

**SATYENDRANATH TAGORE CIVIL SERVICES STUDY CENTRE
ADMISSION TEST: BATCH 2024**

Booklet No

Roll No.																				
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Date of the exam: 7th May 2023, Sunday
Total duration of the exam: 2 hours (12.00 noon to 2.00 pm)
Total Marks: 200

The Question & Answer Booklet comprises the following:

Section	Type	No. of Questions	Marks
A	MCQ	35	70
B	Short answer type questions	4	80
C	Essay	1	50
	TOTAL	40	200

GENERAL INSTRUCTIONS:

1. Read the instructions carefully for each section before answering the questions.
2. The MCQs in Section A need to be answered in the OMR sheet.
3. The answers for Sections B and C need to be written in the booklet.
4. There is space for rough work at the end of the booklet.
5. No outside paper is allowed.
6. At the end of the examination, candidates are to submit the Q&A booklet and the OMR sheet to the invigilator.
7. IMMEDIATELY AFTER THE COMMENCEMENT OF THE EXAMINATION, THE CANDIDATE SHOULD CHECK THAT THIS TEST BOOKLET DOES NOT HAVE ANY UNPRINTED OR TORN OR MISSING PAGES OR ITEMS, ETC. IF SO, THE CANDIDATE SHOULD GET IT REPLACED BY A COMPLETE TEST BOOKLET.
8. Please note that it is the candidate's responsibility to fill in the Roll Number carefully without any omission or discrepancy at the appropriate places in the OMR sheet. Any omission/discrepancy will render the OMR sheet liable for rejection.
9. You have to enter your Roll Number in the OMR sheet in the box provided alongside.

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Invigilator's Signature

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**SECTION A (Multiple Choice Questions)
Question Paper Booklet**

Full marks: 70

INSTRUCTIONS for SECTION-A:

1. This section contains **35 questions**. All the questions are compulsory. Each item comprises four answers. Select the response you think is correct.
2. All responses have to be darkened either in BLUE or BLACK ball point pen only on the OMR sheet provided separately.
3. All items carry equal marks.
4. After you have completed filling in all your responses on the OMR sheet, you should hand over the Q&A booklet and the OMR sheet to the Invigilator.
5. Sheets for rough work are appended in the Test Booklet at the end of the Q&A Booklet.
6. If a candidate gives more than one answer, it will be treated as a wrong answer even if one of the given answers happens to be correct.
7. If an answer is overwritten/scratched, no marks will be awarded.

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Questions 1 to 5 are based on Passage 1

Passage 1 (2x5=10marks)

Since World War II, the nation-state has been regarded with approval by every political system and every ideology. In the name of modernization in the West, of socialism in the Eastern bloc, and of development in the Third World, it was expected to guarantee the happiness of individuals as citizens and of peoples as societies. However, the state today appears to have broken down in many parts of the world. It has failed to guarantee either security or social justice, and has been unable to prevent either international wars or civil wars. Disturbed by the claims of communities within it, the nation-state tries to repress their demands and to proclaim itself as the only guarantor of security of all. In the name of national unity, territorial integrity, equality of all its citizens and non-partisan secularism, the state can use its powerful resources to reject the demands of the communities; it may even go so far as genocide to ensure that order prevails.

As one observes the awakening of communities in different parts of the world, one cannot ignore the context in which identity issues arise. It is no longer a context of sealed frontiers and isolated regions but is one of integrated global systems. In a reaction to this trend towards globalisation, individuals and communities everywhere are voicing their desire to exist, to use their power of creation and to play an active part in national and international life.

There are two ways in which the current upsurge in demands for the recognition of identities can be looked at. On the positive side, the efforts by certain population groups to assert their identity can be regarded as “liberation movements”, challenging oppression and injustice. What these groups are doing—proclaiming that they are different, rediscovering the roots of their culture or strengthening group solidarity—may accordingly be seen as legitimate attempts to escape from their state of subjugation and enjoy a certain measure of dignity. On the downside, however, militant action for recognition tends to make such groups more deeply entrenched in their attitude and to make their cultural compartments even more watertight. The assertion of identity then starts turning into self-absorption and isolation, and is liable to slide into intolerance of others and towards ideas of “ethnic cleansing”, xenophobia and violence.

Whereas continuous variations among peoples prevent drawing of clear dividing lines between the groups, those militating for recognition of their group’s identity arbitrarily choose a limited number of criteria such as religion, language, skin colour, and place of origin so that their members recognize themselves primarily in terms of the labels attached to the group whose existence is being asserted. This distinction between the group in question and other groups is established by simplifying the feature selected.

Simplification also works by transforming groups into essences, abstractions endowed with the capacity to remain unchanged through time. In some cases, people actually act as though the group has remained unchanged and talk, for example, about the history of nations and communities as if these entities survived for centuries without changing, with the same ways of acting and thinking, the same desires, anxieties, and aspirations.

Paradoxically, precisely because identity represents a simplifying fiction, creating uniform groups out of disparate people, that identity performs a cognitive function. It enables us to put names to ourselves and others, from some idea of who we are and who others are, and ascertain the place we occupy along with the others in the world and society.

The current upsurge to assert the identity of groups can thus be partly explained by the cognitive function performed by identity. However, that said, people would not go along as they do, often in large numbers, with the propositions put to them, in spite of the sacrifices they entail, if there was not a very strong feeling of need for identity, a need to take stock of things and know “who we are”, “where we come from”, and “where we are going”.

Identity is thus a necessity in a constantly changing world, but it can also be a potent source of violence and disruption. How can these two contradictory aspects of identity be reconciled? First, we must bear the arbitrary nature of identity categories in mind, not with a view to eliminating all forms of

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identification—which would be unrealistic since identity is a cognitive necessity—but simply to remind ourselves that each of us has several identities at the same time. Second, since tears of nostalgia are being shed over the past, we recognize that culture is constantly being recreated by cobbling together fresh and original elements and countercultures. There are in our own country a large number of syncretic cults wherein modern elements are blended with traditional values or people of different communities venerate saints or divinities of particular faiths. Such cults and movements are characterized by a continual inflow and outflow of members which prevent them from taking on a self-perpetuating existence of their own and hold out hope for the future, indeed, perhaps for the only possible future.

Finally, the nation-state must respond to the identity urges of its constituent communities and to their legitimate quest for security and social justice. It must do so by inventing what the French philosopher and sociologist, Raymond Aron, called “peace through law”. That would guarantee justice both to the state as a whole and its parts, and respect the claims of both reason and emotions. The problem is one of reconciling nationalist demands with the exercise of democracy.

Q.1. According to the author, happiness of individuals was expected to be guaranteed in the name of:

- (A) Development in the Third world.
- (B) Socialism in the Third world.
- (C) Development in the West.
- (D) Modernisation in the Eastern Bloc.

Q.2. Demands for recognition of identities can be viewed:

- (A) Positively and negatively.
- (B) As liberation movements and militant action.
- (C) As efforts to rediscover roots which can slide towards intolerance of others.
- (D) All of the above.

Q.3. Going by the author’s exposition of the nature of identity, which of the following statements is untrue?

- (A) Identity represents creating uniform groups out of disparate people.
- (B) Identity is a necessity in the changing world.
- (C) Identity is a cognitive necessity.
- (D) None of the above.

Q.4. According to the author, the nation-state

- (A) has fulfilled its potential.
- (B) is willing to do anything to preserve order.
- (C) generates security for all its citizens.
- (D) has been a major force in preventing civil and international wars.

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Q.5. Which of the following views of the nation-state cannot be attributed to the author?

- (A) It has not guaranteed peace and security.
- (B) It may go as far as genocide for self-preservation.
- (C) It represents the demands of communities within it.
- (D) It is unable to prevent international wars.

Questions 6 to 10 are based on Passage 2

PASSAGE 2 (2x5=10marks)

Social life is an outflow and meeting of personality, which means that its end is the meeting of character, temperament, and sensibility, in which our thoughts and feelings, and sense perceptions are brought into play at their lightest and yet keenest. This aspect, to my thinking, is realized as much in large parties composed of casual acquaintances or even strangers, as in intimate meetings of old friends. I am not one of those superior persons who hold cocktail parties in contempt, looking upon them as barren or at best as very tryingly kaleidoscopic places for gathering, because of the strangers one has to meet in them; which is no argument, for even our most intimate friends must at one time have been strangers to us. These large gatherings will be only what we make of them—if not anything better, they can be as good places to collect new friends from as the slave-markets of Istanbul were for beautiful slaves or New Market for race horses.

But they do offer more immediate enjoyment. For one thing, in them one can see the external expression of social life in appearance and behaviour at its widest and most varied— where one can admire beauty of body or air, hear voices remarkable either for sweetness or refinement, look on elegance of clothes or deportment. What is more, these parties are schools for training in sociability, for in them we have to treat strangers as friends. So, in them we see social sympathy in widest commonality spread, or at least should. We show an atrophy of the natural human instinct of getting pleasure and happiness out of other human beings if we cannot treat strangers as friends for the moment. And I would go further and paraphrase Pater to say that not to be able to discriminate every moment some passionate attitude in those about us, even when we meet them casually, is on this short day of frost and sun which our life is, to sleep before evening.

So, it will be seen that my conception of social life is modest, for it makes no demands on what we have, though it does make some on what we are. Interest, wonder, sympathy, and love, the first two leading to the last two, are the psychological prerequisites for social life; and the need for the first two must not be underrated. We cannot make the most even of our intimate social life unless we are able to make strangers of our oldest friends everyday by discovering unknown areas in their personality, and transform them into new friends. In sum, social life is a function of vitality.

It is tragic, however, to observe that it is these very natural springs of social life which are drying up among us. It is becoming more and more difficult to come across fellow-feeling for human beings as such in our society—and in all its strata. In the poor middle class, in the course of all my life, I have hardly seen any social life properly so-called. Not only has the grinding routine of making a living killed all desire for it in them, it has also generated a standing mood of peevish hostility to other human beings. Increasing economic distress in recent years has infinitely worsened this state of affairs, and has also brought a sinister addition— class hatred. This has become the greatest collective emotional enjoyment of the poor middle class, and indeed they feel most social when they form a pack, and snarl or howl at people who are better off than they.

Their most innocent exhibition of sociability is seen when they spill out from their homes into the streets and bazaars. I was astonished to see the milling crowds in the poor suburbs of Calcutta. But even there a group of flippant young loafers would put on a conspiratorial look if they saw a man in good clothes passing by them either on foot or in a car. I had borrowed a car from a relative to visit a friend in one

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of these suburbs, and he became very anxious when I had not returned before dusk. Acid and bombs, he said, were thrown at cars almost every evening in that area. I was amazed. But I also know as a fact that my brother was blackmailed to pay five rupees on a trumped up charge when passing in a car through one such locality. The situation is differently inhuman, but not a whit more human, among the well-to-do. Kindliness for fellow-human beings has been smothered in them, taken as a class, by the arrogance of worldly position, which among the Bengalis who show this snobbery is often only a third-class position.

Q.6. What is the author trying to show through the two incidents in the last paragraph of the written piece beginning with the sentence, "Their most innocent exhibition of sociability..."?"

- (A) The crowds in poor Calcutta suburbs can turn violent without any provocation.
- (B) Although poor, the people of poor Calcutta suburbs have a rich social life.
- (C) It is risky for rich people to move around in poor suburbs.
- (D) Achieving a high degree of sociability does not stop the poor from hating the rich.

Q.7. The word 'discriminate' in the tenth sentence (in the second paragraph) means

- (A) recognise. (B) count. (C) distinguish. (D) analyze.

Q.8. In this passage the author is essentially

- (A) showing how shallow our social life is.
- (B) poking fun at the lower middle class people who howl at better off people.
- (C) lamenting the drying up of our real social life.
- (D) criticizing the upper class for lavish showy parties.

Q.9. The author's conception of 'social life' requires that

- (A) people attend large gatherings.
- (B) people possess qualities like wonder and interest.
- (C) people do not spend too much time in the company of intimate friends.
- (D) large parties consist of casual acquaintances and intimate friends.

Q.10. The word 'they' in the fourth sentence (in the end of first paragraph) refers to

- (A) Large parties consisting of casual acquaintances and strangers.
- (B) Intimate meetings of old friends.
- (C) New friends.
- (D) Both (A) & (B).

Q.11. Statement: Domestic demand has been increasing faster than production of indigenous crude oil.

Conclusions:

I: Crude oil must be imported

II: Domestic demand must be reduced

- (A) Only conclusion I follows from the statement
- (B) Only conclusion II follows from the statement
- (C) Both conclusions follow from the statement
- (D) Neither conclusion follows from the statement

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Q.12. During the last summer vacation, Ankit went to a summer camp, where he took part in hiking, swimming and boating. This summer, he is looking forward to a music camp where he hopes to sing, dance and learn to play the guitar.

Based on the above information, four conclusions as given below have been made. Which one of these logically follows from the information above?

- (A) Ankit's parents want him to play the guitar
- (B) Ankit prefers music to outdoor activities
- (C) Ankit goes to some type of camp every summer
- (D) Ankit likes to sing and dance

Q.13. In a group of 15 women, 7 have nose studs, 8 have earrings and 3 have neither. How many of them have both nose studs and earrings?

- (A) 0 (B) 2 (C) 3 (D) 7

Q.14. In the series, POQ, SRT, VUW,....., the blank space refers to

- (A) XYZ (B) XZY (C) YXZ (D) YZY

Q.15. The reciprocal of a proper fraction is

- (A) 1 (B) also a proper fraction (C) an improper fraction (D) None of these

Q.16. Seven poles A, B, C, D, E, F and G are put in such a way that the distance between the next two decreases by 1 metre. The distance between the first two poles, A and B, is 10 metres. What is the distance between the first pole A and the last pole G?

- (A) 40 m (B) 49 m (C) 45 m (D) None of these

Q.17. Statement (S): It has now been proved that eating high fat diets, having decreased level of exercise and leading a stressful life lead to heart problems.

Reason (R): Fatty diets clot the blood in our arteries and hence sufficient amount of blood can't reach the heart vessels.

Which of the following is correct?

- (A) both 'S' and 'R' are true and 'R' is the correct explanation of 'S'.
- (B) both 'S' and 'R' are true but 'R' is not the correct explanation of 'S'.
- (C) 'S' is true but 'R' is false.
- (D) 'S' is false but 'R' is true.

Q.18. Statement I: Drinking tea has a number of health benefits. A cup of the beverage can help slash the risk of developing cancer by shrinking tumours.

Statement II: The new research has shown that black tea could help prevent cancer. The compound Theaflavin-2 which has antioxidant properties reduces the risk of some cancers as well as heart disease.

- (A) statement I is the cause and statement II is its effect.

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- (B) statement II is the cause and statement I is its effect.
(C) both the statements I and II are effects of independent causes.
(D) both the statements I and II are effects of some common cause.

Q.19. The average of 11 numbers is 10.9. If the average of the first six numbers is 10.5 and that of the last six numbers is 11.4, then the middle number is,

- (A) 11.5 (B) 11.4 (C) 11.3 (D) 11.0

Q.20. The monthly income of Komal and Asha are in the ratio 4:3. Their monthly expenses are in the ratio 3:2. However, both save Rs 600 per month. What is their total monthly income?

- (A) Rs 8400 (B) Rs 5600 (C) Rs 4200 (D) Rs 2800

Q.21. Which of the following statements is / are correct?

- (A) India with its area of 3.28 million sq. km. accounts for 2.4 percent of world's land surface area
(B) India stands as the fourth largest country in the world
(C) Both (A) and (B)
(D) None of the above

Q.22. Which of the following countries shares the longest land frontier with India?

- (A) China (B) Pakistan (C) Bangladesh (D) Myanmar

Q.23. Consider the following statements regarding the President of India:

- (I) The President is elected by the members of an electoral college
(II) His term of office is five years and he is not eligible for re-election
(III) The executive power of the Union is vested in the President

Choose the correct option from the codes given below:

- (A) Only (I) and (II) (B) Only (II) and (III) (C) Only (I) and (III) (D) All of the above

Q.24. Consider the following statements regarding "PRASAD SCHEME":

- (I) Under the "PRASAD SCHEME", the focus is on development and beautification of identified pilgrimage destinations
(II) Under the "PRASAD SCHEME", 25 sites of religious significance have been identified for development.

Choose the correct answer from the codes given below:

- (A) Only (I) (B) Only (II) (C) Both (I) and (II) (D) None

Q.25. Who was the President of the Indian National Congress at the time of independence?

- (A) C. Rajagopalachari
(B) J.B. Kripalani
(C) Jawaharlal Nehru
(D) Moulana Abul Kalam Azad

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Q.26. How many Indian beaches have “Blue Flag Certification”?

- (A) 09 (B) 10 (C) 08 (D) 12

Q.27. Which of the following statements is not true about Sanghai Cooperation Organization?

- (A) SCO has six founding members
(B) SCO now has nine members
(C) SCO is the world’s largest regional organization in terms of geographical spread
(D) SCO’s headquarters is in Uzbekistan

Q.28. A NITI Aayog report says “of 72368 million litres of urban waste water that India generates daily, only 28% is treated.” Why is cities’ effluent management way behind target?

- (A) Waste water, sewage treatment in India is abysmal
(B) It lacks political will
(C) Frenzied urbanization is the cause
(D) All the mentioned reasons have created the ticking health bomb

Q.29. In the context of Indian Diaspora, which of the following arrangements (from largest to the next large) is correct?

- (A) USA, UAE, Malaysia and Saudi Arabia
(B) UAE, Saudi Arabia, U.K. and USA
(C) USA, U.K., UAE and Saudi Arabia
(D) U.K., UAE, USA and Malaysia

Q.30. “Caste system in Indian prison is unconstitutional but legal.”

This apparently contradictory statement is because of:

- (A) Simultaneous existence of Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013 and colonial-era law Prisons Act 1894
(B) Non-implementation of Nelson Mandela Rules
(C) The unchanged state-level prison manuals
(D) A combination of all these

Q.31. The members of BIMSTEC are:

- (A) India, Bhutan, Nepal, Brunei, Sri Lanka, Thailand and Bangladesh
(B) India, Bangladesh, Bhutan, Myanmar, Nepal, Sri Lanka and Thailand
(C) Bangladesh, Bhutan, India, Myanmar, Sri Lanka, Nepal and Singapore
(D) India, Bangladesh, Myanmar, Nepal, Sri Lanka, Singapore, Malaysia

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Q.32. What is SSN – AUKUS?

- (A) A war-vessel made in U.K. for use of Australia
- (B) An American next-generation design for use of AUKUS against China
- (C) A trilaterally developed nuclear submarine to be ready by 2030 to counter China's ambition in the Indo-Pacific
- (D) A proposal to Australia by England and America to consider against China

Q.33. The Global Hunger Index in 2022 has ranked India at 107 out of 121 countries – behind even North Korea, Ethiopia, Sudan, Rwanda, Nigeria, Congo, etc. Indian experts do not accept this.

(I) It confuses 'hunger' with 'nutrition'

(II) According to FAO, India is world's largest grain producer and consumer

(III) India is world's largest producer of milk

(IV) National Family Health Survey (NFHS)'s estimates of underweight (low weight for age), stunting (low height for age) and wasting (low weight for height) are considered valid for children under 6.

Which of the following is / are correct?

- (A) I, II
- (B) III, IV
- (C) II, III, IV
- (D) All (I), (II), (III) & (IV)

Q.34. Recently Kapil Sibal launched "Insaaf". What is "Insaaf"?

- (A) It is a new political party
- (B) It is a platform for uniting G23 dissidents and increase their strength
- (C) It is a platform for justice to fight injustice in all areas – political, economic, humanitarian etc.
- (D) It is his attempt to test the water of his acceptability as a vote catcher at the national level

Q.35. Who is Kshama Sawant?

- (A) An Indian-origin American follower of Donald Trump who would contest Biden in 2024
- (B) An Indian-origin activist who works for rights of the non-whites
- (C) A powerful Indian woman who made Seattle, the first American city to pass a law against caste discrimination
- (D) She would fight against right-winged Trump

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SECTION B (Short answer-type questions)
Question Paper Booklet

Full marks: 80

INSTRUCTIONS for SECTION-B:

1. This section contains **7 items** (questions). You will attempt **any 4** of the 7 Questions.
2. Each Question is of **20 marks** and the **maximum word limit is 50**.
3. The answer is to be written within the given space below each question.
4. The answers are expected to be legible enough without any overwriting.
5. Please use Blue or Black ball point pens only for writing the answers.

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1. **Analyze the events leading to the declaration of emergency by President Fakhruddin Ali Ahmed on June 6, 1975.**

Ans.

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2. "Full of Sound and Fury signifying nothing" – is a remark made by a political analyst on the 'hype' that has been generated over India's chairmanship of G-20. Justify or refute the remark giving appropriate reasons.

Ans.

3. What will be your recommendations for attracting domestic and foreign tourists to West Bengal?

Ans.

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4. Should India host the Olympic Games in 2036, how you as the Government of India, Sports Secretary today plan for the event to manage it well and maximize the number of medals for the country?

Ans:

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5. "Collegium" vs "NJAC" – What are the arguments put forward by both groups to support their stance? What will be your proposal for resolution of the imbroglio that exists now?

Ans.

6. From Alexander to Kargil, India had invaders and conquerors. What lessons have we learned to avoid or face such emergencies?

Ans.

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7. a) What are the expanded forms of the following acronyms (answer any four 2x4=8)

(i) NAAC; (ii) SCO; (iii) AUKUS; (iv) SAGAR; (v) EPFO; (vi) BLM

b) Write notes on any three of the following (Word limit = 15, Marks 4x3=12)

**(i) BIMSTEC; (ii) Raisina Dialogue; (iii) String of Pearls diplomacy; (iv) Cough Syrup Scandal;
(v) QUAD**

Ans.

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**SECTION C (Essay)
Question Paper Booklet**

Full marks: 50

INSTRUCTIONS for SECTION-C:

1. This section contains **4 essay topics, out of which** you will attempt **any one (1)**.
2. The **maximum word limit is 250**.
3. The essay is to be written within the space given below.
4. The essay is expected to be legible enough without any overwriting.
5. Please use blue or black ball point pens only for writing the essay.

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Q. Write an essay on any one of the following topics. [50 marks: word limit 250]

1. What is the use of a fine house if you have not got a tolerable planet to put it on?
2. An ounce of action is worth a ton of theory.
3. If we must wage war, we have to do it on unemployment, disease, poverty and backwardness.
4. If your train is on the wrong track, every station you come to is the wrong station.

Ans.

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SPACE FOR ROUGH WORK

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SPACE FOR ROUGH WORK

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ANSWER KEYS OF QS 1 TO 35

- | | |
|------|------|
| 1.A | 34.C |
| 2.D | 35.C |
| 3.D | |
| 4.B | |
| 5.C | |
| 6.C | |
| 7.A | |
| 8.C | |
| 9.B | |
| 10.A | |
| 11.C | |
| 12.C | |
| 13.C | |
| 14.C | |
| 15.C | |
| 16.C | |
| 17.A | |
| 18.B | |
| 19.A | |
| 20.C | |
| 21.A | |
| 22.C | |
| 23.C | |
| 24.C | |
| 25.B | |
| 26.D | |
| 27.D | |
| 28.D | |
| 29.A | |
| 30.D | |
| 31.B | |
| 32.C | |
| 33.D | |