

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.