



DESCRIPTIVE TEST BOOKLET-CUM-ANSWER SHEET

Precis Writing, Comprehension and Essay Writing

TEST BATTERY NO.

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TEST-BOOKLET SERIAL NO.

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Duration : One Hour

Maximum Marks : 50

Name of the Candidate :
(in Capital Letters)

Roll No. Name of the Venue and city

Language chosen to write the Essay English Hindi
 or
(Please tick whichever applicable)

Signature of the Invigilator

Signature of the Candidate

INSTRUCTIONS TO THE CANDIDATES :

- (1) All questions are compulsory.
- (2) Answers to Question Nos. 1 and 2 i.e. Precis Writing and Comprehension are to be written in English Language only while answer to Question No. 3 i.e. Essay writing can be in English or in Hindi Language.
- (3) Space has been provided to write the answer to each question in this Test-Booklet-Cum-Answer Sheet itself. No extra sheet(s) of paper will be provided for this purpose.
- (4) Answers should be brief and to the point.
- (5) Immediately after the examination is over, hand over your Test-Booklet-Cum-Answer-Sheet to the Invigilator.
- (6) Anyone found in possession of unauthorised material, is liable to be proceeded against.

P.T.O.



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Space for Rough Work

रफ़ कार्य के लिये स्थान



1. Read the following passage and write a precis.

Marks : 10

The doctrine of individualism received a quasi-scientific sanction from the evolutionary theories of Darwin. If existence is, from its every nature, a struggle, then free competition between man and man in which only the fittest survives is the only basis for society. Assuming, therefore, that human nature must be controlled by the struggle for life, the individualist considered the aim of civilization to be the organization of that struggle in such a way that the greatest possible amount of life might survive. He thought, that is to say, in terms of quantity of life.

The Socialist, on the other hand, believes it to be possible to transcend the struggle for life, and regards civilization as that by means of which the struggle may be transcended. Life has some purpose other than the mere perpetuation of life; quality of life is more important than quantity, and it is the business of civilization, by emancipating the individual from the exigencies of the bare struggle for existence, to put within his power the attainment of the highest quality of life.

The terms in which we shall envisage 'quality of life' will depend upon kind of things we think valuable; that is to say, upon our philosophy. Let us assume, however, that the good life consists, at any rate in part, in the ability to cultivate spiritual values, and to pursue spiritual ends which are good in themselves. The quest of truth for its own sake, the making of beautiful things because they are beautiful, the doing of right things because they are right, these, together with a certain level of physical and mental culture, an elevation of taste and a refinement of manners, are at least elements in the good life. Yet these things require leisure, knowledge, and a financial competence. They can only be achieved, that is to say, in so far as men are enabled to transcend the struggle for bare existence, and the secret of the Collectivist Socialist's veneration for the State lies in his belief that it is only by means of the State that this struggle can be transcended. As Mr. Clutton Brock puts it : "The State exists not for its own power, which means the survival of its members or some of them, but so that its members may all be able to do those things which are worth doing".



A series of horizontal lines for writing, consisting of approximately 25 parallel lines spaced evenly down the page.



2. Read the following passage and answer the questions given after it.

A need of tremendous significance, which has been discussed recurrently in educational literature, relates to the creation of a demand for education. Of course, the underlying assumption in this concern is that not with standing how poor people view education today, its widespread diffusion upto a minimal level is essential for national well-being. If this proposition is accepted, then it becomes, imperative that measures should be taken to create a feeling in the community that their future would be at stake if they do not look after the elementary education of their children. Because of the present apathy, there is total dependence on Government, and consequently, there is hardly any effort on the part of a village or the community leadership or at the level of block or district, to set up or even to help the proper running of schools. It is undeniable that, to a great extent, this is also because the school system is now a part of a gigantic bureaucratic set up which leaves no room for intervention at the local levels and is, in effect, equally frustrating to a teacher with some initiative. If the community is to be involved, to be effective, its involvement will have to be multidimensional. Persons in the community with resources, knowledge and skills will have to help in setting up and managing the schools; school children of suitable age will have to participate in community work; and learning experiences including skill development will have to be provided in other establishments, where necessary, if the schools do not have the related facilities. The community will also have to assume responsibility for maintaining the school buildings, and for arranging mid-day meals, uniforms (especially for girls), and books etc., as these would greatly facilitate the retention of children in the schools. This would be facilitated if the community is also authorised to keep an eye on the performance of schools and specially of the teachers.

(i) What is the most significant need in the area of education today ?

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(ii) Why does the community not take active part in education ?

(iii) What do you think would be consequences if the community is authorised to keep an eye on the performance of schools and teachers ?

(iv) In what different ways can community participate in the process of education ?

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