



C. I. S. F. (A) Exam: 2013

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A-BHRE-M-FPX

ESSAY, PRECIS WRITING AND COMPREHENSION

Time Allowed : Two Hours

Maximum Marks : 100

INSTRUCTIONS

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

Answer to Question No. 1 should be written either in English or 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 to 4 are printed in English only.

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

Candidates should attempt all questions.

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

Precis should be attempted only on the special precis sheets provided for the purpose.

Note : - Answers to all parts/sub-parts of a question must be written contiguously. That is, whenever a question is attempted, all its parts/sub-parts must be attempted before moving on to the next question.

Pages left blank in answer book(s) must be clearly struck out. Answers that follow pages left blank may not be given credit.

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

1. Write an essay in about 800 words on any *one* of the following : (40)

- (a) The Soldier and the Society
- (b) Policing Cyber Crime
- (c) Security for the VIPs
- (d) The Problems of Security and Individual Freedom
- (e) Law-enforcing men must be Law-abiding Citizens first

निम्नलिखित में से किसी एक पर लगभग 800 शब्दों में निबन्ध लिखिए : (40)

- (क) सैनिक और समाज
- (ख) साइबर अपराधों पर निगरानी
- (ग) अति विशिष्ट व्यक्तियों की सुरक्षा
- (घ) सुरक्षा एवं व्यक्तिगत स्वतंत्रता की समस्याएं
- (ङ) कानून का अनुपालन कराने वाले व्यक्तियों को सर्वप्रथम स्वयं कानून के अनुपालक होने चाहियें

2. Write a précis of the following passage within word limits of 160-180 words. Failure to adhere to the word limits may result in deduction of marks. Do not suggest any title. The précis must be written on the précis sheets only which should be securely fastened inside the answer book. State the number of words used in your précis. (20)

The historical roots of democracy in India are well worth considering, if only because the connection with public argument is often missed, though the temptation to attribute the Indian commitment to democracy simply to the impact of British influence (despite the fact that such an influence should have worked similarly for a hundred other countries that emerged from an empire on which the sun used not to set). The point at issue, however, is not specific to India only : in general, the tradition of public reasoning is closely related to the roots of democracy across the globe. But since India has been especially fortunate in having a long tradition of public arguments, with toleration of intellectual heterodoxy, this general connection has been particularly effective in India. When, more than half a century ago, independent India became the first country in the non-Western world to choose a resolutely democratic constitution, it not only used what it had learned from the institutional experiences in Europe and America, it also drew on its own tradition of public reasoning and argumentative heterodoxy.

India's unusual record of a robust, non-Western democracy includes not just its popular endorsement, following independence from the British Raj, of the democratic form of government, but also the tenacious persistence of that system, in contrast to many other countries where democracy has intermittently made cameo appearances. It includes, importantly in this context, the comprehensive acceptance by the armed forces as well as by the political parties of the priority of civilian rule – no matter how inefficient and awkward democratic governance might have seemed.

The decisive experiences in India also include the unequivocal rejection by the Indian electorate of a very prominent attempt, in the 1970s, to dilute democratic guarantees in India (on the alleged ground of seriousness of the 'Emergency' that India then faced). The officially sponsored proposal was massively rebuffed in the polls in 1977. Even though Indian democracy remains imperfect and flawed in several different ways, the ways and means of overcoming those faults can draw powerfully on the argumentative tradition.

It is very important to avoid the twin pitfalls of taking democracy to be just a gift of the Western world that India simply accepted when it became independent, and assuming that there is something unique in Indian history that makes the country singularly suited to democracy. The point, rather, is that democracy is intimately connected with public

discussion and interactive reasoning. Traditions of public discussion exist across the world, not just in the West. And to an extent that such a tradition can be drawn on, democracy becomes easier to institute and also to preserve.

In the history of public reasoning in India, considerable credit must be given to the early Indian Buddhists, who had a great commitment to discussion as a means of social progress. That commitment produced some of the earliest open general meetings in the world. The so-called 'Buddhist Councils', which aimed at settling disputes between different points of view and drew delegates from different places were democratic in nature. (510 words)

3. Read the following passage and write short and precise answers, to the questions that follow, in your own words : (4×5=20)

Why do some countries get over all the impediments and overcome vested interests with leaders able to mobilize their people to really improve their infrastructure, education, and governance, and other countries stall ?

One answer is culture.

To reduce a country's economic performance to culture alone is ridiculous, but to analyze a country's economic performance without reference to culture is equally ridiculous, although that is what many economists and political scientists want

to do. This subject is highly controversial and is viewed as politically incorrect to introduce. So it is often the elephant in the room that no one wants to speak about. But I am going to speak about it here, for a very simple reason : As the world goes flat, and more and more of the tools of collaboration get distributed and commoditized, the gap between the cultures that have the will, the way, and the focus to quickly adopt new tools and apply them and those that do not, will matter more. The differences between the two will become amplified.

One of the most important books on the subject is *The Wealth and Poverty of Nations* by the economist David Landes. He argues that although climate, natural resources, and geography all play roles in explaining why some countries are able to make the leap to industrialization and others are not, the key factor is actually a country's cultural endowments, particularly the degree to which it has internalized the values of hard work, thrift, honesty, patience and tenacity, as well as the degree to which it is open to change, new technology, and equality for women. One can agree or disagree with the balance Landes strikes between these cultural moves and other factors shaping economic performance. But I find refreshing his insistence on elevating the culture question and his refusal to buy into arguments that the continued stagnation of some countries is simply about Western colonialism, geography or historical legacy.

In my own travels, two aspects of culture have struck me relevant in the flat world. One is how outward your culture is : to what degree is it open to foreign influences and ideas ? How well does it “glocalize” ? The other, more intangible, is how inward your culture is. By that I mean, to what degree is there a sense of national solidarity and focus on development, to what degree is there thrust within the society for strangers to collaborate together, and to what degree are the elites in the country concerned with the masses and ready to invest at home, or are they indifferent to their own poor and more interested in investing abroad ?

The more you have a culture that naturally glocalizes – that is, the more your culture easily absorbs foreign ideas and global best practices and moulds those with its own traditions – the greater advantage you will have in a flat world. The natural ability to glocalize has been one of the strengths of Indian culture, American culture, Japanese culture, and, lately, Chinese culture. The Indians, for instance, take the view that the Moguls come, the Moguls go, the British come, the British go, we take the best and leave the rest – but we still eat curry, our women still wear saris, and we still live in tightly bound extended family units. That’s globalizing at its best.

Cultures that are open and willing to change have a huge advantage in this world. Openness is critical because you start tending to respect people for their talent and abilities. When you are chatting

with another person in another country, you do not know what his or her colour is. You are dealing with people on the basis of talent – not race or ethnicity – and that changes, subtly, over time your whole view of human beings, if you are in this talent-based and performance-based world rather than the background-based world.

- (a) Explain how the economic performance of a country is related to its culture.
 - (b) What according to David Lands are the cultural endowments of a country ?
 - (c) What, according to the writer, will happen when the world goes flat ?
 - (d) What is 'glocalization' and how has India glocalized ?
 - (e) Explain the benefits of the openness of a culture.
4. Read the following passage and write short and precise answers, to the questions that follow, in your own words : (4×5=20)

I had come to Bangalore, India's Silicon Valley, on my own Columbus-like journey of exploration. Columbus sailed with *Niña*, the *Pinta* and the *Santa Maria* in an effort to discover a shorter, more direct route to India by heading West, across the Atlantic, on what he presumed to be an open sea route to the East Indies – rather than going south and east around Africa, as Portuguese explorers of his day were trying to do. India and the magical Spice Islands of the East were famed at the time for their

gold, pearls, gems and silk-source of untold riches. Finding this shortcut by sea to India at a time when the Muslim powers of the day had blocked the overland routes from Europe, was a way both for Columbus and the Spanish monarchy to become wealthy and powerful. When Columbus set sail, he apparently assumed the Earth was round, which was why he was convinced that he could get to India by going west. He miscalculated the distance, though. He thought the earth was a smaller sphere than it is. He also did not anticipate running into a landmass before he reached the East Indies. Nevertheless, he called the aboriginal peoples he encountered in the New World "Indians". Returning home, though, Columbus was able to tell his patrons, King Ferdinand and Queen Isabella, that although he never did find India, he could affirm that the world was indeed round.

I set out for India by going due east, via Frankfurt. I had Lufthansa business class. I knew exactly which direction I was going thanks to the GPS map displayed on the screen that popped out of the armrest of my airline seat. I landed safely and on schedule. I too encountered people called Indians. I too was searching for India's riches. Columbus was searching for hardware – precious metals, silk and spices – the sources of wealth in his day. I was searching for software, brainpower, complex algorithms, knowledge workers, call centres, transmission protocols, break throughs in optic engineering – the sources of wealth in our day.

Columbus was happy to make Indians he met his slaves, a pool of free manual labour. I just wanted to understand why the Indians I met were taking our work, why they had become such an important pool for the outsourcing of service and information technology work from America and other industrialized countries. Columbus had more than one hundred men on his three ships; I had a small crew from Discovery Times channel that fit comfortably into two banged-up vans, with Indian drivers who drove barefoot. When I set sail, so to speak, I too assumed the world was round, but what I encountered in the real India, profoundly shook my faith in that notion. Columbus accidentally ran into America but thought he had discovered part of India. I actually found India and thought many of the people I met there were Americans. Some had actually taken American names, and others were doing imitations of American accents at call centres and American business techniques at software labs.

Columbus reported to his king and queen that the world was round, and he went down in history as the man who first made this discovery. I returned home and shared my discovery only with my wife, and only in a whisper.

“Honey”, I confided, “I think the world is flat”.

How did I come to this conclusion? I guess you could say it all started in Nandan Nilekani’s conference room at Infosys Technologies Limited. At one point, summing up, Nilekani uttered a

phrase that rang in my ear. He said to me, "Tom, the playing field is being levelled." He meant that countries like India are now able to compete for global knowledge work as never before – and that America had better get ready for this. America was going to be challenged but, he insisted, the challenge would be good for America because we are always at our best when we are being challenged.

What Nandan is saying, I thought to myself, is that the playing field is flattened.... Flattened? Flattened? My God, he's telling me the world is flat!

- (a) What was Columbus searching for on his voyage to India and what did he find?
- (b) While Columbus found that the world was round, how is it that the writer finds that the world is flat?
- (c) Why has India become a pool of outsourcing of service and information technology?
- (d) Why does the writer think that many Indians have become Americans?
- (e) What does the author mean by "...the playing field is flattened.... Flattened?"

निबन्ध, सारलेखन और अर्थग्रहण

समय : दो घण्टे

अधिकतम अंक : 100

अनुदेश

प्रश्न संख्या 1 अंग्रेजी तथा हिन्दी 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 से 4 केवल अंग्रेजी में छपे हैं।

प्रश्न संख्या 2 से 4 के उत्तर केवल अंग्रेजी में लिखना अनिवार्य है।

उम्मीदवारों को सभी प्रश्नों के उत्तर देने चाहिए।

प्रत्येक प्रश्न/प्रश्न के भाग के अधिकतम अंक उसके अन्त में दिए गए हैं।

निबन्ध केवल उसी प्रयोजन के लिए दिए गए विशेष निबन्ध पत्रों पर लिखा जाना चाहिए।

नोट : - किसी भी प्रश्न के सभी भागों/उप-भागों के उत्तर साथ-साथ लिखना आवश्यक है। दूसरे शब्दों में, अगले प्रश्न का उत्तर देने से पहले, पिछले प्रश्न के सभी भागों/उप-भागों के उत्तर देना आवश्यक है।

यदि उत्तर पुस्तिका में कोई पृष्ठ खाली छोड़ दिया गया हो, तो उस पृष्ठ पर लकीर मार कर साफ-साफ काट देना आवश्यक है। हो सकता है कि खाली छोड़े गए पृष्ठों के बाद लिखे उत्तरों के अंक न दिए जाएं।

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