, show a vigorous community life and are a permanent

1. निम्नलिखित लेखांश का लगभग 210 शब्दों में सारलेख बनाइए और उसके लिए एक शीर्षक भी सुझाइए :

35

स्थानीय स्वशासन की संकल्पना हमारे देश के लिए कोई नई नहीं है और वेदकालीन ग्रंथों में सामुदायिक सभाओं का उल्लेख है। ईसा से लगभग 600 वर्ष पूर्व, गंगा नदी से उत्तर का प्रदेश जो आधुनिक उत्तर बिहार और पूर्वी उत्तर प्रदेश है, जनपद नामक छोटे-छोटे गणराज्यों के अधिराजत्व के अधीन था जिनमें लिच्छवी सबसे ज्यादा शक्तिशाली थे। इन जनपदों में, राज्य का कामकाज एक ऐसी सभा के द्वारा संचालित होता था, जिसमें स्थानीय मुखिया शामिल होते थे। उत्तर मौर्य काल में भी, मालवा और क्षुद्रकों के गणराज्य विद्यमान थे, जिनमें "सभाओं" के द्वारा निर्णय लिए जाते थे। यूनानी राजदूत मेगस्थनीज़ ने, जो ईसा पूर्व 303 में चंद्रगुप्त मौर्य के दरबार में आया था, पाटलिपुत्र का शासन करने वाली नगर परिषद् का वर्णन किया था - जिसमें 30 सदस्यों वाली छः समितियाँ थीं। दक्षिण भारत में भी इसी के समान सहभागी संरचनाएँ विद्यमान थीं। चोल राज्यों में, अपनी उप-समितियों और वार्डों सहित, ग्राम परिषद् प्रशासन में एक महत्वपूर्ण भूमिका अदा करती थी, विवादों में मध्यस्थता करती थी और सामाजिक मामलों का प्रबंधन करती थी। वे राजस्व वसूली, व्यक्तिगत अंशदान के आकलन और राजा के प्रतिनिधि के साथ मिलकर सामूहिक आकलन के लिए वार्ता करने के लिए भी उत्तरदायी थीं। ग्राम्य बंजर भूमि पर उनका विक्रय के अधिकार सहित व्यावहारिक रूप से मालिकाना होता था। वे सिंचाई, सड़क निर्माण और सम्बन्धित कार्यों में सक्रिय थीं। ग्राम मंदिरों की दीवारों पर अंकित उनके लेनदेन एक सशक्त सामुदायिक जीवन दर्शाते हैं

memorial to the best practices in early Indian polity. The present structure of Local Self Government institutions took shape in 1688 when the British established a Municipal Corporation at Madras which was followed by creation of similar bodies at Bombay and Calcutta (1726). Comprising a Mayor and a majority of British-born Councillors, these Corporations were basically units of administration enjoying considerable judicial powers. During the next 150 years, municipal bodies were created in several *mufasil* towns although their functions remained confined to conservancy, road repairs, lighting and a few other sundry items.

In 1872, Lord Mayo introduced the system of elected representatives for these municipalities and this was further developed by his successor, Lord Ripon, in 1882. By the 1880s, these urban municipal bodies had a pre-dominance of elected representatives in a number of cities and towns, including Calcutta and Bombay. A corresponding effective structure for rural areas came up with the enactment of the Bengal Local Self Government Act, 1885 which led to the establishment of district local boards across the entire territory of the then Bengal province. These boards comprised nominated as well as elected members with the District Magistrate as Chairman, and were responsible for maintenance of rural roads, rest houses, roadside lanes and properties, maintenance and superintendence of public schools, charitable

और वे प्राचीन भारतीय राज्यतंत्र में सर्वश्रेष्ठ रीतियों का एक स्थायी स्मारक भी हैं । स्थानीय स्वशासन संस्थाओं की वर्तमान संरचना ने 1688 में जब अंग्रेजों ने मद्रास में नगर निगम की स्थापना की और उसके बाद बम्बई और कलकत्ता में भी इसी के समान निकायों का सृजन किया (1726), वर्तमान रूप धारण किया । एक महापौर और ब्रिटेन में जन्मे पार्षदों की बहुसंख्या से रचित ये निगम बुनियादी रूप से प्रशासन की ऐसी इकाइयाँ थीं, जिनके पास यथेष्ट न्यायिक शक्तियाँ थीं । अगले 150 वर्षों के दौरान, अनेक मुफ़स्सिल नगरों में नगरपालिकाएँ बनाई गईं यद्यपि उनके प्रकार्य सफाई, सड़क मरम्मत, रोशनी करना और कुछ अन्य फुटकर मदों तक ही सीमित रहे ।

1872 में लॉर्ड मेयो ने इन नगरपालिकाओं के लिए चुने हुए प्रतिनिधियों की प्रणाली का शुभारंभ किया और इस प्रणाली को उसके उत्तराधिकारी लॉर्ड रिपन ने 1882 में और आगे विकसित किया । 1880 के दशक तक, इन शहरी नगरपालिकाओं में, कलकत्ता और बम्बई समेत अनेक शहरों और कस्बों में, निर्वाचित प्रतिनिधियों की सर्वाधिकता हो गई थी । ग्रामीण क्षेत्रों के लिए इसके अनुरूप प्रभावी संरचना बंगाल स्थानीय स्वशासन अधिनियम, 1885 के अधिनियमन के साथ उभर कर सामने आई । इसके फलस्वरूप तत्कालीन बंगाल प्रांत के संपूर्ण प्रदेश में ज़िला स्थानीय बोर्डों की स्थापना की गई । इन बोर्डों में मनोनीत और साथ-साथ निर्वाचित सदस्य हुआ करते थे और ज़िला मजिस्ट्रेट अध्यक्ष होता था । ये बोर्ड ग्रामीण सड़कों, विश्राम-गृहों, सड़क किनारे की गलियों और संपत्तियों का अनुरक्षण करने, और सरकारी स्कूलों, परोपकारी दवाखानों और पशुचिकित्सा अस्पतालों का अनुरक्षण और अधीक्षण करने के

dispensaries and veterinary hospitals. Within a span of five years, a large number of district boards came into existence in other parts of the country, notably Bihar, Orissa, Assam and North-West Province. The Minto-Morley Reforms, 1909 and the Montague Chelmsford Reforms, 1919, when Local Self Government became a transferred subject, widened the participation of people in the governing process and, by 1924 - 25, district boards had a preponderance of elected representatives and a non-official Chairman. This arrangement continued till the country's Independence in 1947 and thereafter till the late 1950s.

The debates in the Constituent Assembly indicate that the leaders at that time were hesitant to introduce a wholesale change in the then prevailing administrative system and as a compromise, it was agreed that Panchayati Raj Institutions would find place in the Directive Principles of State Policy (Part IV, Article 40) which, *inter alia*, provides that the State shall take steps to organise village panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government. But there was a general view that local government institutions would be creatures of the State Legislature and hence there was no whittling down of the powers of the State Government.

लिए जिम्मेदार थे । पाँच सालों के अंदर, देश के अन्य भागों, विशेषकर बिहार, उड़ीसा, असम और उत्तर-पश्चिम प्रांत, में बड़ी संख्या में ज़िला बोर्डों की स्थापना हुई । मिंटो-मोलें सुधार, 1909 और मौंटैग्यू चैम्सफोर्ड सुधार, 1919 के फलस्वरूप जब स्थानीय स्वशासन एक अंतरित विषय बन गया था, शासन के प्रक्रम में लोगों की सहभागिता का विस्तार हुआ और 1924 - 25 तक, ज़िला बोर्डों में निर्वाचित प्रतिनिधियों का बाहुल्य और एक गैर-सरकारी अध्यक्ष का प्रचलन हो गया । यही व्यवस्था 1947 में देश की स्वतंत्रता और उसके बाद 1950 के दशक के अंत तक चलती रही ।

संविधान सभा में हुए वाद-विवाद दर्शाते हैं कि उस समय के नेतागण उस समय प्रचलित प्रशासनिक तंत्र में अंधाधुंध परिवर्तन चालू करने से हिचकिचा रहे थे और मध्यम मार्ग के रूप में, उनके बीच सहमति हुई कि पंचायती राज संस्थाओं को राज्य की नीति के निदेशक तत्त्व (भाग IV, अनुच्छेद 40) में स्थान दिया जाए । अन्य बातों के साथ-साथ उसमें व्यवस्था की गई है कि राज्य ग्राम-पंचायतों का संघटन करने के लिए कदम उठाएगा, तथा उनको ऐसी शक्तियाँ और प्राधिकार प्रदान करेगा जो उन्हें स्वशासन की इकाइयों के रूप में कार्य करने योग्य बनाने के लिए आवश्यक होंगी । परन्तु एक सामान्य मत यह था कि स्थानीय शासन संस्थाएँ राज्य विधान-मंडल की सृष्टि होंगी । अतएव राज्य सरकार की शक्तियों की कोई कटौती नहीं की गई थी ।

2. Draft communications as required :

Shri ABC, resident of Shram Nagar, New Delhi, has sought information under the Right to Information Act, 2005, from the Central Public Information Officer (CPIO) of the Department of Telecommunications regarding (i) the total broadband subscriber base in the country as on 31.8.2010 and (ii) the progress of implementation of the National e-Governance Plan (NeGP). The Department of Telecommunications holds information only on the first point (total broadband subscriber base as on 31.8.2010 as 10.08 million). However the NeGP is being administered by the Department of Information Technology.

In this background, prepare the following drafts on behalf of the Central Public Information Officer of the Department of Telecommunications :

- (a) A response in letter form, addressed to Shri ABC giving the information available with the Department and indicating that the other part of information is not held by them and that the application is being transferred to the CPIO, Department of Information Technology; and
- (b) a letter to the CPIO, Department of Information Technology transferring the application to them clearly specifying the part of the information sought, which pertains to them and indicating that the fee specified under the RTI Act, 2005 has been received in the Department of Telecommunications, and marking a copy of the communication to the applicant.

2. आवश्यकतानुसार निम्नलिखित मसौदों को तैयार कीजिए :

20

श्रम नगर, नई दिल्ली के निवासी श्री क ख ग ने सूचना का अधिकार अधिनियम, 2005 के अधीन दूरसंचार विभाग के केंद्रीय लोक सूचना अधिकारी (सी.पी.आई.ओ.) से (i) 31.8.2010 को देश में कुल ब्रौडबैंड ग्राहक संख्या और (ii) राष्ट्रीय ई-शासन योजना (एन.ई.जी.पी.) के कार्यान्वयन की प्रगति के सम्बन्ध में जानकारी माँगी है। दूरसंचार विभाग के पास केवल प्रथम बिन्दु (31.8.2010 को कुल ब्रौडबैंड ग्राहक संख्या 1 करोड़ 8 लाख थी) पर जानकारी है, परन्तु एन.ई.जी.पी. का प्रशासन सूचना प्रौद्योगिकी विभाग कर रहा है।

इस पृष्ठभूमि में, दूरसंचार विभाग के केंद्रीय लोक सूचना अधिकारी की ओर से निम्नलिखित के मसौदे तैयार कीजिए :

- (क) श्री क ख ग को पत्र के रूप में एक अनुक्रिया, जिसमें विभाग में उपलब्ध जानकारी दे दी गई हो और यह भी बता दिया गया हो कि जानकारी का दूसरा भाग उनके पास नहीं है और कि उनके आवेदन को सूचना प्रौद्योगिकी विभाग के सी.पी.आई.ओ. को अंतरित किया जा रहा है; और
- (ख) सी.पी.आई.ओ., सूचना प्रौद्योगिकी विभाग को एक पत्र जिसमें उनको आवेदन का अंतरण करने के साथ-साथ स्पष्ट रूप में उनसे सम्बन्धित माँगी गई जानकारी का उल्लेख हो और साथ ही यह भी सूचित किया गया हो कि आर.टी.आई. अधिनियम, 2005 के अधीन निर्दिष्ट फीस दूरसंचार विभाग में प्राप्त कर ली गई है और इस पत्र की एक प्रति को आवेदक को भी चिह्नित कर दिया जाए।

3. Attempt any *three* of the following :

15×3=45

- (a) A doubt has arisen whether a clause in the approved draft agreement pertaining to toll road concessionaires can be amended when certain related aspects of the agreement have been challenged by an unsuccessful bidder before the appropriate court of law. Draft an inter-departmental reference from the Ministry of ABC, Government of India to the Ministry of Law, Government of India, seeking their advice in the matter.
- (b) The Government of India has created a dedicated non-lapsable fund called the Central Road Fund (CRF) from the collection of cess on petrol and high speed diesel oil. The CRF is administered by the Ministry of Road Transport and Highways (MoRT&H). The CRF is to be applied *inter alia* towards the development of rural roads and the development and maintenance of other State roads including roads of inter-State and economic importance, under Section 7 of the Central Road Fund Act, 2000. Fresh disbursement of funds to State Governments is contingent upon furnishing of utilization certificates for amounts previously disbursed. You have noticed during review that the off-take of funds by most State Governments is poor, and the main reason appears to be the non-furnishing of utilization certificates and the

3. निम्नलिखित में से किन्हीं **तीन** के उत्तर दीजिए : 15×3=45

(क) एक संदेह पैदा हुआ है कि क्या टोल रोड़ रियायतियों के साथ अनुमोदित मसौदा करार की एक धारा में, जबकि किसी असफल बोलीकर्ता ने समुचित न्यायालय में करार की उस धारा से सम्बन्धित पक्षों को चुनौती दी हो, संशोधन किया जा सकता है। भारत सरकार के क ख ग मंत्रालय से इस मामले में सलाह माँगते हुए, भारत सरकार के विधि मंत्रालय के लिए, एक अंतराविभागीय पत्राचार का मसौदा तैयार कीजिए।

(ख) भारत सरकार ने पेट्रोल और उच्च रफ़्तार डीज़ल तेल पर उपकर की उगाही से केंद्रीय सड़क निधि (सी.आर.एफ.) नाम की एक समर्पित अ-व्यपगमनी निधि बनाई है। सी.आर.एफ. का प्रशासन सड़क परिवहन और राजमार्ग मंत्रालय के हाथ में है। केंद्रीय सड़क निधि अधिनियम, 2000 की धारा 7 के अधीन, सी.आर.एफ. को अन्य बातों के साथ-साथ ग्रामीण सड़कों के विकास और अंतर्राज्यीय और आर्थिक महत्त्व की सड़कों सहित अन्य राजकीय सड़कों के विकास एवं अनुरक्षण के लिए लागू किया जाना है। राज्य सरकारों को नए संवितरण, पूर्व में संवितरित की गई राशियों के लिए उपयोग प्रमाण-पत्रों के प्रस्तुतीकरण पर अवलंबित होते हैं। समीक्षा के दौरान आपने पाया है कि अधिकतर राज्य सरकारों द्वारा निधियों की उठाई अपर्याप्त है, और कि इस बात का प्रमुख कारण उपयोग प्रमाण-पत्रों को प्रस्तुत न करना और उसके परिणामस्वरूप बाद के परियोजना प्रस्तावों का अननुमोदित हो जाना प्रतीत होता है। सड़क परिवहन एवं राजमार्ग

consequent non-approval of subsequent project proposals. Draft a demi official letter from the Secretary, MoRT&H to the Chief Secretaries of State Governments drawing their attention to this aspect of the problem and seeking their cooperation in improving the disbursements under CRF.

- (c) Consider the following data related to the exports of some principal commodities :

(₹ in crore)

Item (1)	Quarter I 2009 – 10	Quarter I 2010 – 11	Percent growth (4) = $\frac{\text{Column 3}}{\text{Column 2}}$
	April – June 2009 (2)	April – June 2010 (3)	
Textiles	30318.53	31425.72	3.65
Gems and jewellery	42097.26	47620.06	13.12
Chemicals and related products	34613.47	43244.46	24.94
Engineering goods	52812.05	67234.64	27.31
Petroleum products	30414.36	53326.13	75.33

Prepare a short note (in about 250 words) highlighting the significant aspects of the export performance of these commodities in the first quarter of 2010 – 11 as compared to that in the corresponding period of 2009 – 10.

मंत्रालय के सचिव की ओर से राज्य सरकारों के मुख्य सचिवों को भेजने के लिए एक अर्ध-शासकीय पत्र का मसौदा तैयार कीजिए, जिसमें समस्या के इस पक्ष की ओर ध्यान आकर्षित किया गया हो और सी.आर.एफ. के अधीन संवितरणों को बढ़ाने में उनके सहयोग की माँग की गई हो ।

(ग) कुछ प्रमुख पण्यों के निर्यात से सम्बन्धित निम्नलिखित आंकड़ों पर विचार कीजिए :

(₹ करोड़ में)

मद (1)	तिमाही I 2009 - 10	तिमाही I 2010 - 11	प्रतिशत संवृद्धि
	अप्रैल - जून 2009 (2)	अप्रैल - जून 2010 (3)	(4) = $\frac{\text{कॉलम 3}}{\text{कॉलम 2}}$
कपड़ा	30318.53	31425.72	3.65
मणि और आभूषण	42097.26	47620.06	13.12
रसायन और संबंधित उत्पाद	34613.47	43244.46	24.94
इंजीनियरी सामान	52812.05	67234.64	27.31
पेट्रोलियम उत्पाद	30414.36	53326.13	75.33

एक संक्षिप्त टिप्पणी (लगभग 250 शब्दों में) तैयार कीजिए, जिसमें 2010 - 11 की पहली तिमाही के दौरान 2009 - 10 की तदनुरूप अवधि के मुकाबले इन पण्यों के निर्यात निष्पादन के प्रमुख पक्षों को उजागर किया गया हो ।

- (d) It has been stipulated in the Central Civil Service (Leave) Rules [CCS (Leave) Rules] that wilful absence from duty after the expiry of leave, renders a government servant liable to disciplinary action. Shri ABC, Assistant, Department of XYZ, has been absent without leave from 01.12.2010. Draft an order, dated 22.12.2010, informing him of the proposal to take action against him under Rule 16 of the Central Civil Services (Classification, Control, and Appeal) Rules 1965 and giving him an opportunity to make such representation as he wishes to make against the proposed action.

(घ) केंद्रीय सिविल सेवा (छुट्टी) नियमावली [सी.सी.एस. (लीव) रूल्स] में अनुबंध किया गया है कि छुट्टी की समाप्ति पर ड्यूटी से जानबूझकर अनुपस्थिति सरकारी कर्मचारी को अनुशासनिक कार्रवाई के संभावनीय बना देती है। एक्स वाई जेड विभाग के सहायक श्री ए बी सी छुट्टी के बिना 01.12.2010 से अनुपस्थित रहे हैं। तारीख 22.12.2010 के एक ऐसे आदेश का मसौदा तैयार कीजिए जिसमें उसको सूचित किया गया हो कि केंद्रीय सिविल सेवा (वर्गीकरण, नियंत्रण और अपील) नियमावली 1965 के नियम 16 के अधीन उसके विरुद्ध कार्रवाई करने का प्रस्ताव है और कि उनको प्रस्तावित कार्रवाई के विरुद्ध अपनी इच्छानुसार अभिवेदन करने का एक अवसर दिया जाता है।

टिप्पणी और मसौदा लेखन, सार लेखन

समय : दो घण्टे

पूर्णांक : 100

अनुदेश

प्रत्येक प्रश्न हिन्दी और अंग्रेजी दोनों में छपा है ।

प्रश्नों के उत्तर अंग्रेजी अथवा हिन्दी उसी माध्यम में लिखे जाने चाहिए जिसका उल्लेख आपके प्रवेश-पत्र में किया गया है, और इस माध्यम का स्पष्ट उल्लेख उत्तर-पुस्तिका के मुख पृष्ठ पर अंकित निर्दिष्ट स्थान पर किया जाना चाहिए । प्रवेश-पत्र पर उल्लिखित माध्यम के अतिरिक्त अन्य किसी माध्यम में लिखे गए उत्तर पर कोई अंक नहीं मिलेंगे ।

प्रत्येक प्रश्न के लिए नियत अंक प्रश्न के अंत में दिए गए हैं ।

टिप्पणी : आपका तथा आपके कार्यालय का नाम, अनुक्रमाङ्क अथवा पता प्रश्नों के उत्तर लिखते समय अज्ञात रहना चाहिये ।

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

1. Write an essay, in about 600 words, on any *one* of the four topics given below :

60

- (a) 'Soft-skills' training for our security forces.
- (b) International cooperation on terror issues — a myth or reality ?
- (c) Pluralism in practice in our society.
- (d) The 'development vs. displacement' debate.

नीचे दिए गए चार विषयों में से किसी एक पर लगभग 600 शब्दों में निबन्ध लिखिए :

60

- (क) हमारे सुरक्षा बलों के लिए 'मृदु-कौशल' प्रशिक्षण ।
- (ख) आतंक के मुद्दों पर अंतर्राष्ट्रीय सहयोग — एक मिथक या वास्तविकता ?
- (ग) हमारे समाज में आचरण में बहुलवाद ।
- (घ) 'विकास बनाम विस्थापन' बहस ।

2. Write a precis of each of the following passages (A) and (B) in your own words, reducing each to about one-third of its original length and suggesting an appropriate title for it. Write these (A) and (B) precis separately on the special precis sheets provided for the purpose, and then carefully fasten these sheets inside the answer book. 20×2=40

Note : Marks may not be awarded if the precis is not written on the special precis sheets provided.

(A) Our society is built with money for mortar : money is present in every joint of circumstance, since in society it is by that alone that men continue to live and only through that they can reach or affect one another. Money gives us food, shelter and privacy; it permits us to be clean in person, opens for us the doors of the theatre, gains us books for study or pleasure, enables us to help others in distress and puts us above necessity so that we can choose the best of life. If we have scruples, it gives us an opportunity to be honest; if we have any bright designs here, it is what will smooth the way to their accomplishment. Penury is the worst slavery and will soon lead to death. But money is only a means; it presupposes a man to use it. The rich man can go where he pleases, but perhaps pleases himself nowhere. He can buy a library or visit the whole world, but has neither patience to read nor intelligence to see. The table may be loaded and the

appetite wanting. He may have gained the world and lost himself; and with all his wealth around him in a great house, he may live as blank a life as any tattered scare-crow. Therefore, it is always a sound policy to cultivate an interest than to amass wealth, for the money will soon be spent, or perhaps you may feel no joy in spending it, but interest remains imperishable and ever new.

(256 words)

- (B) Military leaders have frequently been tempted to aspire to political leadership and have frequently succumbed to temptation. Yet the whole training and experience of the soldier makes him less rather than more fitted to be a politician. The soldier is trained to take action down certain well-defined lines, and has in his hand a military machine which responds immediately and with precision to his touch; the government machine is much less precise and exact than the military, and is not rapid in action even in highly skilled political hands. The politician is trained in weighing up the conflicting interests of his supporters and usually has to compromise; in war if a commander compromises on essentials, he fails. Furthermore, the time factor forces the commander in the field to adopt the best expedient in time available, which

is usually short. The politician, on the other hand, is seldom forced to give an immediate decision; rather he delays in order to find the right and accurate answer, and he avoids any temporary expedient. The one has to seize time by the forelock and adopt the best expedient; the other can procrastinate in order to ensure that what he does is absolutely right. In fact, the qualities required by a soldier and by a politician are almost at opposite poles, and few men in history have possessed both kinds of qualities. There have not been many soldiers who have also made good politicians, nor many politicians who have proved to be great soldiers.

(250 words)

3. Study the following passage carefully and then answer the questions that follow, accurately and precisely :

The age-old issues of 'pure' versus 'applied' knowledge can be stated as follows : should the scientist shut himself up in the ivory tower of pure theory, or should he plunge into the contemporary scene, either by enlisting his abilities in the service of industry or through personal participation in the turmoils of political and social action.

For the public at large, freedom is a valued prize, but for the scientist it represents an indispensable prerequisite for the progress of his labours; and a vital aspect of this freedom is his right to determine for himself the precise character of his personal vocation. He must be free to choose between the role of a pure scientist and that of industrial investigator, or scientist combined with politician, artist or philosopher. Nevertheless, liberty, like any other right, is at once limited and enriched by duty, and the scope of these obligations will be further outlined in the course of the following remark. Moreover, among the various roles which the scientist can occupy, some may legitimately be allotted a higher status than others. Thus, although one is seldom confronted with the choice, it may fairly be said that heroism is generally preferable to mere indifference.

Many scientists would favour an attitude of strict neutrality, which certain French thinkers in particular consider to be a logical extension of the principle of impartiality in scientific investigation. They would contend that scientific work should engage all the energies of those who devote themselves to it, and that

scientists have no right to curtail the time devoted to science, in the interest of other activities. The benefits which humanity has derived from the direct and indirect results of scientific investigation far surpass any possible achievement on the part of a single individual who devotes himself to public causes. It is better to exert oneself in furthering the progress of researches which will lighten the labour of millions than to improve the world through the work of one individual. The leisure hours of the scientist cannot be squandered without prejudicing the working of the sub-conscious mind, whose never-ceasing activity is reflected in the complete inability of great minds to concentrate on the petty details of their day-to-day existence. Truth demands a single-minded devotion; without it the calm serenity required for scientific work is fatally diminished, while the output of the investigator becomes superficial and the results of his labour are distorted by preoccupation with irrelevant issues.

In opposition to this doctrine of strict detachment we have the view that the scientist should apply his gifts to the issues of the day. Here we are told that the

scientist who remains isolated in his laboratory has lost all contact with reality and is engaging in the construction of systems which are bound to remain entirely fictitious. Why spend one's time in contemplating remote spheres or in historical reflections on the dim and distant past, while ignoring the whole range of reality in which we live and the whole framework of contemporary political issues ?

The scientist has, according to this view, no right to choose the subject of his researches entirely according to his own aesthetic likings; he owes everything to the community around him, where a multitude of less fortunate beings are engaged in raising from their meagre resources the means to support him in his studies and to pay for his laboratories and his leisure hours. He should be working for the good of mankind and devoting his leisure to becoming better informed on the issues which vitally concern his fellowmen. He should be their guide and their protagonist against injustice and the great scourges of mankind : pain, sickness, ignorance, war and poverty. And when the creations of science threaten to be the means of

destruction — as in the case of the nuclear bomb, or bacteriological warfare, or poison gas — the scientist must face the burden of his responsibility and not be content to evade it by the mere plea that these developments were not of his volition. Both these opposing views neglect one essential fact that the scientist is not in any position to ask himself whether he would enter the critical issues of his day.

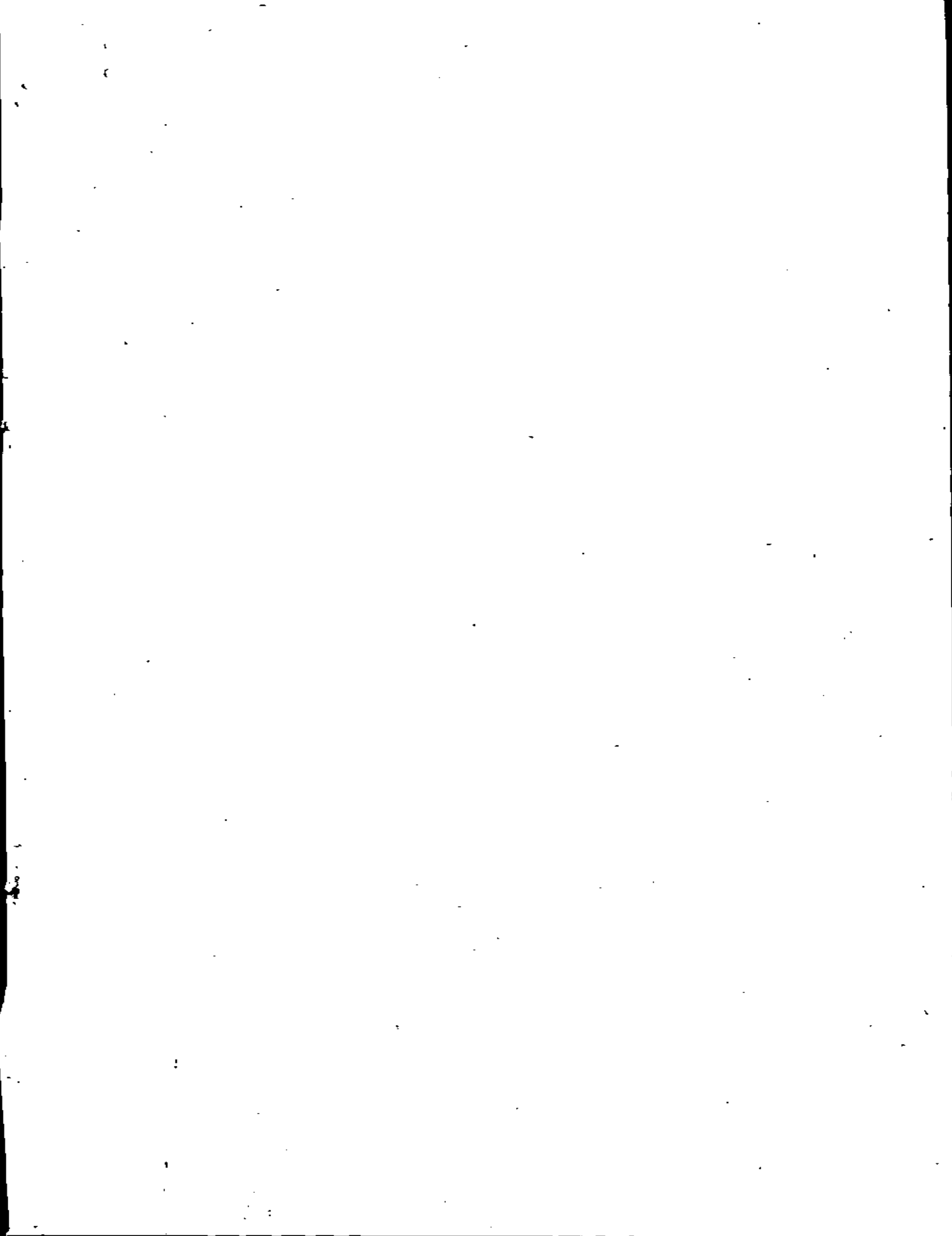
Questions :

(Answer in your own words.)

5×10=50

- (i) What is the real meaning of freedom for a scientist ?
- (ii) What is meant by the statement, "liberty ... is at once limited and enriched by duty" ?
- (iii) What do some French thinkers argue with regard to scientists' freedom in the field of scientific research ?
- (iv) Why do great scientists not think about their individual affairs of a routine type ?
- (v) What, according to the scientists favouring an attitude of strict neutrality, kills the calm of mind which is needed for work in the field of science ?

- (vi) What is the opinion of the people who do not accept the principle of strict detachment of the scientist ?
Why ?
- (vii) Why is there opposition to the study of the astronomical mysteries and the vague and remote periods of ancient history ?
- (viii) What, according to the second group of thinkers, should be the guiding principle for the scientists in choosing subjects of their research ?
- (ix) How are the fields of 'pure' and 'applied' sciences different ?
- (x) Against which afflictions and evils should the 'applied scientist' help human beings in their struggle ?



निबन्ध, सारलेखन और अर्थग्रहण

अनुमत्य समय : दो घण्टे

अधिकतम अंक : 150

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 तथा 3 केवल अंग्रेजी में छपे हैं ।

प्रश्न संख्या 2 तथा 3 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 ।

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