Prepp

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UPSC CAPF

GS, Essay and Comprehension (2015)

Simplifying
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A-AXOC-O-JVHF

GENERAL STUDIES, ESSAY AND COMPREHENSION

| Time Allowed : Three Hours | Maximum Marks : 200 |

INSTRUCTIONS

Please read each of the following instructions carefully before attempting questions.

All the SIX questions are to be attempted.

Question No. 1 is printed both in Hindi and in English. Answer to this shall be written either in Hindi or English, conforming to the medium indicated in the Attendance list against the name of the candidate. The same shall also be indicated by the candidate on the cover of the answer book in the space provided.

Other questions are printed in English only and should be attempted in English only.

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

The question on précis shall be attempted only on the précis sheets provided separately, which shall be securely attached to the answer book, without any mention of roll no.

All parts of a question shall be attempted together in the answer book. Attempts of parts/questions shall be counted in chronological order.

Unless struck off, attempt of a part/question shall be counted even if attempted partly. Any page or portion of the page left blank in the answer book must be clearly struck off.

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

1. Write essays on any *four* of the following in about 300 words each : *(4×20=80)*

   (a) Sardar Patel's role in India's freedom movement and afterwards

   (b) Financial inclusion is a must for inclusive growth

   (c) Role of Governor in Indian polity

   (d) Disaster Management System in India

   (e) NET Neutrality is a must for digital India

   (f) Sino-Pak alliance and India's security

निम्नलिखित में से किन्हीं *चार* पर लगभग 300 शब्दों (प्रत्येक) में निबंध लिखिए : *(4×20=80)*

   (क) भारतीय स्वतंत्रता आंदोलन में और तत्पश्चात् सरदार पटेल की भूमिका

   (ख) समावेशी विकास हेतु वित्तीय समावेशन आवश्यक है

   (ग) भारतीय राज-व्यवस्था में राज्यपाल की भूमिका

   (घ) भारत में आपदा प्रबन्धन व्यवस्था

   (ङ) डिजिटल भारत के लिए 'नेट' तटस्थता आवश्यक है

   (च) चीन-पाकिस्तान गठबंधन और भारत की सुरक्षा

2. Write arguments for and against each of the following statements in about 300 words : *(2×20=40)*

   (a) Large population of India is more of a bane than a boon.

   (b) Democracy slows down the pace of development.

3. Write reports on the following in about 200 words each : *(2×10=20)*

   (a) Operation Raahat in Yemen

   (b) Acid attacks on women

4. Attempt a précis of the given passage in one-third of its length. *Do not* suggest a title. Write the précis, as far as possible, in your own words. State the number of words at the end of the answer. Write the précis on the separate sheets provided and fasten them to the answer book. *(15)*

   There is a fatal imbalance between what man is and what he wishes to be. This discord is responsible for our unrest. We talk like wise men but act like lunatics. We cannot prepare for war and at the same time for a world community. We are tormented by

inner uneasiness and pangs of conscience. The warring sides of our nature require to be reconciled. If we are to defeat fratricidal tendencies in us, we must break our self-will, the pride of egoism which is widespread in all sides of our life. In man there is always an urge to self-transcendence, but until it becomes absolute unselfishness, narrow loyalties and destructive rivalries will prevail. The unrest in the world is a reflection of our inner disharmony.

A people are saved not by their military leaders or industrial magnates, or by their priests and politicians, but by their saints of implacable integrity. Religion is the discipline by which we are helped to overcome the discord in our nature and integrate our personality. If we reflect on the history of religious development, we will be surprised at the amount of intellectual ingenuity, passion and zeal spent on the task of defining the Supreme to which silence or poetry would seem to be the most appropriate response. Self-righteousness breeds fanaticism. None but fools and fanatics are quite certain of their views of God. With crusaders there is no arguing.

Before God there is neither Greek nor barbarian, neither rich nor poor, neither master nor slave. They are all citizens of the one commonwealth, members of one family. A truly religious person cannot hold back but should lead. He cannot remain silent when he should speak up. He should not compromise when he should stand fast. Ethical values have relevance to social facts. We must face up to the ugly facts of sin, pride and greed. Human nature is essentially good and it is opposed to tyranny, injustice and authoritarianism. Religion appeals to the hearts of men to root out fear, guilt and faith in force.

The tradition of tolerance, not merely in a negative, but in a positive sense, that is an appreciation of other faiths, has been with us for centuries. Tolerance is not apathy, but is conviction without condescension. Aggressiveness is not an essential part of human nature. Combativeness can be replaced by meekness and gentleness. The Cross indicates that the love which suffers is more powerful than the force which inflicts suffering.   (413 words)

5. Read the following passage and answer the questions that follow : *(5×4=20)*

The most prominent obstacle to cultural unity is the variety of languages. When told that there are fourteen regional languages and many more dialects belonging to four different linguistic families in India, foreigners are inclined to think that Indians are not one people but, like the inhabitants of Europe, a motley group of peoples with different cultures showing some common elements. There can be no doubt that on account of linguistic barriers, people from different parts of India generally meet as comparative strangers on all levels other than the religious one. Unless he happens to know English or Hindi, a man from the non-Hindi speaking regions finds it extremely difficult to make himself understood outside his own linguistic area. No doubt if he spends some time in a new place, he can pick up enough of the local language to get along but in spite of a common background of religious beliefs and thought in general, he cannot come in intimate contact with the people around him because there is no common medium for the exchange of deeper thoughts. So until

there is a link language and it is known throughout the country, an effective cultural unity is not possible.

But more variety of languages could not be a positive danger to the unity of India if it were not accompanied by linguistic communalism amounting in many cases to chauvinism. It is this poison in our social organism that makes the movement for linguistic states, which is perfectly justified on rational, historical and practical grounds, an object of great concern to all who have the good of the country at heart.

To avoid any misunderstanding we should make it clear what we understand by the term "linguistic communalism". The consciousness of a group of people speaking the same language that makes them form a distinct community is natural and legitimate. But if it is associated with the feeling that those sons of the country living in the same area or an adjacent area who speak a different language are outsiders in the worst sense of the term and should be treated as such, then it assumes the ugly shape of linguistic communalism which is harmful to national unity and is highly objectionable. Far more harmful and

objectionable, however, is the tendency in a linguistic majority to withhold from the minority the safeguards guaranteed by the Constitution for preserving and promoting its language and culture, including the primary education of its children through the medium of the mother tongue, or to discriminate against individual members of the minority in state services and other matters. It is this chauvinism, unfortunately present in India, which has created a painful situation after the states were reorganised on a linguistic basis, the cultural and other rights of linguistic minorities in each state have been disregarded in many cases. So when the question of redefining the boundaries of linguistic states comes up for consideration, one finds the worst tensions and conflicts in the border areas where each of two or more language groups agitates for the inclusion of the area of its domicile in the state where its own mother tongue would be the official language. If groups living in each border area could be assured that to whichever state the area went they would all receive equal treatment and their constitutional rights would be safeguarded, a major difficulty besetting the problem of linguistic states would be removed.

(i) Why are the foreigners inclined to think that Indians are not 'one people' ?

(ii) "So until there is a link language and it is known throughout the country, an effective cultural unity is not possible." Elucidate.

(iii) What according to the author is 'linguistic communalism' ? When is it 'harmful to national unity' ?

(iv) What happens when the question of 'redefining the boundaries of linguistic states' crops up for consideration ?

(v) How could the major difficulty besetting 'the problem of linguistic states' be solved ?

6. (A) Rewrite the sentences as directed making necessary changes without changing their meanings : $(10 \times 1 = 10)$

(i) The children said, "We went to the zoo this morning."
(Change into indirect speech)

(ii) She said that they would have a party that night.
(Change into direct speech)

(iii) People say the bridge is unsafe.
    (Change the voice)

(iv) Although there is inflation, the standard of living has gone up.
    (Change into simple sentence)

(v) The tutor has come. He will teach my son.
    (Combine the two sentences using 'to')

(vi) You may either have an apple or an orange.
    (Correct the sentence)

(vii) No sooner did the sun rise than the rain stopped.
    (Rewrite using 'as soon as')

(viii) Notwithstanding his hard work, he did not succeed.
    (Change into compound sentence)

(ix) He was more sly than a fox.
    (Change from affirmative to negative)

(x) The man would not agree to my suggestion. He would not leave me in peace.
    (Make into a single sentence using 'neither ... nor')

(B) Use the following words in sentences of your own so as to bring out their meanings : *(5×2=10)*

   (i)   Impetus / Impetuous

   (ii) Allusion / Illusion

   (iii) Collision / Collusion

   (iv) Official / Officious

   (v)   Imminent / Eminent

(C) Fill in the blanks with appropriate prepositions : *(5×1=5)*

   (i)   The post office will compensate us _____ the loss.

   (ii) The scene _____ of us is magnificent, is'nt it ?

   (iii) It is against my nature to pick a quarrel _____ anyone.

   (iv) I can't climb _____ that high roof.

   (v)   I haven't seen a movie _____ the end of February.

सामान्य अध्ययन, निबन्ध और अर्थग्रहण

समय : तीन घण्टे अधिकतम अंक : 200

अनुदेश

निम्नलिखित प्रत्येक अनुदेश को, प्रश्नों के उत्तर देने से पहले, ध्यानपूर्वक पढ़ लें ।

सभी छः प्रश्नों के उत्तर देना अनिवार्य है ।

प्रश्न संख्या 1 हिन्दी और अंग्रेजी दोनों में छपा है । इसका उत्तर या तो हिन्दी अथवा अंग्रेजी में लिखा जाना चाहिए । परीक्षार्थियों को सुनिश्चित कर लेना चाहिए कि निबन्ध का माध्यम वही भाषा हो जो उनकी उपस्थिति सूची में दर्ज है । परीक्षार्थी को उत्तर पुस्तिका के कवर पेज में नियत स्थान पर भी इस बात का उल्लेख करना चाहिए ।

अन्य प्रश्न सिर्फ अंग्रेजी में छपे हैं और उत्तर अंग्रेजी में ही लिखना अनिवार्य है ।

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

सारलेख के प्रश्न का उत्तर केवल उसी प्रयोजन के लिए पृथक् रूप से दिए गए विशेष सारलेख पृष्ठों पर लिखा जाना चाहिए । उन्हें तत्पश्चात् सावधानीपूर्वक उत्तर पुस्तिका के साथ संलग्न कर दें । उसमें कहीं भी रोल नंबर नहीं लिखा जाए ।

एक प्रश्न के सभी भागों के उत्तर उत्तर पुस्तिका में एक स्थान पर लिखे जाने चाहिए । प्रश्नों/प्रश्न के भाग के उत्तर अनुक्रमवार गिने जाएँगे ।

अगर उत्तर काटा नहीं गया है, तो आंशिक उत्तर देने पर भी उसे गिना जाएगा । यदि उत्तर पुस्तिका में कोई पृष्ठ या भाग खाली छोड़ दिया गया है, उसे लकीर खींच कर स्पष्टतः काट देना आवश्यक है ।

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

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